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ATHENAEUS

THE DEIPNOSOPHISTS

BOOKS VIII–X

Translated by

CHARLES BURTON GULICK

ATHENAEUS (AD *c.* 170–*c.* 230), a Greek of Naucratis in Egypt, lived in Rome and wrote a historical work now lost. Of the fifteen books of his surviving *Deipnosophists* ('Sophists at Dinner'), the first two and parts of the third, eleventh, and fifteenth exist only in summary, the rest apparently complete. In it he pretends to tell a friend about a banquet at a scholar's house whither the learned guests brought extracts from poetry for recitation and discussion. Much of the matter however concerns the food provided and accessories. One learns about cooks, strange dishes, wines, menu cards, and countless other matters. Athenaeus was an antiquarian. The whole work, which mentions nearly eight hundred writers and two thousand five hundred writings, is a large treasury of information not only about table matters but also music, dances, games, and all sorts of literary subjects. And it abounds in quotations, mostly made direct by Athenaeus himself, from authors whose writings have not survived.

The Loeb Classical Library edition of *The Deipnosophists* is in seven volumes. There is a comprehensive index in the final volume.

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ATHENAEUS

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THE DEIPNOSOPHISTS

BOOKS VIII–X

WITH AN ENGLISH TRANSLATION BY
CHARLES BURTON GULICK

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PREFATORY NOTE

In this volume I have made use of the collation of E by Clara Aldick, Münster 1928, and my own collation of C.

ABBREVIATIONS

Allinson = *Menander*, in Loeb Classical Library.
Aristoph. = Aristophanes.
Aristot. = Aristotle.
Athen. = Athenaeus.
Brandt = *Parodorum Epicorum Graecorum Reliquiae*, ed. P. Brandt, 1888.
Diehl = *Anthologia Lyrica*, ed. E. Diehl, 1922–1924.
Diels = *Poetarum Philosophorum Fragmenta*, ed. Hermann Diels, 1901.
F.H.G. = *Fragmenta Historicorum Graecorum*, ed. C. Müller.
Frag. ep. = *Epicorum Graecorum Fragmenta*, ed. G. Kinkel.
Hort = *Theophrastus*, in Loeb Classical Library.
I.G. = *Inscriptiones Graecae.*
Kaibel = *Comicorum Graecorum Fragmenta*, ed. G. Kaibel (for Epicharmus, Sophron, Sopater).
Kock = *Comicorum Atticorum Fragmenta*, ed. Th. Kock.
P.L.G.^{4} = Bergk, *Poetae Lyrici Graeci*, 4th edition.
P.L.G.^{5} = 5th edition of the preceding work, Vol. i. (Pindar), by Schroeder, 1900, reprinted with a new appendix (*P.L.G.*^{6}), 1923. Vols. ii. and iii. reprinted with indices by Rubenbauer, 1914.
Powell = *Collectanea Alexandrina*, ed. J. U. Powell, Oxford, 1925.
T.G.F.^{2} = *Tragicorum Graecorum Fragmenta*, ed. A. Nauck, 2nd edition.

The references are to pages, unless otherwise indicated.

In the case of an ancient author whose work is known only through quotations, a proper name following a reference indicates the modern editor or compiler of the quoted fragments. Thus, " Frag. 200 Rose " means the edition of Aristotle's *Fragmenta* by Valentin Rose; " Frag. 72 Gaede," Gaede's edition of the *Fragmenta* of Demetrius of Scepsis, etc.

PERSONS OF THE DIALOGUE

Aemilianus Maurus, grammarian.
Alceides of Alexandria, musician.
Amoebeus, harp-player and singer.
Arrian, grammarian.
Athenaeus of Naucratis, the author.
Cynulcus, nickname of a Cynic philosopher, Theodorus.
Daphnus of Ephesus, physician.
Democritus of Nicomedia, philosopher.
Dionysocles, physician.
Galen of Pergamum, physician.
Larensis (P. Livius Larensis), Roman official, *pontifex minor*, *procurator patrimonii.*
Leonidas of Elis, grammarian.
Magnus, probably a Roman.
Masurius, jurist, poet, musician.
Myrtilus of Thessaly, grammarian.
Palamedes the Eleatic, lexicographer.
Philadelphus Ptolemaeensis, philosopher.
Plutarch of Alexandria, grammarian.
Pontianus of Nicomedia, philosopher.
Rufinus of Nicaea, physician.
Timocrates, to whom Athenaeus relates the story of the banquet
Ulpian of Tyre, Roman jurist and official.
Varus, grammarian.
Zoïlus, grammarian.

ATHENAEUS

ΑΘΗΝΑΙΟΥ ΝΑΥΚΡΑΤΙΤΟΥ ΔΕΙΠΝΟΣΟΦΙΣΤΩΝ

Η[1]

Τὴν κατὰ τὴν Λυσιτανίαν (χώρα δ᾽ ἐστὶν αὕτη
τῆς Ἰβηρίας, ἣν νῦν Ῥωμαῖοι Σπανίαν ὀνομάζουσι)
διηγούμενος εὐδαιμονίαν Πολύβιος ὁ Μεγαλοπολίτης,
ἀνδρῶν ἄριστε Τιμόκρατες, ἐν τῇ τετάρτῃ
331 καὶ τριακοστῇ τῶν ἱστοριῶν φησιν ὡς αὐτόθι
διὰ τὴν τοῦ ἀέρος[2] εὐκρασίαν καὶ τὰ ζῷα πολύγονα
καὶ οἱ ἄνθρωποι, καὶ οἱ ἐν τῇ χώρᾳ καρποὶ
οὐδέποτε φθείρονται· “ῥόδα μὲν γὰρ αὐτόθι καὶ
λευκόια καὶ ἀσπάραγοι καὶ τὰ παραπλήσια τούτοις
οὐ πλεῖον διαλείπει μηνῶν τριῶν, τὸ δὲ θαλάττιον
ὄψον καὶ κατὰ τὸ πλῆθος καὶ κατὰ τὴν χρηστότητα
καὶ κατὰ τὸ κάλλος μεγάλην ἔχει διαφορὰν πρὸς
τὸ γινόμενον ἐν τῇ καθ᾽ ἡμᾶς θαλάττῃ. καὶ ὁ μὲν
τῶν κριθῶν Σικελικὸς[3] μέδιμνός ἐστι δραχμῆς, ὁ
b δὲ τῶν πυρῶν ἐννέα ὀβολῶν Ἀλεξανδρεινῶν· τοῦ
δ᾽ οἴνου δραχμῆς ὁ μετρητὴς καὶ ἔριφος ὁ μέτριος
ὀβολοῦ καὶ λαγώς. τῶν δ᾽ ἀρνῶν τριώβολον καὶ

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[1] Ἀθηναίου Ναυκρατίτου | δειπνοσοφιστῶν | τῶν εἰς λ´ ἀρχὴ τοῦ ι̅ε̅ | η

[2] τοῦ περιέχοντος ἀέρος Meyer (*cf.* 196 d).

[3] Schweighäuser : *σίκλος* AC.

THE DEIPNOSOPHISTS OF ATHENAEUS OF NAUCRATIS

BOOK VIII

My good friend Timocrates: Discussing the wealth of Lusitania, which is a country in Iberia, now called by the Romans Spain, Polybius of Megalopolis, in the thirty-fourth book of his *Histories*, says[a] that in that region, because of the temperate quality of the air, animals and human beings alike are very prolific, and the fruits of the country never fail. "For the roses in that country, the wall-flowers, the asparagus shoots, and similar plants leave off bearing not more than three months, while sea-food, in point of abundance, excellence, and beauty, far exceeds that found in our sea. The Sicilian *medimnos*[b] (measure) of barley costs only a shilling, of wheat, eighteen-pence, Alexandrian currency. Wine costs a shilling for ten gallons, a kid of moderate size, two-pence, as also a hare. The price of lambs is six or

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[a] xxxiv. 8. 4 Hultsch.

[b] About 1½ bushels. The commodities here mentioned cost from two to three times as much in Athens in the fourth century B.C.

τετρώβολον ἡ τιμή, ὗς δὲ πίων[1] ἑκατὸν μνᾶς ἄγων πέντε δραχμῶν καὶ πρόβατον δυεῖν,[2] τάλαντον δὲ σύκων τριῶν ὀβολῶν, μόσχος δραχμῶν πέντε καὶ βοῦς ζύγιμος δέκα. τὰ δὲ τῶν ἀγρίων ζῴων κρέα σχεδὸν οὐδὲ κατηξιοῦτο τιμῆς, ἀλλ' ἐν ἐπιδόσει καὶ χάριτι τὴν ἀλλαγὴν ποιοῦνται τούτων." ἡμῖν δὲ ὁ καλὸς Λαρήνσιος τὴν Ῥώμην Λυσιτανίαν ἑκάστοτε παρέχων ἐμπίπλησι παντοίων ἀγαθῶν c ὁσημέραι, μετὰ τοῦ ἡδέος καὶ μεγαλοφρόνως φιλοτιμούμενος, οὐδὲν φερομένοις οἴκοθεν ἢ λογάρια.

Πολλῶν δὲ λεχθέντων ἐπὶ τοῖς ἰχθύσι λόγων δῆλος μὲν ἦν ἀχθόμενος ὁ Κύνουλκος. καὶ ὁ καλὸς Δημόκριτος αὐτὸν προφθάσας ἔφη· "ἀλλὰ μήν, 'ἄνδρες ἰχθύες' κατὰ τὸν Ἄρχιππον, παρελίπετε (δεῖ γὰρ καὶ ἡμᾶς μικρὰ προσοψωνῆσαι) τούς τε ὀρυκτοὺς ἰχθύας καλουμένους, οἳ ἐν Ἡρακλείᾳ γίγνονται καὶ περὶ Τίον τοῦ Πόντου τὴν Μιλησίων ἀποικίαν, ἱστοροῦντος περὶ αὐτῶν Θεοφράστου. ὁ δ' αὐτὸς οὗτος φιλόσοφος καὶ περὶ τῶν πηγνυμένων διὰ χειμῶνα τῷ κρυστάλλῳ ἱστόρησεν, οἳ οὐ πρότερον αἰσθάνονται οὐδὲ κινοῦνται πρὶν ἂν d εἰς τὰς λοπάδας ἐμβληθέντες ἕψωνται. ἴδιον δὲ παρὰ τούτους συμβαίνει τὸ περὶ τοὺς ἐν Παφλαγονίᾳ ὀρυκτοὺς καλουμένους ἰχθῦς γινόμενον· ὀρύττεσθαι γὰρ κατὰ βάθους πλέονος τοὺς τόπους οὔτε ποταμῶν ἐπιχύσεις ἔχοντας οὔτε φανερῶν[3] ναμάτων, καὶ εὑρίσκεσθαι ἐν αὐτοῖς ἰχθῦς ζῶντας.

"Μνασέας δὲ ὁ Πατρεὺς ἐν τῷ Περίπλῳ τοὺς ἐν

[1] δὲ πίων Casaubon: δείπνων AC.

[2] δυεῖν Kaibel: δυσὶν A: δύο C.

[3] φανερῶν Kaibel: θερμῶν AC.

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[a] Kock i. 685. The fishes, like Aristophanes' birds, are

eight pence, a fat pig weighing a hundred pounds is five shillings, a sheep two; sixty pounds of figs may be bought for sixpence, a calf for five shillings, a yoke ox for ten. The meat of wild animals was hardly deemed to be worth any price; on the contrary, they trade it off as a bonus for goodwill." Likewise to us the noble Larensis turns Rome into Lusitania on every occasion, filling us daily with all kinds of good things, and exerting himself pleasurably and generously for our benefit, though we bring nothing from home except dissertations.

The long discussion on the subject of fish was evidently irksome to Cynulcus. But the good Democritus anticipated his mood and said: "Nay then, Gentlemen Fish (to quote Archippus [a]), since we too must needs add something to the menu, you have omitted to mention the so-called 'dug out' [b] fish which occur in Heracleia and near Tium in Pontus, the colony of Miletus. Theophrastus gives an account of them.[c] This same scholar has also told of the fish frozen in the winter's ice, which have no feeling and cannot move until they are put into the saucepans and cooked. But as compared with these, a very singular thing occurs in connexion with the so-called 'dug out' fish of Paphlagonia; for when places there which receive no water from rivers or visible springs are excavated to a considerable depth, live fishes are found in them.[d]

"Mnaseas of Patrae, in *The Voyage*, asserts [e] that

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actors in the play: *cf.* Athen. 329 b-c, and for the expression ἄνδρες ἰχθύες *cf.* ἄνδρες Τρίτωνες 37 d.

[b] *i.e.* dug out of the sand.

[c] Frag. 171 Wimmer.

[d] See [Aristot.] *Mirab.* 74.

[e] *F.H.G.* iii. 150.

τῷ Κλείτορι ποταμῷ[1] φησιν ἰχθῦς φθέγγεσθαι,
καίτοι μόνους[2] εἰρηκότος Ἀριστοτέλους φθέγγεσθαι
σκάρον καὶ τὸν ποτάμιον χοῖρον. Φιλοστέφανος δ'
ὁ Κυρηναῖος μὲν γένος, Καλλιμάχου δὲ γνώριμος,
e ἐν τῷ περὶ τῶν παραδόξων ποταμῶν ἐν Ἀόρνῳ[3]
φησὶ τῷ ποταμῷ διὰ Φενεοῦ ῥέοντι ἰχθῦς εἶναι
φθεγγομένους ὁμοίως κίχλαις· καλεῖσθαι δ' αὐτοὺς
ποικιλίας. Νυμφόδωρος δ' ὁ Συρακόσιος ἐν τοῖς
Περίπλοις ἐν τῷ Ἑλώρῳ ποταμῷ λάβρακας εἶναί
φησι καὶ ἐγχέλεις μεγάλας οὕτω τιθασοὺς ὡς ἐκ
τῶν χειρῶν δέχεσθαι τῶν προσφερόντων ἄρτους.
ἐγὼ δὲ ἐν τῇ κατὰ Χαλκίδα Ἀρεθούσῃ τεθέαμαι,
ἴσως δὲ καὶ ὑμῶν οἱ πλεῖστοι, κεστρεῖς χειροήθεις
καὶ ἐγχέλεις ἐνώτια ἐχούσας ἀργυρᾶ καὶ χρυσᾶ,
f λαμβανούσας τε καὶ λαμβάνοντας παρὰ τῶν προσφερόντων
τροφὰς τά τε ἀπὸ τῶν ἱερείων σπλάγχνα
καὶ τυροὺς χλωρούς. Σῆμος δ' ἐν ἕκτῳ Δηλιάδος
‘Ἀθηναίοις,’ φησί, ‘θυομένοις ἐν Δήλῳ τὴν χέρνιβα
βάψας ὁ παῖς προσήνεγκε κἂν τῇ φιάλῃ
μετὰ τοῦ ὕδατος ἰχθῦς κατέχεεν. εἰπεῖν οὖν
αὐτοῖς τοὺς τῶν Δηλίων μάντεις ὡς κυριεύσουσι
332 τῆς θαλάσσης.’ Πολύβιος δ' ἐν τῇ τετάρτῃ καὶ
τριακοστῇ τῶν ἱστοριῶν μετὰ τὴν Πυρήνην φησὶν
ἕως τοῦ Νάρβωνος ποταμοῦ πεδίον εἶναι, δι' οὗ
φέρεσθαι ποταμοὺς Ἰλλέβεριν καὶ Ῥόσκυνον ῥέοντας
παρὰ πόλεις ὁμωνύμους κατοικουμένας ὑπὸ
Κελτῶν. ἐν οὖν τῷ πεδίῳ τούτῳ εἶναι τοὺς
λεγομένους ἰχθῦς ὀρυκτούς. εἶναί τε τὸ πεδίον

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[1] Ἀρκαδίας ἐν τῷ Λάδωνι ποταμῷ added in C, *cf.* 332 f.

[2] μόνους Musurus : μόνου A : μόνον C.

[3] Ἀροανίῳ Schweighäuser (Pausan. viii. 21. 1).

the fish in the Cleitor river can utter sounds, although Aristotle declares[a] that the parrot-fish and the river-pig are the only fish which can make a sound. And Philostephanus, a native of Cyrene and disciple of Callimachus, says, in his book *On Strange Rivers*,[b] that in the Aornus river, which flows through Pheneus, there are fishes which make sounds like the note of the thrush; they are called speckle-fish.[c] Nymphodorus of Syracuse, in his *Voyages*, says[d] that in the Helorus river there are bass and large eels so tame that they will take bread from the hands of persons who offer it to them. For myself I have seen in Arethusa, near Chalcis—and perhaps most of you have also—mullets which were quite tame, and eels wearing silver and gold ear-rings, receiving food from those who offered it, bits of entrails from sacrificial victims, and pieces of green cheese. Semus, in the sixth book of his *History of Delos*, says:[e] 'When the Athenians were sacrificing at Delos, the attendant dipped up the lustral water and brought it to them; but in the vessel which he emptied over their hands were fish as well as water. The diviners at Delos, therefore, told the Athenians that they would have dominion over the sea.' Polybius, in the thirty-fourth book of the *Histories*, says[f] that a plain extends from the Pyrenees as far as the Narbo river, through which run rivers, the Illeberis and the Rhoscynus, flowing past like-named cities inhabited by the Celts. In this plain, then, are the fish called "dug out." The plain has a thin soil

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[a] Frag. 272 Rose.

[b] *F.H.G.* iii. 32.

[c] See Pausan. viii. 21. 1.

[d] *F.H.G.* ii. 376.

[e] *F.H.G.* iv. 494.

[f] xxxiv. 10 Hultsch.

λεπτόγειον καὶ πολλὴν ἄγρωστιν ἔχον ἐμπε-
φυκυῖαν[1]· ὑπὸ δὲ ταύτην διάμμου τῆς γῆς οὔσης
ἐπὶ[2] δύο καὶ τρεῖς πήχεις ὑπορρεῖν τὸ πλαζόμενον
b ἀπὸ τῶν ποταμῶν ὕδωρ· μεθ' οὗ ἰχθύες κατὰ τὰς
παρεκχύσεις ὑποτρέχοντες ὑπὸ τὴν γῆν χάριν τῆς
τροφῆς (φιληδοῦσι γὰρ τῇ τῆς ἀγρώστεως ῥίζῃ)
πεποιήκασι πᾶν τὸ πεδίον πλῆρες ἰχθύων ὑπο-
γείων, οὓς ἀνορύττοντες λαμβάνουσιν. ἐν Ἰνδοῖς
δέ φησι Θεόφραστος τοὺς ἰχθῦς ἐκ τῶν ποταμῶν
εἰς τὴν γῆν ἐξιόντας καὶ πηδῶντας πάλιν εἰς τὸ
ὕδωρ ἀπιέναι καθάπερ τοὺς βατράχους, ὁμοίους
ὄντας τὴν ἰδέαν τοῖς μαξείνοις[3] καλουμένοις
ἰχθύσιν. οὐκ ἔλαθεν δέ με οὐδὲ Κλέαρχος ὁ ἀπὸ
c τοῦ περιπάτου ὅσ'[4] εἴρηκε καὶ περὶ τοῦ ἐξωκοίτου
καλουμένου ἰχθύος ἐν τῷ ἐπιγραφομένῳ περὶ τῶν
ἐνύδρων. εἴρηκε γὰρ—κρατεῖν δ' οἶμαι καὶ τῆς
λέξεως οὕτως ἐχούσης· 'ὁ ἐξώκοιτος ἰχθύς, ὃν
ἔνιοι καλοῦσιν ἄδωνιν, τοὔνομα μὲν εἴληφε διὰ τὸ
πολλάκις τὰς ἀναπαύσεις ἔξω τοῦ ὑγροῦ ποιεῖσθαι·
ἐστὶ δὲ ὑπόπυρρος καὶ ἀπὸ τῶν βραγχίων ἑκα-
τέρωθεν τοῦ σώματος μέχρι τῆς κέρκου μίαν ἔχει
διηνεκῆ λευκὴν ῥάβδον. ἐστὶ δὲ στρογγύλος, ἀλλ'
οὐ πλατὺς ὢν κατὰ τὸ μέγεθος ἴσος ἐστὶ τοῖς
d παραιγιαλίταις κεστρινίσκοις· οὗτοι δ' εἰσὶν ὀκτα-
δάκτυλοι μάλιστα τὸ μῆκος. τὸ δὲ σύνολον
ὁμοιότατός ἐστι τῷ καλουμένῳ τράγῳ ἰχθυδίῳ
πλὴν τοῦ ὑπὸ τὸν στόμαχον μέλανος, ὃ καλοῦσι
τοῦ τράγου πώγωνα. ἐστὶ δ' ὁ ἐξώκοιτος τῶν
πετραίων καὶ βιοτεύει περὶ τοὺς πετρώδεις
τόπους· καὶ ὅταν ᾖ γαλήνη, συνεξορούσας τῷ
κύματι κεῖται ἐπὶ τῶν πετριδίων πολὺν χρόνον

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[1] ἐμπεφυκυῖαν Meineke: πεφυκυῖαν AC.

and considerable grass grows there. Under the sandy soil below the grass, at a depth of two or three cubits, flows water which strays from these rivers. With the water fish follow its outlets and swim under the soil to get food, since they like the roots of grass, and so have filled the entire plain with underground fish which the inhabitants catch by digging them up. In India, Theophrastus says[a] fish come out on land from the rivers and leap back again exactly like frogs, being similar in appearance to the fish called *maxeini.*[b] And I have not forgotten, either, what the Peripatetic Clearchus has to say about the fish called 'out-lying,' in the book entitled *Water Animals.*[c] He says (I think I can remember his statement, which is as follows): 'The out-lying fish (called by some adonis) has this name because it often takes its siestas out of water. It is rather reddish, and extending from the gills, on each side of the body as far as the tail, it has a single white stripe. It is round, but since it is not broad, it has the same size as the smaller mullets found near the shore, which are eight inches, at most, in length. In general appearance it is most like the so-called buck fish, except for the black spot under the gullet, which they call the buck's beard. The out-lying belongs to the class of rock fishes, living as it does near rocky shoals. When it is calm, the fish leaps out with the surf and lies a long time on the pebbles,

[a] Frag. 171 Wimmer.

[b] Athen. 315 f, where it is identified with the cod. See critical note.

[c] *F.H.G.* ii. 325; Athen. 317 c.

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[2] ἐπὶ Schweighäuser : ὑπὸ AC.

[3] μαζίναις Theophrastus (*cf.* 315 f). [4] ὅσ' Kaibel : ὅς A.

ἀναπαυόμενος ἐν τῷ ξηρῷ καὶ μεταστρέφει μὲν
ἑαυτὸν πρὸς τὸν ἥλιον· ὅταν δ’ ἱκανῶς αὐτῷ
τὰ πρὸς τὴν ἀνάπαυσιν ἔχῃ, προσκυλινδεῖται τῷ
e ὑγρῷ, μέχρι οὗ ἂν πάλιν ὑπολαβὸν αὐτὸν τὸ κῦμα
κατενέγκῃ μετὰ τῆς ἀναρροίας εἰς τὴν θάλασσαν.
ὅταν δ’ ἐγρηγορὼς ἐν τῷ ξηρῷ τύχῃ, φυλάττεται
τῶν ὀρνίθων τοὺς παρευδιαστὰς[1] καλουμένους, ὧν
ἐστι κηρύλος, τροχίλος, καὶ ὁ τῇ κρεκὶ προσεμφερὴς
ἐρῳδιός[2]· οὗτοι γὰρ ἐν ταῖς εὐδίαις παρὰ
τὸ ξηρὸν νεμόμενοι πολλάκις αὐτῷ περιπίπτουσιν,
οὓς ὅταν προΐδηται φεύγει πηδῶν καὶ ἀσπαίρων,
ἕως ἂν εἰς τὸ ὕδωρ ἀποκυμβήσῃ.’ ἔτι ὁ αὐτὸς
Κλέαρχος καὶ ταῦτά φησι, σαφέστερον τοῦ
f Κυρηναίου Φιλοστεφάνου, οὗ πρότερον ἐμνήσθην·
‘ἐπεί τινες τῶν ἰχθύων οὐκ ἔχοντες βρόγχον
φθέγγονται. τοιοῦτοι δ’ εἰσὶν οἱ περὶ Κλείτορα
τῆς Ἀρκαδίας ἐν τῷ Λάδωνι καλουμένῳ ποταμῷ·
φθέγγονται γὰρ καὶ πολὺν ἦχον ἀποτελοῦσιν.’
Νικόλαος δ’ ὁ Δαμασκηνὸς ἐν τῇ τετάρτῃ πρὸς
ταῖς ἑκατὸν τῶν ἱστοριῶν ‘περὶ Ἀπάμειαν,’
φησί, ‘τὴν Φρυγιακὴν κατὰ τὰ Μιθριδατικὰ σεισμῶν
γενομένων ἀνεφάνησαν περὶ τὴν χώραν αὐτῶν
λίμναι τε[3] πρότερον οὐκ οὖσαι καὶ ποταμοὶ καὶ
ἄλλαι πηγαὶ ὑπὸ τῆς κινήσεως ἀνοιχθεῖσαι,
πολλαὶ δὲ καὶ ἠφανίσθησαν, τοσοῦτόν τε ἄλλο
ἀνέβλυσεν αὐτῶν ἐν τῇ γῇ πικρόν τε καὶ γλαυκὸν
ὕδωρ, πλεῖστον ὅσον ἀπεχούσης τῶν τόπων τῆς
333 θαλάσσης, ὥστε ὀστρέων πλησθῆναι τὸν πλησίον
τόπον ἅπαντα καὶ ἰχθύων τῶν τε ἄλλων ὅσα
τρέφει ἡ θάλασσα.’ οἶδα δὲ καὶ πολλαχοῦ
ὕσαντα τὸν θεὸν ἰχθύσι· Φαινίας γοῦν ἐν δευτέρῳ

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[1] παρευδιαστὰς Anon. in Dalechamp's ed.: παρευδιστὰς AC.

sleeping on dry land and turned toward the sun. When it has had all the sleep it wants, it rolls close to the water, until once more the surf catches it up and carries it with the reflux back into the sea. When it happens to be awake on land, it guards itself against the birds called fair-weather-fowl, such as the halcyon, sandpiper, and that heron which resembles the landrail. These birds, feeding in calm weather along the shore, often encounter the fish, but when it sees them in time it jumps and struggles until finally it escapes by diving back into the water.' Moreover, Clearchus has this also to say, more plainly than Philostephanus of Cyrene, whom I cited before:[a] 'For some fishes, although they have no windpipe, utter sounds. Such are the fishes near Cleitor, in Arcadia, in the river called the Ladon. For they can utter sounds, and in fact they make considerable noise.' Nicolas of Damascus, in the one hundred and fourth book of his *Histories*, says[b] that 'near the Phrygian Apameia,[c] during the Mithradatic wars, earthquakes occurred which brought to light in the Apameian country lakes never existent before; rivers also and springs besides were opened by the upheaval, while many, again, disappeared; and such a quantity of other water, of a brackish and blue sort, gushed forth in their land, that in spite of its being a great distance from the sea, the neighbouring region was filled with shellfish and all the other fishes which the sea nurtures.' I know, too, that it has rained fishes in many places. Phaenias, for

[a] Above, 331 d.
[b] *F.H.G.* iii. 416.
[c] Also called Apameia Cibotus.

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[2] *ἐρῳδιὸς* Wilamowitz: *ελώριος* AC.
[3] *αἱ* after *τε* deleted by Kaibel.

πρυτάνεων Ἐρεσίων ἐν Χερρονήσῳ φησὶν ἐπὶ τρεῖς ἡμέρας ὗσαι τὸν θεὸν ἰχθύας. καὶ Φύλαρχος δ' ἐν τετάρτῃ ἑωρακέναι τινὰς πολλαχοῦ τὸν θεὸν ὕσαντα ἰχθύσι, πολλάκις δὲ καὶ γυρίνοις[1] τοῦ αὐτοῦ συμβαίνοντος.[2] Ἡρακλείδης γοῦν ὁ Λέμβος ἐν τῇ κα' τῶν ἱστοριῶν 'περὶ τὴν Παιονίαν καὶ Δαρδανίαν βατράχους,' φησίν, 'ὗσεν ὁ θεὸς καὶ τοσοῦτο αὐτῶν ἐγένετο τὸ πλῆθος ὡς τὰς οἰκίας
b καὶ τὰς ὁδοὺς πλήρεις εἶναι. τὰς μὲν οὖν πρώτας ἡμέρας κτείνοντες τούτους καὶ συγκλείοντες τὰς οἰκίας διεκαρτέρουν· ὡς δ' οὐδὲν ἤνυον, ἀλλὰ τά τε σκεύη ἐπληροῦτο καὶ μετὰ τῶν ἐδεσμάτων εὑρίσκοντο συνεψόμενοι καὶ συνοπτώμενοι οἱ βάτραχοι καὶ πρὸς τούτοις οὔτε τοῖς[3] ὕδασιν ἦν χρῆσθαι οὔτε τοὺς πόδας ἐπὶ τὴν γῆν θεῖναι συσσεσωρευμένων αὐτῶν, ἐνοχλούμενοι δὲ καὶ ὑπὸ τῆς τῶν τετελευτηκότων ὀδμῆς ἔφυγον τὴν χώραν.' οἶδα δὲ καὶ Ποσειδώνιον τὸν ἀπὸ τῆς στοᾶς εἰπόντα καὶ περὶ πλήθους ἰχθύων τάδε· 'ὅτε Τρύφων
c ὁ Ἀπαμεὺς ὁ τὴν τῶν Σύρων βασιλείαν ἁρπάσας ἐπολεμεῖτο ὑπὸ Σαρπηδόνος τοῦ Δημητρίου στρατηγοῦ περὶ Πτολεμαΐδα πόλιν καὶ ὡς ὁ Σαρπηδὼν λειφθεὶς[4] ἀνεχώρησεν εἰς τὴν μεσόγαιαν μετὰ τῶν ἰδίων στρατιωτῶν, οἱ δὲ τοῦ Τρύφωνος ὥδευον κατὰ τὸ πλησίαλον νικήσαντες τῇ μάχῃ, ἐξαίφνης πελάγιον κῦμα ἐξαρθὲν μετέωρον εἰς ὕψος ἐξαίσιον ἐπῆλθεν τῇ γῇ καὶ πάντας αὐτοὺς ἐπέκλυσεν

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[1] Dobree : πυροῖς A.

[2] καὶ ἐπὶ βατράχων after συμβαίνοντος deleted by Dobree (*cf.* Plat. *Theaet.* 161 D); but the quotation was once considerably more extended, see *Ox. Pap.* 1801, *Hermes* lviii. 239.

[3] οὔτε τοῖς Dindorf : οὐδὲ τοῖς AC.

[4] λειφθεὶς Casaubon : ληφθεὶς AC.

example, says in the second book of *The Rulers of Eresus* [a] that in Chersonesus it rained fishes for three whole days. And Phylarchus in his fourth book says [b] that certain persons have in many places seen it rain fishes, and the same thing often happens with tadpoles. Heracleides Lembus, for example, says in the twenty-first book of his *Histories* : [c] 'In Paeonia and Dardania it rained frogs, and so great was their number that they filled the houses and streets.[d] Well, during the first days the people killed them and shut up their houses and made the best of it. But soon they could do nothing to stop it ; their vessels were filled with frogs, which were found boiled or baked with their food. Besides, they could not use the water, nor could they set foot on the ground amidst the heaps of frogs piled up, and being overcome also with disgust at the smell of the dead creatures, they fled the country.' I know also that Poseidonius the Stoic speaks of a great quantity of fishes in these words : [e] 'When Tryphon of Apameia, who had seized the kingdom of Syria, was attacked near the city of Ptolemais by Sarpedon, Demetrius's [f] general, the latter was defeated and forced to retreat into the interior with his troops. Tryphon's army were marching along the coast after their victory in the battle, when suddenly a wave from the ocean lifted itself to an extraordinary height and dashed upon the shore, engulfing all the men and drowning them beneath

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[a] *F.H.G.* ii. 294. [b] *F.H.G.* i. 335. [c] *F.H.G.* iii. 168.

[d] A similar report came from the Riviera in the winter of 1926–1927. [e] *F.H.G.* iii. 254.

[f] Demetrius II. Nicator. The occasion is the same as that mentioned in 176 b. Pauly-Wissowa, *Real. Encyc.* iv. 2800.

διέφθειρέν τε ὑποβρυχίους, ἰχθύων τε πολὺν σωρὸν
ἀναχωροῦν τὸ κῦμα μετὰ τῶν νεκρῶν κατέλιπε.
d καὶ οἱ περὶ τὸν Σαρπηδόνα ἀκούσαντες τὴν συμφορὰν
ἐπελθόντες τοῖς μὲν τῶν πολεμίων σώμασιν
ἐφήσθησαν, ἰχθύων δὲ ἀφθονίαν ἀπηνέγκαντο καὶ
ἔθυσαν Ποσειδῶνι τροπαίῳ πρὸς τοῖς προαστείοις
τῆς πόλεως.'

"Οὐ κατασιωπήσομαι δὲ οὐδὲ τοὺς ἐν Λυκίᾳ
ἰχθυομάντεις ἄνδρας, περὶ ὧν ἱστορεῖ Πολύχαρμος
ἐν δευτέρῳ Λυκιακῶν γράφων οὕτως· 'ὅταν γὰρ
διέλθωσι πρὸς τὴν θάλασσαν, οὗ τὸ ἄλσος ἐστὶ
πρὸς τῷ αἰγιαλῷ τοῦ Ἀπόλλωνος, ἐν ᾧ ἐστιν ἡ
e δῖνα ἐπὶ τῆς ἀμάθου, παραγίνονται ἔχοντες οἱ
μαντευόμενοι ὀβελίσκους δύο ξυλίνους, ἔχοντας ἐφ'
ἑκατέρῳ σάρκας ὀπτὰς ἀριθμῷ δέκα. καὶ ὁ μὲν
ἱερεὺς κάθηται πρὸς τῷ ἄλσει σιωπῇ, ὁ δὲ μαντευόμενος
ἐμβάλλει τοὺς ὀβελίσκους εἰς τὴν δῖναν
καὶ ἀποθεωρεῖ τὸ γινόμενον. μετὰ δὲ τὴν ἐμβολὴν
τῶν ὀβελίσκων πληροῦται θαλάσσης ἡ δῖνα
καὶ παραγίνεται ἰχθύων πλῆθος τοσοῦτον καὶ
τοιοῦτον ὥστ' ἐκπλήττεσθαι τὸ ἀόρατον[1] τοῦ
πράγματος, τῷ δὲ μεγέθει τοιούτων[2] ὥστε καὶ
εὐλαβηθῆναι. ὅταν δὲ ἀπαγγείλῃ τὰ εἴδη τῶν
ἰχθύων ὁ προφήτης, οὕτως τὸν χρησμὸν λαμβάνει
παρὰ τοῦ ἱερέως ὁ μαντευόμενος περὶ ὧν ηὔξατο.
f φαίνονται δὲ ὀρφοί, γλαῦκοι, ἐνίοτε δὲ φάλλαιναι
ἢ πρίστεις,[3] πολλοὶ δὲ καὶ ἀόρατοι ἰχθῦς καὶ ξένοι
τῇ ὄψει.' Ἀρτεμίδωρος δ' ἐν τῷ δεκάτῳ τῶν
Γεωγραφουμένων λέγεσθαί φησιν ὑπὸ τῶν ἐπι-

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[1] ἀόρατον Meineke: ὁρατὸν A.

the waters. And when the wave receded it left behind a huge pile of fishes among the dead bodies. The followers of Sarpedon, hearing of this disaster, came up and gloated over the bodies of their enemies, while they also carried away an abundance of fish and offered sacrifice to Poseidon, god of the rout, near the suburbs of the city.'

"And I will not pass over in silence, either, the fish-diviners of Lycia, an account of whom is given by Polycharmus in the second book of his *History of Lycia*. He writes as follows:[a] 'Near the shore of the sea is the sacred grove of Apollo, in which there is a pool on the borders of the sand. Whenever they pass through to it, those who would consult the oracle come with two wooden rods, on each of which are pieces of roasted meat, ten in number. The priest seats himself in silence near the grove, while the man in quest of a sign puts the rods into the pool and watches the result. After the rods are put in, the pool is filled with sea-water, and there comes a quantity of fishes, so great and so extraordinary, that one is astounded by the unheard-of spectacle, while he is also rendered cautious by the size of such creatures. And when the spokesman reports the kinds of fish, the oracle-seeker gets from the priest the prophecy of those things which concern his prayer. There appear sea-perch, grey-fish, sometimes even whales or pristes,[b] and also fishes never before seen, and strange to the eye.' Artemidorus, in the tenth book of his *Geography*, says: 'The in-

[a] *F.H.G.* iv. 479. [b] "Spouters," perhaps a kind of whale.

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[2] *τῷ δὲ μεγέθει τοιούτων* Kaibel: *τῷ μεγέθει δὲ τοιούτων* C (*τοιούτων* om. A).

[3] *πρίστεις* early edd.: *πριστις* A: *πρηστίδων* (in paraphrase) C.

χωρίων πηγὴν ἀναδίδοσθαι γλυκέος ὕδατος, ὅθεν
συμβαίνειν δίνας γίνεσθαι· γίνεσθαι δὲ καὶ ἰχθύας
ἐν τῷ δινάζοντι τόπῳ μεγάλους. τούτοις δὲ οἱ
θυσιάζοντες ἐμβάλλουσιν ἀπαρχὰς τῶν θυσιαζομένων
ἐπὶ ξυλίνων ὀβελίσκων ἀναπείροντες[1] κρέα
334 ἑφθὰ καὶ ὀπτὰ καὶ μάζας καὶ ἄρτους. ὀνομάζεται
δὲ ὁ λιμὴν καὶ ὁ τόπος οὗτος Δῖνος. οἶδα δὲ
καὶ Φύλαρχον εἰρηκότα που περὶ μεγάλων ἰχθύων
καὶ τῶν συμπεμφθέντων αὐτοῖς σύκων χλωρῶν,
ὅτι αἰνιττόμενος Πάτροκλος ὁ Πτολεμαίου στρατηγὸς
Ἀντιγόνῳ τῷ βασιλεῖ ἔπεμπεν, ὡς Δαρείῳ
Σκύθαι ἐπερχομένῳ αὐτῶν τῇ χώρᾳ· ἔπεμψαν γὰρ
οὗτοι μέν, ὥς φησιν Ἡρόδοτος, ὄρνιν καὶ ὀιστὸν
καὶ βάτραχον· ἀλλ᾽ ὅ γε Πάτροκλος, ὡς διὰ τῆς
τρίτης τῶν ἱστοριῶν φησιν ὁ Φύλαρχος, πεμφθέντων
τῶν προειρημένων σύκων καὶ ἰχθύων.
b ἐτύγχανεν δὲ κωθωνιζόμενος ὁ βασιλεὺς καὶ ὡς
πάντες διηποροῦντο ἐπὶ τοῖς δώροις, ὁ Ἀντίγονος
γελάσας πρὸς τοὺς φίλους ἔφη γινώσκειν τί βούλεται
τὰ ξένια· ἢ γὰρ θαλαττοκρατεῖν ἡμᾶς φησι
Πάτροκλος ἢ τῶν σύκων τρώγειν.

"Οὐ λανθάνει δέ με καὶ ὅτι κοινῶς πάντες οἱ
ἰχθύες καμασῆνες ὑπὸ Ἐμπεδοκλέους ἐλέχθησαν
τοῦ φυσικοῦ οὕτως·

πῶς[2] καὶ δένδρεα μακρὰ καὶ εἰνάλιοι καμασῆνες,

καὶ ὅτι ὁ τὰ Κύπρια ποιήσας ἔπη, εἴτε Κύπριός
c τίς ἐστιν ἢ Στασῖνος ἢ ὅστις δή ποτε χαίρει
ὀνομαζόμενος, τὴν Νέμεσιν ποιεῖ διωκομένην ὑπὸ
Διὸς καὶ εἰς ἰχθὺν μεταμορφουμένην διὰ τούτων·

habitants assert that a spring of fresh water bubbles up which produces eddies, and that large fish appear in the whirling space. To them the sacrificers let down first-fruits of offerings on wooden rods, on which are fixed boiled and roasted meats, barley-cakes, and pieces of bread. The name of this harbour and place is Dinus.[a]' I know that Phylarchus also speaks[b] somewhere of large fish, and green figs sent with them, by Patroclus, Ptolemy's general, to King Antigonus by way of hinting what would happen to him, just as the Scythians did to Darius when he was invading their country. For the Scythians, Herodotus tells us,[c] sent a bird, an arrow, and a frog; Patroclus, however, as Phylarchus says in the third book of his *Histories*, sent the aforesaid figs and fishes. Now it happened that the king was then drinking deeply, and when all the company were puzzled at these gifts, Antigonus burst out laughing and declared to his friends that he understood what the friendly offerings meant: 'Either,' says Patroclus, 'we must be masters of the sea, or else we must eat figs.'

"And I do not forget that all fish are given the generic name *camasenes* by Empedocles, the physical philosopher, in this line[d]: 'How also the tall trees and the *camasenes* (fishes) in the sea came into being.' And I know that the author of the epic *Cypria*, whether it is a Cyprian, or Stasinus, or however he likes to be called, represents Nemesis pursued by Zeus and changed into a fish in these

[a] Whirl.
[b] *F.H.G.* i. 334.
[c] iv. 131.
[d] p. 134 Diels.

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[1] Musurus: ἀναπήροντες A.
[2] οὕτως πως· καὶ A.

τοὺς[1] δὲ μέτα τριτάτην Ἑλένην τέκε, θαῦμα βροτοῖσι·
τήν ποτε καλλίκομος Νέμεσις φιλότητι μιγεῖσα
Ζηνὶ θεῶν βασιλῆι τέκεν κρατερῆς ὑπ' ἀνάγκης.
φεῦγε γὰρ οὐδ' ἔθελεν μιχθήμεναι ἐν φιλότητι
d πατρὶ Διὶ Κρονίωνι· ἐτείρετο γὰρ φρένας αἰδοῖ
καὶ νεμέσει· κατὰ γῆν[2] δὲ καὶ ἀτρύγετον μέλαν ὕδωρ
φεῦγεν, Ζεὺς δ' ἐδίωκε· λαβεῖν δ' ἐλιλαίετο θυμῷ
ἄλλοτε μὲν κατὰ κῦμα πολυφλοίσβοιο θαλάσσης
ἰχθύι εἰδομένην, πόντον πολὺν ἐξοροθῦνον,[3]
ἄλλοτ' ἀν' Ὠκεανὸν ποταμὸν καὶ πείρατα γαίης,
ἄλλοτ' ἀν' ἤπειρον πολυβώλακα. γίγνετο δ' αἰεὶ
θηρί' ὅσ'[4] ἤπειρος αἰνὰ τρέφει, ὄφρα φύγοι νιν.

e "Οἶδα δὲ καὶ τὰ περὶ τὴν ἀπόπυριν καλουμένην περὶ τὴν Βόλβην λίμνην, περὶ ἧς Ἡγήσανδρος ἐν τοῖς ὑπομνήμασί φησιν οὕτως· 'Ἀπολλωνίαν τὴν Χαλκιδικὴν δύο ποταμοὶ περιρρέουσιν[5] Ἀμμίτης καὶ Ὀλυνθιακός· ἐμβάλλουσι δ' ἀμφότεροι εἰς τὴν Βόλβην λίμνην. ἐπὶ δὲ τοῦ Ὀλυνθιακοῦ μνημεῖόν ἐστιν Ὀλύνθου τοῦ Ἡρακλέους καὶ Βόλβης υἱοῦ. κατὰ δὲ τὸν Ἀνθεστηριῶνα καὶ Ἐλαφηβολιῶνα λέγουσιν οἱ ἐπιχώριοι διότι πέμπει ἡ Βόλβη τὴν ἀπόπυριν Ὀλύνθῳ·[6] καὶ κατὰ τὸν καιρὸν τοῦτον ἀπέραντον πλῆθος ἰχθύων ἐκ τῆς f λίμνης εἰς τὸν Ὀλυνθιακὸν ἀναβαίνειν ποταμόν. ἐστὶ δὲ βραχύς, ὥστε μόλις κρύπτειν τὸ σφυρόν· ἀλλ' οὐδὲν ἧττον τοσοῦτον ἔρχεται πλῆθος ἰχθύων

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[1] Meineke: τοῖς A.

[2] κατὰ γῆν Junius: καταπην A.

[3] ἐξοροθῦνον Lumb: ἐξορόθυνεν A.

[4] θηρί' ὅσ' Schweighäuser: θηρία ὅσσ' A.

lines [a] : ‘ Helen then she bore, the third after these, the wonder of mortals ; whom fair-haired Nemesis, wrapped in the arms of love, once bore to Zeus, king of the gods, under harsh constraint. For she sought to fly, and consented not to join in love with Father Zeus, son of Cronus. For her heart was torn with shame and wrath. Beneath the earth, beneath the unharvested black waters she fled, while Zeus pursued. Eagerly he yearned in his heart to grasp her as she appeared at one time like a fish in the surge of the loud-sounding sea, which excites the vasty deep, at another time along Ocean’s stream and the ends of the earth, at another still, along the rich-loamed mainland. Ever she became all the dread creatures which the mainland nurtures, that she might escape him.’

“ I know, too, of the ‘ broiler,’ as it is called, in Lake Bolbê, concerning which Hegesander says in his *Commentaries* : [b] ‘ Round Apollonia, in the Chalcidic peninsula, flow two rivers, the Sandy and the Olynthiac. Both empty into Lake Bolbê. On the Olynthiac is a monument to Olynthus, the son of Heracles and Bolbê. In the months Anthesterion and Elaphebolion, so say the inhabitants, Bolbê sends the broiler to Olynthus, and at this time a limitless quantity of fish go up from the lake into the Olynthiac river. Now it is a stream so shallow that it hardly covers the ankle, nevertheless such a quantity of fish comes that all the inhabitants round

[a] *Frag. ep.* 6 Kinkel.

[b] *F.H.G.* iv. 420.

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[5] Kaibel : *ῥέουσιν* A.

[6] I have changed comma to semicolon after Ὀλύνθῳ, making the infin. *ἀναβαίνειν* (*ἀναβαίνει* Wilamowitz) more natural.

ὥστε τοὺς περιοίκους ἅπαντας ἱκανὸν εἰς τὴν ἑαυτῶν χρείαν συντιθέναι τάριχος. θαυμαστὸν δέ ἐστι τὸ μὴ παραλλάττειν τὸ τοῦ Ὀλύνθου μνημεῖον. πρότερον μὲν οὖν φασι τοὺς κατὰ τὴν Ἀπολλωνίαν Ἐλαφηβολιῶνος τὰ νόμιμα συντελεῖν τοῖς τελευτήσασι, νῦν δ' Ἀνθεστηριῶνος. διὰ ταύτην οὖν τὴν αἰτίαν μόνοις τούτοις τοῖς μησὶ τοὺς ἰχθῦς τὴν ἀνάβασιν ποιεῖσθαι, ἐν οἷς τοὺς τετελευτηκότας εἰώθασι τιμᾶν.'

"Καὶ ταῦτα μὲν ταύτῃ, ἄνδρες ἰχθύες· ὑμεῖς γὰρ 335 πάντα συναθροίσαντες βορὰν ἡμᾶς τοῖς ἰχθύσι παραβεβλήκατε καὶ οὐκ ἐκείνους ἡμῖν, τοσαῦτα εἰπόντες ὅσα[1] οὐδὲ Ἰχθύας ὁ Μεγαρικὸς φιλόσοφος οὐδ' Ἰχθύων· ὄνομα δὲ καὶ τοῦτο κύριον, οὗ μνημονεύει Τηλεκλείδης ἐν Ἀμφικτύοσι. δι' ὑμᾶς δὲ καὶ τῷ παιδὶ παρακελεύσομαι κατὰ τοὺς Φερεκράτους Μυρμηκανθρώπους·

> μηδέποτ' ἰχθύν, ὦ Δευκαλίων, μηδ' ἢν[2] αἰτῶ
> παραθῇς μοι.

καὶ γὰρ ἐν Δήλῳ φησὶ Σῆμος ὁ Δήλιος ἐν β' Δηλιάδος 'ὅταν θύωσι τῇ Βριζοῖ—αὕτη δ' ἐστὶν ἡ ἐνυπνιόμαντις[3]· βρίζειν δ' οἱ ἀρχαῖοι λέγουσι τὸ καθεύδειν·

> b ἔνθα δ' ἀποβρίξαντες ἐμείναμεν ἠῶ δῖαν—

ταύτῃ οὖν ὅταν θύωσιν αἱ Δηλιάδες, προσφέρουσιν αὐτῇ σκάφας πάντων πλήρεις ἀγαθῶν πλὴν ἰχθύων διὰ τὸ εὔχεσθαι ταύτῃ περί τε πάντων καὶ ὑπὲρ τῆς τῶν πλοίων σωτηρίας.'

"Χρύσιππον δ', ἄνδρες φίλοι, τὸν τῆς στοᾶς

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[1] ὅσα Casaubon : ἃ A.
[2] Dindorf : ἂν AE.
[3] ἐνυπνιόμαντις Kaibel : ἐν ὕπνῳ μάντις AC.

about can put up preserved fish sufficient for their needs. The strange part of it is that the fish do not pass beyond the monument of Olynthus. They say, to be sure, that in earlier times the people of Apollonia brought the customary offerings to the dead in the month of Elaphebolion ; but to-day they bring them in Anthesterion. For this reason, therefore, the fish make the ascent only in these months, being those in which people are in the habit of honouring the dead.'

" So much, then, for that, my Fish Masters. For you have got together all manner of lore, and thrown us as food to the fishes,[a] not the fishes to us, talking at such length as not even Ichthyas,[b] the Megarian philosopher, and not even Ichthyon,[b] ever indulged in. This also is a proper name, which Telecleides mentions in *The Amphictyons.*[c] Because of what you have done, I shall command the slave in the words of Pherecrates's *Ant-Men*[d] : ' Never serve me with a fish, Deucalion, never, not even if I ask it.' And I have a further reason. For in Delos, says Semus of Delos in the second book of his *History of Delos,*[e] ' when they sacrifice to Brizo (who is the interpreter of dreams, and by *brizein* the ancients meant "to go to sleep," as in[f] "there, in sound sleep, we waited for the divine dawn "),—as I was saying, when the women of Delos offer sacrifices to Brizo, they bring her bowls filled with all good things excepting fish, because they pray to her for everything, and especially for the safety of their ships.'

" And now, my friends, I admire Chrysippus, the

[a] *Cf.* 343 c.
[b] Fish or Fisher, as proper names.
[c] Kock i. 212.
[d] *Ibid.* 180.
[e] *F.H.G.* iv. 493.
[f] *Od.* xii. 7.

ἡγεμόνα κατὰ πολλὰ θαυμάζων ἔτι μᾶλλον ἐπαινῶ τὸν πολυθρύλητον ἐπὶ τῇ ὀψολογίᾳ Ἀρχέστρατον αἰεί ποτε μετὰ Φιλαινίδος κατατάττοντα, εἰς ἣν ἀναφέρεται τὸ περὶ ἀφροδισίων ἀκόλαστον c σύγγραμμα, ὅπερ φησὶ ποιῆσαι Αἰσχρίων ὁ Σάμιος ἰαμβοποιὸς[1] Πολυκράτη τὸν σοφιστὴν ἐπὶ διαβολῇ τῆς ἀνθρώπου σωφρονεστάτης γενομένης. ἔχει δὲ οὕτως τὰ ἰαμβεῖα·

ἐγὼ Φιλαινὶς ἡ ᾽πίβωτος ἀνθρώποις
ἐνταῦθα γήρᾳ τῷ μακρῷ κεκοίμημαι.
μή μ᾽, ὦ μάταιε ναῦτα, τὴν ἄκραν κάμπτων
χλεύην τε ποιεῦ καὶ γέλωτα καὶ λάσθην[2]·
οὐ γὰρ μὰ τὸν Ζεῦν, οὐ μὰ τοὺς κάτω κούρους,
d οὐκ ἦν ἐς ἄνδρας μάχλος οὐδὲ δημώδης·
Πολυκράτης δὲ τὴν γενὴν Ἀθηναῖος,
λόγων τι παιπάλημα καὶ κακὴ γλῶσσα,
ἔγραψεν ἅσσ᾽ ἔγραψ᾽· ἐγὼ γὰρ οὐκ οἶδα.

ἀλλ᾽ οὖν ὅ γε[3] θαυμασιώτατος Χρύσιππος ἐν τῷ πέμπτῳ περὶ τοῦ καλοῦ καὶ τῆς ἡδονῆς φησι· ‘καὶ βιβλία τά τε Φιλαινίδος καὶ τὴν τοῦ Ἀρχεστράτου Γαστρονομίαν καὶ δυνάμεις ἐρωτικὰς[4] καὶ συνουσιαστικάς, ὁμοίως δὲ καὶ τὰς θεραπαίνας ἐμπείρους τοιῶνδε κινήσεών τε καὶ σχημάτων καὶ e περὶ τὴν τούτων μελέτην γινομένας.’ καὶ πάλιν· ‘ἐκμανθάνειν τ᾽ αὐτοὺς τὰ τοιαῦτα καὶ κτᾶσθαι τὰ περὶ τούτων γεγραμμένα Φιλαινίδι καὶ Ἀρχεστράτῳ καὶ τοῖς τὰ ὅμοια γράψασιν.’ κἂν τῷ ἑβδόμῳ δέ φησι· ‘καθάπερ γὰρ οὐκ ἐκμανθάνειν τὰ Φιλαινίδος καὶ τὴν Ἀρχεστράτου Γαστρονομίαν ἔστιν ὡς φέροντά τι πρὸς τὸ ζῆν ἄμεινον.’

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[1] Casaubon: ἰαμβοηθιος A.
[2] Casaubon: λάσθηνην A.

leader of the Porch, for many reasons, but I commend him still more for putting Archestratus, so famous for his *Discourse on Cookery*, on the same level always with Philaenis. To her is ascribed the authorship of the scandalous treatise on love which Aeschrion of Samos, the iambic poet, says the Sophist Polycrates forged to defame the woman, though she was most chaste. Aeschrion's iambics go as follows[a]: 'I, Philaenis, decried of all men, lie here in long-abiding old age. Do not, vain sailor, as you round the headland, make of me a mockery and laughter and insult. For, I swear it by Zeus and by his Sons[b] in the world below, never was I lewd or common toward men. Polycrates it was, by birth Athenian, sly in words, an evil tongue, who wrote what he wrote. I know naught of it.' But however that may be, the admirable Chrysippus says, in the fifth book of the treatise *On Pleasure and the Good*: 'Then there are the books by Philaenis, and the *Gastronomy* by Archestratus, and powerful stimulants to love and sexual intercourse; similarly slave-girls, skilled in such motions and postures, and ever intent on the practice of these things.' And again: 'That is the kind of thing they learn by heart, and they buy what has been written by Philaenis and Archestratus and the authors of similar trash.' And in the seventh book he says: 'Just as one may not learn by heart the writings of Philaenis or the *Gastronomy* of Archestratus with the idea that they can contribute anything to better living.' Now you, in quoting

[a] *P.L.G.*^{4} ii. 517, *Anth. Palat.* vii. 345; really choliambics.
[b] The Dioscuri, worshipped especially by sailors.

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[3] ὅ γε Schweighäuser : γε ὁ A. [4] Coraes : βρωτικὰς A.

ὑμεῖς δὲ πολλάκις τοῦ Ἀρχεστράτου τούτου μνημονεύσαντες ἀκολασίας ἐπληρώσατε τὸ συμπόσιον.
τί γὰρ τῶν ἐπιτρῖψαι δυναμένων παρέλιπεν ὁ καλὸς
f οὗτος ἐποποιὸς καὶ μόνος ζηλώσας τὸν[1] Σαρδαναπάλλου τοῦ Ἀνακυνδαράξεω βίον, ὃν ἀδιανοητότερον εἶναι ἢ[2] κατὰ τὴν[3] προσηγορίαν τοῦ πατρὸς Ἀριστοτέλης ἔφη, ἐφ᾽ οὗ τοῦ τάφου[4] ἐπιγεγράφθαι φησὶ Χρύσιππος τάδε·

336 εὖ εἰδὼς ὅτι θνητὸς ἔφυς σὸν θυμὸν ἄεξε,
τερπόμενος θαλίῃσι· θανόντι σοι[5] οὔτις ὄνησις.
καὶ γὰρ ἐγὼ σποδός εἰμι, Νίνου μεγάλης βασιλεύσας·
κεῖν᾽ ἔχω ὅσσ᾽ ἔφαγον καὶ ἐφύβρισα καὶ σὺν ἔρωτι
τέρπν᾽ ἔπαθον· τὰ δὲ πολλὰ καὶ ὄλβια πάντα λέλυνται.
[6]ἥδε σοφὴ βιότοιο παραίνεσις. οὐδὲ ποτ᾽ αὐτῆς
b λήσομαι· ἐκτήσθω δ᾽ ὁ θέλων τὸν ἀπείρονα χρυσόν.

καὶ ἐπὶ τῶν Φαιάκων δὲ ὁ ποιητὴς ἔφη·

αἰεὶ δ᾽ ἡμῖν δαίς τε φίλη κίθαρίς τε χοροί τε
εἵματά τ᾽ ἐξημοιβὰ λόετρά τε θερμὰ καὶ εὐναί.

καὶ ἄλλος δέ τίς φησι τῷ Σαρδαναπάλλῳ παραπλήσιος, ὑποτιθέμενος καὶ οὗτος τοῖς μὴ σωφρονοῦσι τοιάδε·

πᾶσιν δὲ θνητοῖς βούλομαι παραινέσαι
τοὐφήμερον ζῆν ἡδέως· ὁ γὰρ θανὼν
τὸ μηδέν ἐστι καὶ σκιὰ κατὰ χθονός.
μικροῦ δὲ βιότου ζῶντ᾽ ἐπαυρέσθαι χρεών.

c καὶ Ἄμφις δ᾽ ὁ κωμῳδιοποιὸς ἐν Ἰαλέμῳ φησί·

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[1] τὸ A.
[2] ἢ added by Madvig.
[3] αὐτὴν τὴν (?) Kaibel.
[4] τοῦ τάφου A: τῷ τάφῳ C.
[5] σοι A: τοι C.

so often this Archestratus, have filled our symposium with scandal. What, I ask, has this noble epic poet omitted, that is calculated to ruin one's morals? He is the only man who has emulated the life of Sardanapalus, the son of Anacyndaraxes, who, as Aristotle said,[a] was sillier even than you would expect from his father's name. On his tomb, says Chrysippus, are inscribed these words: 'Though knowing full well that thou art but mortal, indulge thy desire, find joy in thy feasts. Dead, thou shalt have no delight. Yes, I am dust, though I was king of mighty Nineveh. I have only what I have eaten, what wantonness I have committed, what joys I received through passion; but my many rich possessions are now utterly dissolved. This is a wise counsel for living, and I shall forget it never. Let him who wants it, acquire gold without end.' Of the Phaeacians, also, the Poet has said[b]: 'And ever to us is the feast dear, and the harp, and dancers, and changes of raiment, warm baths, and sleep.' Another writer's words we have, who was like Sardanapalus, and who also gave this advice to the foolish[c]: 'All mortals I fain would counsel to live this fleeting life in pleasure. For he that has died is nothingness, only a shade in the world below. Life is short, and while you live it behooves you to enjoy it.' And the comic poet Amphis says in *The*

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[a] Frag. 67 Rose. On the proverbial riches of Sardanapalus *cf.* Aristot. *Nic. Eth.* 1095 b 19-22.

[b] *Od.* viii. 248.

[c] *T.G.F.*² 858. Porson thought the verses may have been by Euripides; *cf. Alc.* 788, Kock iii. 606.

• *ἤδε . . . χρυσόν* deleted by Nauck.

ὅστις δὲ θνητὸς γενόμενος μὴ τῷ βίῳ
ζητεῖ τι τερπνὸν προσφέρειν, τὰ δ᾽ ἄλλ᾽ ἐᾷ,
μάταιός ἐστιν ἔν γ᾽ ἐμοὶ[1] καὶ τοῖς σοφοῖς
κριταῖς ἅπασιν ἐκ θεῶν τε δυστυχής.

καὶ ἐν τῇ ἐπιγραφομένῃ δὲ Γυναικοκρατίᾳ τὰ ὅμοια λέγει·

πῖνε, παῖζε·[2] θνητὸς ὁ βίος, ὀλίγος οὑπὶ γῇ χρόνος·
ὁ θάνατος δ᾽ ἀθάνατός[3] ἐστιν, ἂν ἅπαξ τις ἀποθάνῃ.

d καὶ Βακχίδας δέ τις τὸν αὐτὸν Σαρδαναπάλλῳ ζήσας βίον ἀποθανὼν ἐπὶ τοῦ τάφου ἐπιγεγραμμένον ἔχει·

πιέν, φαγὲν καὶ πάντα τᾷ ψυχᾷ δόμεν·
κἠγὼ γὰρ ἕστακ᾽ ἀντὶ Βακχίδα λίθος.

“Ἄλεξις δ᾽ ἐν Ἀσωτοδιδασκάλῳ, φησὶ Σωτίων ὁ Ἀλεξανδρεὺς ἐν τοῖς περὶ τῶν Τίμωνος[4] σίλλων· (ἐγὼ γὰρ οὐκ ἀπήντησα τῷ δράματι· πλείονα τῆς μέσης καλουμένης κωμῳδίας ἀναγνοὺς δράματα τῶν ὀκτακοσίων καὶ τούτων ἐκλογὰς ποιησάμενος οὐ περιέτυχον τῷ Ἀσωτοδιδασκάλῳ, ἀλλ᾽ οὐδ᾽
e ἀναγραφῆς ἀξιωθέν τινι[5] σύνοιδα· οὔτε γὰρ Καλλίμαχος οὔτε Ἀριστοφάνης αὐτὸ ἀνέγραψαν, ἀλλ᾽ οὐδ᾽ οἱ τὰς ἐν Περγάμῳ ἀναγραφὰς ποιησάμενοι) —ὁ δὲ Σωτίων φησὶν ἐν τῷ δράματι Ξανθίαν τινὰ οἰκέτην πεποιῆσθαι προτρεπόμενον ἐπὶ ἡδυπάθειαν ὁμοδούλους ἑαυτοῦ καὶ λέγοντα·

τί ταῦτα ληρεῖς, φληναφῶν ἄνω κάτω
Λύκειον, Ἀκαδήμειαν, Ὠιδείου πύλας,

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[1] ἔν γ᾽ ἐμοὶ Jacobs: εργεμοι A.
[2] πῖνε, παῖζε Muretus: πῖνε καὶ παῖζε AC.

Wail from Asia [a]: 'Whosoever is mortal-born and seeks not to add any pleasure to his life, letting all else go, is a fool before the bar of my judgement and that of all wise men; the gods have damned him.' Also, in *Government by Women*, as its title runs, he has similar advice [b]: 'Drink! play! Life is mortal, short is our time on earth. Death is deathless, once one is dead.' And a man named Bacchidas, who also lived a life like Sardanapalus, has inscribed on his tomb, now that he is dead: 'Drink, eat, indulge in all things the heart's desire. For lo! I stand here, a stone to represent Bacchidas.'

"Alexis wrote a play called *The Teacher of Profligacy*, says Sotion of Alexandria in his book *On Timon's Satires*. I myself have not come across the play. Although I have read more than eight hundred plays of the so-called Middle Comedy and have made excerpts from them, I have not found *The Teacher of Profligacy*, and I do not even know of anyone who thought it worth cataloguing. Certainly neither Callimachus nor Aristophanes [c] has catalogued it, nor have even those who compiled the catalogues in Pergamum. Well, Sotion says that in this play a slave named Xanthias is represented as inciting his fellow-slaves to high living, and saying [d]: 'What's this nonsense you are talking, for ever babbling, this way and that, of the Lyceum, the Academy, and the

[a] Kock ii. 242.

[b] *Ibid.* 238. *Cf.* Athen. 125 b and note *a*.

[c] Of Byzantium.

[d] Kock ii. 306.

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[3] ὁ θάνατος δ' ἀθάνατός Porson: θάνατος δ' ὁ θάνατος AC.

[4] Musurus: σίμωνος A.

[5] ἀξιωθέν τινι Kaibel: ἀξιωθέντι A.

λήρους σοφιστῶν; οὐδὲ ἓν τούτων καλόν.
πίνωμεν, ἐμπίνωμεν, ὦ Σίκων, Σίκων,[1]
f χαίρωμεν, ἕως ἔνεστι τὴν ψυχὴν τρέφειν.
τύρβαζε, Μάνη[2]· γαστρὸς οὐδὲν ἥδιον.
αὕτη πατήρ σοι καὶ πάλιν μήτηρ μόνη.
ἀρεταὶ δὲ πρεσβεῖαί τε καὶ στρατηγίαι
κόμποι κενοὶ ψοφοῦσιν[3] ἀντ᾽ ὀνειράτων.
ψύξει σε δαίμων τῷ πεπρωμένῳ χρόνῳ·
ἕξεις δ᾽ ὅσ᾽ ἂν φάγῃς τε καὶ πίῃς μόνα·
σποδὸς[4] δὲ τἄλλα, Περικλέης, Κόδρος, Κίμων.

κρεῖττον δ᾽ ἂν εἶχε, φησὶν ὁ Χρύσιππος, εἰ μετελήφθη τὰ ἐπὶ τοῦ Σαρδαναπάλλου οὕτως·

337 εὖ εἰδὼς ὅτι θνητὸς ἔφυς σὸν θυμὸν ἄεξε,
τερπόμενος μύθοισι· φαγόντι σοι[5] οὔτις ὄνησις.
καὶ γὰρ ἐγὼ ῥάκος[6] εἰμί, φαγὼν ὡς πλεῖστα καὶ ἡσθείς.
ταῦτ᾽ ἔχω ὅσσ᾽ ἔμαθον καὶ ἐφρόντισα καὶ μετὰ τούτων
ἔσθλ᾽ ἔπαθον· τὰ δὲ λοιπὰ καὶ ἡδέα πάντα λέλειπται.

παγκάλως δὲ καὶ ὁ Τίμων ἔφη·

πάντων μὲν πρώτιστα κακῶν ἐπιθυμίη ἐστί.

b "Κλέαρχος δὲ ἐν τοῖς περὶ παροιμιῶν καὶ διδάσκαλον τοῦ Ἀρχεστράτου γενέσθαι φησὶν Τερψίωνα, ὃν καὶ πρῶτον Γαστρολογίαν γράψαντα διακελεύεσθαι τοῖς μαθηταῖς τίνων ἀφεκτέον. ἀπεσχεδιακέναι τε τὸν Τερψίωνα καὶ περὶ τῆς χελώνης τάδε·

Odeum gates—mere sophists' rubbish? There's no good in them. Let's drink, and drink our fill, my Sicon, Sicon! Let's have a good time while we may still keep the life in our bodies. Whoop it up, Manes! There's nothing nicer than the belly. That is your father, and again, your only mother. Ethics, embassies, army tactics—fine pretences that sound hollow, like dreams. Fate will snuff you out at the appointed time. You will have only what you eat and drink. All the rest is dust—Pericles, Codrus, Cimon.' It would have been better, says Chrysippus, if the inscription over Sardanapalus had been changed thus: 'Though knowing full well that thou art but mortal, indulge thy desire, find joy in discourse. Eating, thou shalt have no delight. Yes, I am but a ragged remnant, although I have eaten and had pleasure to the utmost. I have only what I have learned, what I have pondered, what noble things I have experienced with their aid, and what is left is a legacy altogether sweet.' Timon, also, has said very rightly[a]: 'Foremost among all evils is desire.'

"Clearchus, in his book *On Proverbs*, says[b] that the teacher of Archestratus was Terpsion, who was the first to write a *Gastrology* and to direct his disciples in what they should avoid. And so Terpsion improvised the following about the tortoise: ''Tis

[a] Page 24 Wachsmuth, 204 Diels.

[b] *F.H.G.* ii. 319.

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[1] Σίκων (bis) added by Casaubon.

[2] Muretus: μανην A.

[3] κενοὶ ψοφοῦσιν AC: κενὰ ψοφοῦντες Kaibel.

[4] Dobree: σποδοὶ AE.

[5] τοι C.

[6] ῥάκος Roehl: κακός AC.

ἢ κρῆ χελώνης χρὴ[1] φαγεῖν ἢ μὴ φαγεῖν.

ἄλλοι δ' οὕτως λέγουσιν·

ἢ δεῖ χελώνης κρέα φαγεῖν ἢ μὴ φαγεῖν.

πόθεν δὲ ὑμῖν, ὦ σοφώτατοι, ἐπῆλθε καὶ ὁ ὀψολόγος Δωρίων, ὡς καὶ συγγραφεύς τις γενόμενος; ὃν ἐγὼ κρουματοποιὸν οἶδα ὀνομαζόμενον καὶ c φίλιχθυν, συγγραφέα δὲ οὔ. ὡς μὲν οὖν κρουματοποιοῦ μνημονεύει Μάχων ὁ κωμῳδιοποιὸς οὕτως·

ὁ κρουματοποιὸς Δωρίων ποτ' εἰς Μυλῶν[2]
ἐλθὼν κατάλυσιν οὐδαμοῦ μισθωσίμην
δυνάμενος εὑρεῖν ἐν τεμένει καθίσας τινί,
ὃ πρὸ τῶν πυλῶν ἦν κατὰ τύχην ἱδρυμένον,
ἰδών τ' ἐκεῖ θύοντα[3] τὸν νεωκόρον,
'πρὸς τῆς Ἀθηνᾶς καὶ θεῶν, τίνος, φράσον,
ἐστὶν ὁ νεώς, βέλτιστε, φησίν, οὑτοσί;'
ὁ δ' εἶπεν αὐτῷ 'Ζηνοποσειδῶνος, ξένε.'
d ὁ Δωρίων δὲ 'πῶς ἂν οὖν ἐνταῦθ',' ἔφη,
'δύναιτο καταγωγεῖον ἐξευρεῖν τις, οὗ
καὶ τοὺς θεοὺς φάσκουσιν οἰκεῖν σύνδυο;'

Λυγκεὺς δ' ὁ Σάμιος, ὁ Θεοφράστου μὲν μαθητής, Δούριδος δὲ ἀδελφὸς τοῦ τὰς ἱστορίας γράψαντος καὶ τυραννήσαντος τῆς πατρίδος, ἐν τοῖς ἀποφθέγμασιν· 'Δωρίωνι τῷ αὐλητῇ φάσκοντός τινος ἀγαθὸν ἰχθὺν εἶναι βατίδα, "ὥσπερ ἂν εἴ τις," e ἔφη, "ἑφθὸν τρίβωνα ἐσθίοι." ἐπαινοῦντος δ' ἄλλου τὰ τῶν θύννων ὑπογάστρια "καὶ μάλα," ἔφη· "δεῖ μέντοι γε ἐσθίειν αὐτά, ὥσπερ ἐγὼ

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[1] ἢ κρῆ (Meineke) χελώνης χρὴ Gulick (δεῖ Meineke): η χρὴ χελώνης ἢ A.

[2] Μυλῶν *sc.* πόλιν Meineke: μυλῶνα A, μύλων C.

meet to eat or not to eat the tortoise meat.' Otheis put it in this way: 'One should either eat tortoise flesh or not touch it at all.'[a] But how, most learned commentators, did that fish-authority, Dorion, occur to you? As if there ever were such a writer! I know of a music-master of that name who was fond of fish, but no writer. As a music-master he is mentioned by the comic poet Machon thus: 'The music-master Dorion once came to Milltown, but could find nowhere a lodging to hire. So he sate him down in a sanctuary, by chance established without the gates, and seeing the warder sacrificing there, he said: "Tell me, good sir, in the name of Athena and all the gods, whose temple is this here?' And he replied, "It is Zeus-Poseidon's, stranger." To which Dorion said, "Well, to be sure! how can a man find lodging here, where even the gods, they tell me, must live two in a room!"' Lynceus of Samos, the disciple of Theophrastus and brother of the historian Duris, who also became dictator of his country, says in his *Apophthegms*: 'A man once told Dorion, the piper, that the ray is a good fish to eat. "Yes," he replied, "about as good as eating a boiled shirt." And when another recommended the belly-slices from tunnies, he said, "Yes indeed. However, one should eat them as I eat them."

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[a] Because a small amount caused griping pains, a large amount was purgative, Zenob. iv. 19. "Drink deep, or taste not the Pierian spring." In the dialect of Terpsion there is a humorous effect produced by the many aspirates in the line, which suggest the gagging and choking over the dish. Meineke's witty emendation of κρή for χρή adds to the intentional difficulty in pronouncing the line. *Cf.* "chewed sticken" for "stewed chicken."

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[3] ἐκεῖ θύοντα Porson: τ' ἐπιθύοντα AC.

ἐσθίω." εἰπόντος δὲ "πῶς;" "ἡδέως" ἔφη. τοὺς δὲ καράβους ἔφη τρία ἔχειν, διατριβὴν καὶ εὐωχίαν καὶ θεωρίαν. ἐν Κύπρῳ δὲ παρὰ Νικοκρέοντι δειπνῶν ἐπῄνεσε ποτήριόν τι. καὶ ὁ Νικοκρέων ἔφη· "ἐάν[1] βούλῃ, ὁ αὐτὸς τεχνίτης ποιήσει σοι ἕτερον." "σοί γε," ἔφη, "ἐμοὶ δὲ τοῦτο δός," οὐκ ἀνοήτως γε τοῦτο φήσας ὁ αὐλητής· λόγος γὰρ παλαιὸς ὡς ὅτι

ἀνδρὶ μὲν αὐλητῆρι θεοὶ νόον οὐκ ἐνέφυσαν,
f ἀλλ' ἅμα τῷ φυσῆν χὡ νόος ἐκπέταται.'

Ἡγήσανδρος δ' ἐν τοῖς ὑπομνήμασι τάδε φησὶ περὶ αὐτοῦ· 'Δωρίων ὁ ὀψοφάγος τοῦ παιδὸς οὐκ ἀγοράσαντος ἰχθῦς μαστιγῶν αὐτὸν ἐκέλευεν τῶν ἀρίστων ἰχθύων ὀνόματα λέγειν. τοῦ δὲ
338 παιδὸς ὀρφὸν καὶ γλαυκίσκον καὶ γόγγρον καὶ τοιούτους ἑτέρους καταριθμοῦντος "ἰχθύων σε," φησίν, "ἐκέλευον ὀνόματα λέγειν, οὐ θεῶν."' ὁ αὐτὸς Δωρίων καταγελῶν τοῦ ἐν τῷ Τιμοθέου Ναυτίλῳ[2] χειμῶνος ἔφασκεν ἐν κακκάβᾳ ζεούσᾳ μείζονα ἑωρακέναι χειμῶνα. Ἀριστόδημος δὲ ἐν δευτέρῳ γελοίων ἀπομνημονευμάτων φησί· 'Δωρίωνος τοῦ κρουματοποιοῦ κυλλόποδος ὄντος ἀπώλετο ἐν συμποσίῳ τοῦ χωλοῦ ποδὸς τὸ βλαυτίον. καὶ ὃς "οὐθέν," ἔφη, "πλεῖον καταράσομαι τῷ κλέψαντι ἢ ἁρμόσαι αὐτῷ τὸ σανδάλιον."'
b ὅτι δ' ἦν ὁ Δωρίων οὗτος ἐπὶ ὀψοφαγίᾳ διαβόητος φανερὸν ἐξ ὧν λέγει Μνησίμαχος ὁ κωμῳδιοποιὸς ἐν Φιλίππῳ δράματι·

[1] ἐὰν Meineke: ὃ ἂν AC.
[2] Ναυπλίῳ Casaubon.

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[a] *i.e.*, the epicure takes a long time to eat them. Anyone

"And how is that?" he asked. "With pleasure." He said that crayfish have three properties—leisure, sweet taste, and contemplation.[a] When dining at the house of Nicocreon in Cyprus he praised a cup. Nicocreon said, "If you like, the same artisan will make you another." "Ay, he will make it for you," he replied; "give me this one." This was no foolish saying of the piper, in spite of the fact that there is an old saying, "In a piper the gods implanted no sense; no, for with his blowing his sense takes wing and flies from him."'[b] And Hegesander has this to say of Dorion in his *Commentaries*[c]: 'When his slave failed to buy fish in the market, this epicure Dorion flogged him and told him to recite the names of the best fishes. And when the slave enumerated sea-perch, sea-lizard, conger-eel and others of that sort, he said, "I told you to recite the names of fish, not gods."' The same Dorion once made fun of the storm described by Timotheus in *The Sailor*,[d] asserting that he had seen a bigger storm in a seething kettle. Aristodemus, in the second book of *Ludicrous Memoirs*, says[e]: 'Dorion the music-master, who was club-footed, once lost the shoe of his lame foot at a dinner-party. He said: "I shall utter no heavier curse upon the thief than the wish that that sandal may fit him."' And that this Dorion was notorious for his gourmandism is clear from what the comic poet Mnesimachus says in his play, *Philip*[f]:

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who has eaten the *langouste* in a *bouillabaisse* of Marseilles will bear this out.

[b] "Any fool can play the flute," once said the director of an American orchestra.

[c] *F.H.G.* iv. 416.

[d] Or *The Nauplian*; see critical note and *cf.* *P.L.G.*^{4} iii. 619.

[e] *F.H.G.* iii. 310.

[f] Kock ii. 442.

οὔκ, ἀλλὰ καὶ τῆς νυκτός ἐστι Δωρίων
ἔνδον[1] παρ' ἡμῖν λοπαδοφυσητής.

“Οἶδα δὲ καὶ ἃ ὁ Ἑρμιονεὺς Λᾶσος ἔπαιξε περὶ ἰχθύων, ἅπερ Χαμαιλέων ἀνέγραψεν ὁ Ἡρακλεώτης ἐν τῷ περὶ αὐτοῦ τοῦ Λάσου συγγράμματι λέγων ὧδε· τὸν Λᾶσόν φησι τὸν ὠμὸν ἰχθὺν ὀπτὸν εἶναι φάσκειν. θαυμαζόντων δὲ πολλῶν ἐπιχειρεῖν λέγοντα ὡς ὃ ἔστιν ἀκοῦσαι τοῦτό ἐστιν ἀκουστὸν καὶ ὃ ἔστιν νοῆσαι τοῦτό ἐστιν νοητόν· c ὡσαύτως οὖν καὶ ὃ ἔστιν ἰδεῖν τοῦτ' εἶναι ὀπτόν· ὥστ' ἐπειδὴ τὸν ἰχθὺν ἦν ἰδεῖν, ὀπτὸν αὐτὸν εἶναι. καὶ παίζων δέ ποτε ἰχθὺν παρά τινος τῶν[2] ἁλιέων ὑφείλετο καὶ λαβὼν ἔδωκέ τινι τῶν παρεστώτων. ὁρκίζοντος δὲ τοῦ ἁλιέως[3] ὤμοσεν μήτ' αὐτὸς ἔχειν τὸν ἰχθὺν μήτ' ἄλλῳ συνειδέναι λαβόντι, διὰ τὸ λαβεῖν μὲν αὐτόν, ἔχειν δὲ ἕτερον, ὃν ἐδίδαξεν ἀπομόσαι πάλιν ὅτι οὔτ' αὐτὸς ἔλαβεν οὔτ' ἄλλον d ἔχοντα οἶδεν· εἰλήφει μὲν γὰρ ὁ Λᾶσος, εἶχεν δὲ αὐτός. τοιαῦτα δὲ καὶ Ἐπίχαρμος παίζει, ὥσπερ ἐν Λόγῳ καὶ Λογίνᾳ[4]·

ὁ Ζεύς μ' ἐκάλεσε, Πέλοπί γ' ἔρανον ἱστιῶν.[5]
B. ἦ παμπόνηρον ὄψον, ὦ 'τάν, ὁ γέρανος.
A. ἀλλ' οὔτι γέρανον, ἀλλ' ἔρανόν γά[6] τοι λέγω.

[1] ἐστι Δ. ἔνδον Porson: Δ. ἔνδον ἐστιν A.
[2] τινος τῶν Diels: τινων A.
[3] τοῦ ἁλιέως C: om. A.
[4] καὶ Λογίνᾳ Porson: καὶ λόγον εἶναι AC.
[5] ἱστιῶν Kaibel: ἑστιῶν A.
[6] γά added by Ahrens.

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[a] Alluding to his piping and his fondness for shell-fish.
[b] Frag. 12 Koepke.
[c] The same pun on ὀπτόν (cooked up) and ὀπτόν (looked up) occurred 98 a (see note *e*).

'No; but even at night Dorion is at our house—the cockle-blower.[a]'

"I know also the jokes that Lasus of Hermionê made about fish, which Chamaeleon of Heracleia has recorded in his book on this very Lasus. He says[b]: 'Lasus alleges that the raw fish can be called cooked.[c] When many expressed surprise at this, he argued the point, saying that whatever may be heard is hearable, and whatever may be known is knowable. By the same reasoning, therefore, whatever may be seen is seeable; hence, since it was possible to see the fish, it can be looked at (cooked). And on another occasion he purloined in jest a fish from one of the fishermen, and having taken it he handed it over to one of the bystanders. When the fisherman exacted an oath from him, he swore that he did not have it himself nor did he know of anybody else who had taken it; because he had taken it himself, but somebody else had it, and this person he had instructed to say on oath, in turn, that he had not taken it himself, nor did he know of anyone else who had it. For Lasus had taken it, but he himself had it.' Similar puns are found in Epicharmus, as for instance in *Lord and Lady Logos*[d]: 'A. Zeus has sent me an invitation to a jam[e] in honour of Pelops. B. That's a very poor dish, my friend, jam[f]! A. But I didn't say jam: I said *a jam*!'

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[d] Kaibel 106. This pun is produced by separating two words (γ' ἔρανον) in one case and pronouncing them as one (γέρανον) in another. So the unfortunate Hegelochus in Aristoph. *Ran.* 303, makes γαληνά (γαλῆνα) sound like γαλῆν. *Cf.* the Tommy's "je suis" for "'igh 'am."

[e] Literally, picnic-party.

[f] Literally, crane.

“Ἄλεξις δ' ἐν Δημητρίῳ Φάυλλόν τινα κωμῳδεῖ ὡς φίλιχθυν ἐν τούτοις·

πρότερον μὲν εἰ πνεύσειε βορρᾶς ἢ νότος
ἐν τῇ θαλάττῃ λαμπρός, ἰχθὺς οὐκ ἐνῆν
e *οὐδενὶ φαγεῖν. νυνὶ[1] δὲ πρὸς τοῖς πνεύμασι*
τούτοις Φάυλλος προσγέγονε χειμὼν τρίτος.
ἐπὰν γὰρ ἐκνεφίας καταιγίσας τύχῃ
ἐς τὴν ἀγοράν, τοὔψον πριάμενος οἴχεται
φέρων ἅπαν τὸ ληφθέν· ὥστε γίγνεται
ἐν τοῖς λαχάνοις τὸ λοιπὸν ἡμῖν ἡ μάχη.

Ἀντιφάνης δ' ἐν Ἁλιευομένῃ φιληδοῦντάς τινας καταλέγων ἰχθύσιν φησί·

τὰς σηπίας δὸς[2] πρῶτον. Ἡράκλεις ἄναξ,
ἅπαντα τεθολώκασιν. οὐ βαλεῖς πάλιν
εἰς τὴν θάλατταν καὶ πλυνεῖς; μὴ φῶσί σου,[3]
f *Δωριάς, ἀλούτους σηπίας[4] εἰληφέναι.*
τὸν κάραβον δὲ τόνδε πρὸς τὰς μαινίδας
ἀπόθες[5]· παχύς γε νὴ Δί'. ὦ Ζεῦ, τίς ποτε,
ὦ Καλλιμέδων, σὲ κατέδετ' ἄρτι τῶν φίλων;
οὐδεὶς ὃς ἂν μὴ κατατιθῇ τὰς συμβολάς.
ὑμᾶς δ' ἔταξα δεῦρο πρὸς τὰ δεξιά,
τρίγλας, ἔδεσμα τοῦ καλοῦ Καλλισθένους·
κατεσθίει γοῦν ἐπὶ μιᾷ τὴν οὐσίαν.
339 *καὶ τὸν Σινώπης γόγγρον ἤδη παχυτέρας*
ἔχοντ' ἀκάνθας τουτονὶ τίς[6] λήψεται
πρῶτος προσελθών; Μισγόλας γὰρ οὐ πάνυ

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[1] Schweighäuser: *νῦν* AC.
[2] *σηπίας δὸς* Casaubon: *σηπιάδος* A.
[3] *σου* Kock: *σε* A.
[4] *ἀλούτους σηπίας* Jacobs: *ἀλλ' οὐεσηπιὰς* A: *ἀλλ' οὐ σηπίας* Kaibel (which I can neither scan nor translate).
[5] *ἀπόθες* Kock: *ἀπόδος* A.

"Alexis in *Demetrius* ridicules a man named Phaÿllus as being a fish-lover in these lines[a]: 'In earlier days, if the wind blew keen on the ocean from the north or the south, no one could get a fish to eat. But to-day, besides these winds, Phaÿllus has added himself as a third gale. Whenever he happens into the market-place, he's a hurricane that swoops upon us, for he buys the fish and is gone, taking with him the whole catch. The result is that we then have to fight at the booths where greens are sold.' And Antiphanes makes a list of persons who loved fish in *She goes a-fishing*[b]: 'Give me first the cuttle-fishes. Lord defend us! They've squirted and messed everything. Throw them back into the sea, won't you, and clean up. Never let them say that they got dirty cuttle-fishes from you, Dorias. Set aside this crayfish where the sprats are. It's a fat one, Zeus is my witness! Mighty Zeus, who among your friends, Callimedon,[c] will presently eat you up? Nobody who doesn't put up the price. As for you, blonde mullets, I post you here on the right; you're the dish that the noble Callisthenes likes. At any rate, he is consuming his whole estate for the sake of one Blonde. Who will be the first to come forward and buy this conger-eel, with spiny barbels thicker than Sinope's[d]? For Misgolas[e] isn't exactly an

[a] Kock ii. 314.

[b] Kock ii. 20. A keeper of a bawdy-house, speaking as a fishwoman, entrusts a maid, Dorias, with the sale of her wares. For similar, but less witty, use of fish-names for men's and hetaeras' names *cf.* Archippus, Athen. 301 a, 315 b.

[c] See 100 c.

[d] A courtesan grown old in her profession, Athen. 586 a.

[e] "Mr. Good-Mixer."

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[1] *τουτονὶ τίς* Porson: *τοῦτον εἴ τις* A.

τούτων ἐδεστής. ἀλλὰ κίθαρος οὑτοσί,
ὃν ἂν ἴδῃ τὰς χεῖρας οὐκ ἀφέξεται.
καὶ μὴν ἀληθῶς τοῖς κιθαρῳδοῖς ὡς σφόδρα
ἅπασιν οὗτος ἐπιπεφυκὼς λανθάνει.
ἀνδρῶν δ'[1] *ἄριστον Κωβιὸν πηδῶντ' ἔτι*[2]
πρὸς Πυθιονίκην τὴν καλὴν πέμψαι με δεῖ·
b *ἁδρὸς γάρ ἐστιν. ἀλλ' ὅμως οὐ γεύσεται·*
ἐπὶ τὸ τάριχός ἐστιν ὡρμηκυῖα γάρ.
ἀφύας δὲ λεπτὰς τάσδε καὶ τὴν τρυγόνα
χωρὶς Θεανοῖ δεῦρ' ἔθηκ' ἀντιρρόπους.[3]

πιθανώτατα ἐν[4] τούτοις ὁ Ἀντιφάνης καὶ τὸν
Μισγόλαν κεκωμῴδηκεν ὡς ἐσπουδακότα περὶ
κιθαρῳδοὺς[5] ὡραίους. φησὶ γὰρ καὶ ὁ ῥήτωρ
Αἰσχίνης ἐν τῷ κατὰ Τιμάρχου λόγῳ περὶ αὐτοῦ
τάδε· 'Μισγόλας ἐστὶν Ναυκράτους, ἄνδρες Ἀθηναῖοι,
Κολλυτεύς, ἀνὴρ τὰ μὲν ἄλλα καλὸς καὶ
c ἀγαθός, καὶ οὐδαμῇ ἄν τις αὐτὸν μέμψαιτο, περὶ
δὲ τὸ πρᾶγμα τοῦτο δαιμονίως ἐσπουδακὼς καὶ
ἀεί τινας εἰωθὼς ἔχειν περὶ αὐτὸν κιθαρῳδοὺς ἢ
κιθαριστάς. ταυτὶ δὲ λέγω οὐ τοῦ φορτικοῦ
ἕνεκα, ἀλλ' ἵνα γνωρίσητε αὐτὸν ὅστις ἐστίν.'
καὶ Τιμοκλῆς δ' ἐν Σαπφοῖ φησιν·

ὁ Μισγόλας οὐ προσιέναι σοι φαίνεται
ἀνθοῦσι τοῖς νέοισιν ἠρεθισμένος.

Ἄλεξις δ' ἐν Ἀγωνίδι ἢ Ἱππίσκῳ·

ὦ μῆτερ, ἱκετεύω σε, μὴ 'πίσειέ[6] μοι
τὸν Μισγόλαν· οὐ γὰρ κιθαρῳδός εἰμ' ἐγώ.

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[1] *ἀνδρῶν δ'* **Casaubon:** *ανδρωτ* A.
[2] *ἔτι* Musurus: *ἔτι τι* A.

eater of them. But there is this turbot[a] here, and if Misgolas sees him, he won't keep his hands off. For really, I want to tell you, when it comes to all the harpers, eagerly he manages a clandestine liaison with them. As for Gobio, who is a very good man, I must send him while he is still jumping to the fair Pythionica. For he is a lusty one. But still, she won't touch him; for she is now keen for Old Smoked Fish. These tiny small fry and this spiketail I have placed apart here for Theano, for they weigh as much as she does.' In these lines Antiphanes has set up Misgolas for ridicule, with very good reason, as a man much interested in handsome harp-singers. For the orator Aeschines, in the speech *Against Timarchus*,[b] has these comments on him: 'Misgolas, men of Athens, the son of Naucrates, of the deme Collytus, is a man in all other respects a gentleman, and one could find no fault with him in any way, excepting in this one matter: he is extraordinarily interested in, and always has in his company, certain men who are harp-singers or harp-players. This I tell you, not for the sake of vulgar calumny, but that you may know him for what he is.' And Timocles says in *Sappho*[c]: 'Misgolas is never seen to approach you, although he is inflamed by the sight of young men in their bloom.' And Alexis in *Agonis*, or *The Scarf*[d]: 'Mother, I entreat you, don't threaten me with Misgolas; for I am no harp-singer.' And when Antiphanes says

[a] "Mr. Harper": see 305 f.
[b] Chap. 41.
[c] Kock ii. 464.
[d] *Ibid.* 298.

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[3] Θεανοῖ . . . ἀντιρρόπους Porson and Jacobs: θεὰνοιδευρεθη κἀντιρρόπους A.
[4] Kaibel: ἐπὶ A.
[5] καὶ κιθαριστὰς (*cf.* below after κιθαρῳδοὺς deleted by Meyer.
[6] 'πίσειέ Musurus: πείσειέ A.

d Πυθιονίκην δέ φησι φιληδεῖν ταρίχῳ, ἐπεὶ ἐραστὰς εἶχε τοὺς Χαιρεφίλου τοῦ ταριχοπώλου υἱούς, ὡς Τιμοκλῆς ἐν Ἰκαρίοις[1] φησίν· ‘ Ἄνυτος ὁ παχὺς πρὸς Πυθιονίκην ὅταν ἐλθὼν φάγῃ τι. καλεῖ γὰρ αὐτόν, ὥς φασιν, ὁπόταν Χαιρεφίλου τοὺς δύο σκόμβρους ξενίσῃ μεγάλους ἡδομένη.’ καὶ πάλιν·

ἡ Πυθιονίκη δ᾽ ἀσμένως σε δέξεται
καὶ σοῦ κατέδεται τυχὸν ἴσως ἃ νῦν ἔχεις
λαβὼν παρ᾽ ἡμῶν δῶρ᾽· ἄπληστός ἐστι γάρ.
e ὅμως δὲ δοῦναί σοι κέλευσον σαργάνας[2]
αὐτήν· ταρίχους εὐπόρως γὰρ τυγχάνει
ἔχουσα καὶ σύνεστι σαπέρδαις[3] δυσὶν
καὶ ταῦτ᾽ ἀνάλτοις καὶ πλατυρρύγχοις τισί.

πρὸ τούτων δ᾽ ἦν ἐραστὴς αὐτῆς Κωβιός τις ὄνομα.

“ Περὶ δὲ Καλλιμέδοντος τοῦ Καράβου ὅτι καὶ
f φίλιχθυς ἦν καὶ διάστροφος τοὺς ὀφθαλμούς, Τιμο-
κλῆς ἐν Πολυπράγμονι·

εἶθ᾽ ὁ Καλλιμέδων ἄφνω
ὁ Κάραβος προσῆλθεν. ἐμβλέπων δέ μοι,
ὡς γοῦν[4] ἐδόκει, πρὸς ἕτερον ἄνθρωπόν τινα
ἐλάλει. συνιεὶς[5] δ᾽ οὐδὲν εἰκότως ἐγὼ
ὧν ἔλεγεν ἐπένευον διακενῆς· τῷ δ᾽ ἄρα
340 βλέπουσι χωρὶς καὶ δοκοῦσιν αἱ κόραι.

Ἄλεξις δ᾽ ἐν Κρατείᾳ[6] ἢ Φαρμακοπώλῃ·

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[1] Τιμοκλῆς ἐν Ἰκαρίοις Casaubon: νικοκλῆς ἐν ἀκαρίοις A.
[2] Schweighäuser: σαργανιας A.
[3] σύνεστι σαπέρδαις Scaliger: σύνεστισ απέρδ᾽ εἰς A.

that Pythionica loved smoked fish, he meant that she had as her lovers the sons of the smoked-fish seller Chaerephilus. So Timocles says in *The Icarians* [a]: 'Whenever that bloated Anytus goes to join Pythionica and eats something. For she always invites him, so they say, when she entertains the sons of Chaerephilus, those two mighty mackerels whom she likes.' And again [b]: 'Pythionica will be glad to welcome you, and probably she will consume all the gifts which you have taken from us. For she is insatiable. Nevertheless, tell her to give you some baskets of food; for she happens to be rich in Smoked Fish, and she's keeping company with two sea-crows, although they are unsalted and have broad snouts.' Before these men appeared she had a lover whose name was Gobio.

"Timocles says of Callimedon the Crayfish, in *The Busybody*,[c] that he was a fish-lover and cross-eyed: 'Then, suddenly, Callimedon the Crayfish came up. Looking at me, as I thought, at least, he began to talk to another fellow. And I, though I understood nothing that he said, naturally nodded assent to him inanely. But it turns out that his eyes look in a different direction from what they seem.' Again, Alexis, in *Crateias* or *The Apothecary* [d]: 'A. Yes, I

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[a] Kock ii. 459; see Athen. 119 f.

[b] Kock ii. 458. The verses allude again to a courtesan's lovers, designated by the names of fish. For the food-baskets *cf.* Athen. 407 e.

[c] Kock ii. 463, *cf.* Athen. 104 c-d.

[d] Kock ii. 337. There is a pun on κόραι, "girls," and κόραι, "pupils" (of the eye).

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[4] Porson: δ᾽ οὖν AC.

[5] Dindorf: συνεὶς AC.

[6] κρατίαι A.

τῷ Καλλιμέδοντι γὰρ θεραπεύω τὰς κόρας
ἤδη τετάρτην ἡμέραν. Β. ἦσαν κόραι
θυγατέρες αὐτῷ; Α. τὰς μὲν οὖν τῶν ὀμμάτων,
ἃς οὐδ' ὁ Μελάμπους, ὃς μόνος τὰς Προιτίδας
b ἔπαυσε μαινομένας, καταστήσειεν ἄν.

ὁμοίως αὐτὸν σκώπτει κἀν τοῖς ἐπιγραφομένοις Συντρέχουσιν. εἰς δὲ ὀψοφαγίαν ἐν μὲν Φαίδωνι ἢ Φαιδρίᾳ οὕτως·

ἀγορανομήσεις, ἂν θεοὶ θέλωσι, σύ,
ἵνα Καλλιμέδοντ' εἰς τοὔψον, εἰ φιλεῖς ἐμέ,
παύσῃς καταιγίζοντα δὶς τῆς[1] ἡμέρας.
Β. ἔργον τυράννων, οὐκ ἀγορανόμων λέγεις.
μάχιμος γὰρ ἀνήρ,[2] χρήσιμος δὲ τῇ πόλει.

c τὰ αὐτὰ ἰαμβεῖα φέρεται κἀν τῇ ἐπιγραφομένῃ Εἰς τὸ φρέαρ. ἐν δὲ Μανδραγοριζομένῃ·

εἴ τινας μᾶλλον φιλῶ
ξένους ἑτέρους[3] ὑμῶν, γενοίμην ἔγχελυς,
ἵνα Καλλιμέδων ὁ Κάραβος πρίαιτό με.

ἐν δὲ Κρατείᾳ[4]·

καὶ Καλλιμέδων μετ' Ὀρφέως ὁ Κάραβος.

Ἀντιφάνης δ' ἐν Γοργύθῳ·

ἧττόν τ' ἀποσταίην ἂν ὧν προειλόμην
ἢ Καλλιμέδων γλαύκου προοῖτ' ἂν κρανίον.

d Εὔβουλος δ' ἐν Ἀνασῳζομένοις·

ἕτεροι[5] δὲ θεοῖσι συμπεπλεγμένοι . . .
μετὰ Καράβου σύνεισιν, ὃς μόνος βροτῶν
δύναται καταπιεῖν ἐκ ζεόντων λοπαδίων
ἄθρους τεμαχίτας, ὥστ' ἐνεῖναι μηδὲ ἕν.

have been treating Callimedon's pupils now for three days. B. Were the pupils his daughters? A. No, I mean the pupils of his eyes, which even Melampus, the only man who could cure the daughters of Proetus of their madness, couldn't fix straight.' In similar fashion he ridicules Callimedon also in the play entitled *Running-Mates*. But on his luxurious eating habits he has the following in *Phaedo* or *Phaedrias* [a]: 'A. You, if the gods will it, shall be market-commissioner, to do me a favour and stop Callimedon from storming the fish-market twice a day. B. That's a job for tyrants, not market-commissioners. For he is a man who can put up a fight, and besides, he's useful to the State.' The same verses are found also in the comedy entitled *In the Well*. And in *The Woman who drank Belladonna* [b]: 'If I love any other foreigners better than you, may I turn into an eel and be bought by Callimedon the Crayfish.' And in *Crateias* [c]: 'And Callimedon the Crayfish came along with Orpheus Sea-Perch.' Antiphanes in *Gorgythus* [d]: 'I'd as soon desist from my purpose as Callimedon would give up the head of a grey-fish.' Eubulus in *Safe Home* [e]: 'Other gluttons who have grappled with gods . . . come together in company with Crayfish. He's the only mortal who can gulp down at once salted fish steaks from hot dishes, so that nothing whatever is

[a] Kock ii. 388.
[b] *Ibid.* 350.
[c] *Ibid.* 337; pun on Ὀρφεύς and ὀρφώς, *cf.* Athen. 315 b.
[d] Kock ii. 42.
[e] *Ibid.* 167.

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[1] δὶς τῆς Kock: δι' ὅλης A.
[2] Dindorf: ἀνήρ A.
[3] Musurus: ἑταίρους A.
[4] κρατίαι A.
[5] Musurus: ἕταιροι A.

Θεόφιλος δ' ἐν Ἰατρῷ ἅμα σκώπτων αὐτοῦ καὶ τὸ ἐν λόγοις ψυχρόν·

> πᾶς δὲ φιλοτίμως πρὸς αὐτὸν τῶν νεανίσκων ἔχει[1]
> . . . ἐγχέλειον, παρατέθεικε τῷ πατρί.
> e ‘τευθὶς ἦν[2] χρηστή, πατρίδιον·’ ‘πῶς ἔχεις πρὸς κάραβον;’
> ‘ψυχρός ἐστιν, ἄπαγε,’ φησί· ‘ῥητόρων οὐ γεύομαι.’

Φιλήμονος δ' ἐν Μετιόντι εἰπόντος·

> Ἀγύρριος δὲ παρατεθέντος καράβου
> ὡς εἶδεν αὐτὸν “χαῖρε πάππα φίλτατε”
> εἶπας—τί ἐποίει;—τὸν πατέρα κατήσθιεν.

Ἡρόδικος δ' ὁ Κρατήτειος ἐν τοῖς συμμίκτοις ὑπομνήμασι τοῦ Καλλιμέδοντος υἱὸν ὄντα ἀπέδειξε τὸν Ἀγύρριον.

“Γεγόνασι δὲ καὶ οἵδε ὀψοφάγοι. Ἀνταγόρας f μὲν ὁ ποιητὴς οὐκ εἴα τὸν παῖδα ἀλεῖψαι τὸν ἰχθύν, ἀλλὰ λοῦσαι,[3] ὥς φησιν Ἡγήσανδρος· ‘ἐν δὲ στρατοπέδῳ ἕψοντι, φησίν,’ ‘αὐτῷ γόγγρων λοπάδα καὶ περιεζωσμένῳ Ἀντίγονος ὁ βασιλεὺς παραστὰς “ἆρά γε,” εἶπεν, “ὦ Ἀνταγόρα, τὸν Ὅμηρον οἴει τὰς τοῦ Ἀγαμέμνονος πράξεις ἀναγράψαι γόγγρους ἕψοντα;” κἀκεῖνον οὐ φαύλως εἰπεῖν· “σὺ δὲ οἴει,” φησί, “τὸν Ἀγαμέμνονα τὰς πράξεις ἐκείνας ἐργάσασθαι πολυπραγμονοῦντα τίς ἐν τῷ στρατοπέδῳ γόγγρους ἕψει;” ὄρνιν δὲ ἕψων ποτὲ ὁ Ἀνταγόρας οὐκ ἔφη βαδιεῖσθαι εἰς τὸ βαλανεῖον, εὐλαβούμενος μή ποτε οἱ παῖδες τὸν

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[1] ἔχει added by Kock.

[2] ἦν Kock: ἧν A.

left in them.' And Theophilus, in *The Physician*,[a] ridicules at the same time his frigid oratory: 'Everyone of the lads is eager to serve him. If one buys an eel-slice, he serves it to his father. "Look, Daddy, here's a nice squid." Or, "How about crayfish?" "No," says he; "he's too frigid; away with him! I won't touch politician-meat."' And Philemon says in *The Pursuer*[b]: 'A crayfish was served to Agyrrhius. As soon as he saw it he cried out, "Hail, dearest papa," and—what did he do?—he ate up his father!' From this passage Herodicus, the disciple of Crates, proved in his *Miscellaneous Notes* that Agyrrhius was the son of Callimedon.

"The following persons, also, were given to fish-eating. The poet Antagoras would not allow his slave to put oil on the fish, but only to wash[c] it, as Hegesander says[d]: 'Once, with loins girded, he was cooking a dish of conger-eels in the camp. King Antigonus,[e] who stood by, asked him, "Do you think, Antagoras, that Homer could have written up the deeds of Agamemnon if he had cooked conger-eels?" To which Antagoras replied rather neatly, "Do *you* think that Agamemnon could have done those deeds if he had been such a meddler, wanting to know who in his army cooked conger-eels?" And once when Antagoras was boiling a fowl, he declined to go to the bath, for fear that the slaves might guzzle

[a] Kock ii. 474. The punctuation follows Kock's edition.

[b] *Ibid.* 489.

[c] λοῦσαι, properly of persons, "bathe."

[d] *F.H.G.* iv. 416. See Plutarch, *Qu. Symp.* 668 D.

[e] Gonatas.

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[3] ἀλλὰ λοῦσαι Musurus: αλλουσαι A.

ζωμὸν ἐκροφήσωσι. Φιλοκύδους δ' εἰπόντος ὅτι
341 ἡ μήτηρ τηρήσει, “ἐγὼ οὖν,” εἶπε, “τῇ μητρὶ
ὀρνίθειον ζωμὸν πιστεύσω;”' καὶ Ἀνδροκύδης δ'
ὁ Κυζικηνὸς ζωγράφος φίλιχθυς ὤν, ὡς ἱστορεῖ
Πολέμων, ἐπὶ τοσοῦτον ἦλθεν ἡδυπαθείας ὡς καὶ
τοὺς περὶ τὴν Σκύλλαν ἰχθῦς κατὰ σπουδὴν γράψαι.

“Περὶ δὲ Φιλοξένου τοῦ Κυθηρίου διθυραμβοποιοῦ Μάχων ὁ κωμῳδιοποιὸς τάδε γράφει·

ὑπερβολῇ λέγουσι τὸν Φιλόξενον
τῶν διθυράμβων τὸν ποιητὴν γεγονέναι
b ὀψοφάγον. εἶτα πουλύποδα πηχῶν δυεῖν
ἐν ταῖς Συρακούσαις ποτ' αὐτὸν ἀγοράσαι
καὶ σκευάσαντα καταφαγεῖν ὅλον σχεδὸν
πλὴν τῆς κεφαλῆς. ἁλόντα δ' ὑπὸ δυσπεψίας
κακῶς σφόδρα σχεῖν[1]· εἶτα δ'[2] ἰατροῦ τινος
πρὸς αὐτὸν εἰσελθόντος, ὃς φαύλως πάνυ
ὁρῶν φερόμενον αὐτὸν[3] εἶπεν· “εἴ τί σοι
ἀνοικονόμητόν ἐστι διατίθου ταχύ,
Φιλόξεν'· ἀποθανῇ γὰρ ὥρας ἑβδόμης.”
c κἀκεῖνος εἶπε· ‘τέλος ἔχει τὰ πάντα μοι,
ἰατρέ,’ φησί, ‘καὶ δεδιῴκηται πάλαι·
τοὺς διθυράμβους σὺν θεοῖς καταλιμπάνω
ἠνδρωμένους καὶ πάντας ἐστεφανωμένους·
οὓς ἀνατίθημι ταῖς ἐμαυτοῦ συντρόφοις
Μούσαις . . .[4] Ἀφροδίτην καὶ Διόνυσον ἐπιτρόπους.
ταῦθ' αἱ διαθῆκαι διασαφοῦσιν. ἀλλ' ἐπεὶ
ὁ Τιμοθέου Χάρων σχολάζειν οὐκ ἐᾷ
οὑκ τῆς Νιόβης, χωρεῖν δὲ πορθμίδ'[5] ἀναβοᾷ,

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[1] σχεῖν Meineke: ἔχειν AC.

all the broth. At this Philocydes suggested that his mother would keep an eye on it. "What!" said he. "Am I going to trust chicken broth to my mother?"' Again, Androcydes of Cyzicus, the painter, was a fish-lover, as Polemon records,[a] and he went so far in his passion for luxury that he even painted sedulously pictures of the fishes in the waters about Scylla.

"Concerning Philoxenus of Cythera, author of dithyrambs, the comic poet Machon writes: 'People say that Philoxenus, the dithyrambic poet, was excessively fond of fish. As a consequence, he once bought in Syracuse a polyp measuring a yard, and after preparing it he ate it nearly whole, except the head. Dyspepsia gripped him, and he was in a very bad way. A doctor was summoned to his bedside who, seeing him tossing about in great misery, said: "If you have any matters not yet arranged, make your will quickly, Philoxenus. For you are going to die before the seventh hour." And Philoxenus said: "All my affairs are settled, doctor, and have long since been put in order. By the blessing of the gods I leave behind my dithyrambs in full maturity, and all of them honoured with crowns. These I dedicate to my foster sisters, the Muses. . . . And Aphrodite and Dionysus shall be their guardians. All this my will makes clear. But now, Timotheus's Charon (the one in his *Niobe*) won't allow me to dally, but loudly

[a] Frag. 66 Preller.

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[2] *εἶτα δ'* Grotius: *εἶτ'* A. *εἶτα* C.

[3] *φερόμενον αὐτὸν* Grotius: *αὐτὸν φερόμενον* AC.

[4] Lacuna indicated by Meineke.

[5] *πορθμίδ'* Casaubon: *πορθμὸν* AC.

d *καλεῖ δὲ μοῖρα νύχιος, ἧς κλύειν χρεών,*
ἵν᾿ ἔχων ἀποτρέχω πάντα τἀμαυτοῦ κάτω,
τοῦ πουλύποδός[1] μοι τὸ κατάλοιπον ἀπόδοτε.'

κἀν ἄλλῳ δὲ μέρει φησί·

Φιλόξενός ποθ᾿, ὥς λέγουσ᾿, ὁ Κυθήριος
ηὔξατο τριῶν σχεῖν[2] τὸν λάρυγγα πήχεων,
'ὅπως καταπίνω,' φησίν, 'ὅτι πλεῖστον χρόνον
καὶ πάνθ᾿ ἅμα μοι τὰ βρώμαθ᾿ ἡδονὴν ποῇ.'

e καὶ Διογένης δὲ ὁ κύων ὠμὸν πολύποδα καταφαγὼν ἐποιδουμένης[3] αὐτῷ τῆς γαστρὸς ἀπέθανε. περὶ δὲ τοῦ Φιλοξένου καὶ ὁ παρῳδὸς Σώπατρος λέγων φησί·

δισσαῖς γὰρ ἐν μέσαισιν ἰχθύων φοραῖς
ἧσται, τὸν Αἴτνης ἐς μέσον λεύσσων σκοπόν.

"Καὶ Ὑπερείδης δὲ ὁ ῥήτωρ ὀψοφάγος ἦν, ὥς
φησι Τιμοκλῆς ὁ κωμικὸς ἐν Δήλῳ διηγούμενος
f τοὺς παρὰ Ἁρπάλου δωροδοκήσαντας. γράφει δὲ
οὕτως·

A. Δημοσθένης τάλαντα πεντήκοντ᾿ ἔχει.
B. μακάριος, εἴπερ μεταδίδωσι μηδενί.
A. καὶ Μοιροκλῆς εἴληφε χρυσίον πολύ.
B. ἀνόητος ὁ διδούς, εὐτυχὴς δ᾿ ὁ λαμβάνων.
A. εἴληφε[4] καὶ Δήμων τι[5] καὶ Καλλισθένης.
B. πένητες ἦσαν, ὥστε συγγνώμην ἔχω.
A. ὅ τ᾿ ἐν λόγοισι δεινὸς Ὑπερείδης ἔχει.
342 B. τοὺς ἰχθυοπώλας οὗτος ἡμῶν πλουτιεῖ·
ὀψοφάγος γάρ, ὥστε τοὺς λάρους εἶναι Σύρους.

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[1] πολύποδος AC.

[2] Kaibel: ἔχειν AC.

[3] ἐποιδουμένης Gesner: ἐπιθεμένης AC.

[4] εἶτ᾿ before εἴληφε deleted by Musurus.

[5] Dobree: τε AC.

orders me to board his barque; gloomy Fate calls me,[a] and I cannot choose but hear. And so, to make sure that I have all my possessions when I speed below, give me back—the rest of that polyp!"' And in another passage Machon says: 'Philoxenus of Cythera, as the saying goes, once prayed that he might get a throat three cubits long. "I want," said he, "to take the longest possible time in swallowing, and have all kinds of food to delight me at one and the same time."'[b] Diogenes the Cynic also died when his belly swelled up after he had eaten a raw polyp. Speaking of Philoxenus, the parodist Sopater also says[c]: 'For he sits in the midst of two helpings of fish, gazing at the midmost look-out on Aetna.'[d]

"The orator Hypereides was another epicure, according to the comic poet Timocles in *Delos*. Relating the story of the men who took bribes from Harpalus, he writes[e]: 'A. Demosthenes has got fifty talents. B. Happy man, provided he doesn't give anybody a share! A. And Moerocles has received a lot of gold. B. Whoever gave it was a simpleton, but he who got it is in luck. A. Demôn and Callisthenes also have something. B. They were poor men, so that I pardon them. A. Yes, and Hypereides of the glib tongue has something. B. Well, *he* will make our fishmongers rich. For he's a fish-eater, and will make

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[a] *Cf.* Socrates in Plat. *Phaedo* 115 A ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἡ εἱμαρμένη, "and now the moment has come when, as a tragic poet would say, 'Fate is calling me.'"

[b] *Cf.* Aristot. *Nic. Eth.* 1118 a 32 ηὔξατό τις ὀψοφάγος ὢν τὸν φάρυγγα αὐτῷ μακρότερον γεράνου γενέσθαι, ὡς ἡδόμενος τῇ ἁφῇ.

[c] Kaibel 197.

[d] Perhaps waiting for the eruption!

[e] Kock ii. 452; see Athen. 245 f note *d*.

καὶ ἐν Ἰκαρίοις δὲ ὁ αὐτὸς ποιητής φησι·

τόν τ' ἰχθυόρρουν ποταμὸν Ὑπερείδην περᾷς,[1]
ὃς ἠπίαις[2] φωναῖσιν, ἔμφρονος λόγου
κόμποις παφλάζων, ὑπτίοις[3] πυκνώμασι
πρὸς πᾶν ἁπαντῶν κλῆθρ' ὅταν λύσας ἔχῃ,[4]
μισθωτὸς ἄρδει πεδία τοῦ δεδωκότος.

Φιλέταιρος δ' ἐν Ἀσκληπιῷ[5] πρὸς τῷ ὀψοφαγεῖν
b καὶ κυβεύειν αὐτόν φησι, καθάπερ καὶ Καλλίαν τὸν ῥήτορα Ἀξιόνικος ἐν Φιλευριπίδῃ·

ἄλλον δ' ἰχθὺν
μεγέθει πίσυνόν τινα τοῖσδε τόποις
ἥκει κομίσας
Γλαῦκός τις ἐν πόντῳ γ' ἁλούς,[6]
σῖτον ὀψοφάγων,
καὶ λίχνων ἀνδρῶν ἀγάπημα φέρων[7] κατ' ὤμων.
τίνα τῷδ' ἐνέπω τὴν σκευασίαν;
πότερον χλωρῷ τρίμματι βρέξας
ἢ τῆς ἀγρίας
ἅλμης πάσμασι[8] σῶμα λιπάνας
πυρὶ παμφλέκτῳ παραδώσω;
ἔφα τις, ὡς ἐν ἅλμῃ
θερμῇ τοῦτο φάγοι γ' ἑφθὸν ἀνὴρ
c Μοσχίων φίλαυλος.
βοᾷ δ' ὄνειδος ἴδιον, ὦ Καλλία.
ἣ[9] σὺ μὲν ἀμφί τε[10] σῦκα καὶ ἀμφὶ ταρίχι'[11] ἀγάλλῃ,
τοῦ δ' ἐν ἅλμῃ παρατεθέντος[12]
οὐ γεύῃ χαρίεντος ὄψου,

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[1] περᾷς Dobree: πέρας A.
[2] ὃς ἠπίαις Jacobs: ον σηπίαις A.
[3] ὑπτίοις Kaibel: ἠπίοις A.

Syrians of all the sea-gulls.'[a] And in *The Icarians* the same poet says:[b] 'And so you will cross the Hypereides river, which teems with fish, and in tender tones, or spluttering noisy bombast of reasoned logic, with retraced arguments frequently repeated, is prepared to meet anything when he has loosed the bolts; and ready for hire, he waters the fields of the briber.' And Philetaerus, in *Asclepius*, says[c] that Hypereides, besides being an epicure, was also a gamester, exactly as Axionicus in *Lover of Euripides* says of the orator Callias[d]: 'Another fish, confident in his size, hath a certain Glaucus (grey-fish) caught in the sea, brought to these parts to be food for epicures, bearing on his shoulders a dear delight for greedy men. What manner of dressing shall I say it must have? Whether to souse it in yellow sauce, or to oil its body with sprinklings of biting pickle and render it over to flaming fire? One hath spoken; and saith that Moschion,[e] that man devoted to the pipes, will eat it stewed in hot pickle. But he clamours a reproach meant only for thee, O Callias. Thou, verily, hast joy only in figs and salt fish-slices, but wilt not taste the gracious dish

[a] Syrians abstained from fish, 346 c.

[b] Kock ii. 458.

[c] *Ibid.* 230.

[d] *Ibid.* 413, a parody of Euripides. For Glaucus see Athen. 295 e, 296 a.

[e] See 242 c.

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[4] πρὸς πᾶν ἀπαντῶν κλῆθρ' ὅταν λύσας ἔχῃ Kaibel: πρως πανδυσας ἔχει A.

[5] The gloss τὸν Ὑπερείδην after Ἀσκληπιῷ deleted by Wilamowitz.

[6] γ' ἁλούς Kaibel: γαλοὺς A.

[7] Jacobs: φέρω A.

[8] Erfurdt: λιάσμασι A.

[9] ὦ Καλλία. ᾗ Schweighäuser: ὦ καλαϊδη A.

[10] τε added by Meineke.

[11] ταρίχι' Meineke: τάριχ' A.

[12] παρατεθέντος Kaibel: παρεόντος A.

τὰ μὲν σῦκα, ὡς ἂν συκοφάντην λοιδορῶν, τὰ δὲ ταρίχη, μήποτε καὶ ὡς αἰσχροποιοῦντος. καὶ Ἕρμιππος δέ φησιν ἐν τρίτῳ περὶ τῶν Ἰσοκράτους μαθητῶν ἑωθινὸν τὸν Ὑπερείδην ποιεῖσθαι ἀεὶ[1] τοὺς περιπάτους ἐν τοῖς ἰχθύσι. Τίμαιος δ' ὁ Ταυρομενίτης καὶ Ἀριστοτέλη τὸν φιλόσοφον ὀψοφάγον φησὶ γεγονέναι. καὶ Μάτων[2] δ' ὁ σοφιστὴς d ὀψοφάγος ἦν· δηλοῖ δὲ τοῦτο Ἀντιφάνης ἐν Κιθαρῳδῷ, οὗ ἡ ἀρχή ' οὐ ψεῦδος οὐδέν φησιν '·

ὀφθαλμὸν ὤρυττέν τις ὥσπερ ἰχθύος
Μάτων προσελθών.

Ἀναξίλας δ' ἐν Μονοτρόπῳ·

τοῦ κεστρέως κατεδήδοκεν τὸ κρανίον
ἀναρπάσας Μάτων· ἐγὼ δ' ἀπόλλυμαι.

ὑπερβολὴ γαστριμαργίας τὸ καὶ ἁρπάζειν ἐσθίοντα e καὶ ταῦτα κρανίον κεστρέως, εἰ μὴ ἄρα οἱ περὶ ταῦτα δεινοὶ ἴσασιν ἐνόν τι χρήσιμον ἐν κεστρέως κρανίῳ, ὅπερ ἐστὶ τῆς Ἀρχεστράτου λιχνείας ἐμφανίσαι ἡμῖν.

" Ἀντιφάνης δ' ἐν Πλουσίοις κατάλογον ποιεῖται ὀψοφάγων ἐν τούτοις·

Εὔθυνος δ' ἔχων
σανδάλια[3] καὶ σφραγῖδα καὶ μεμυρισμένος
ἐλογίζετ' ὄψων πραγμάτιον[4] οὐκ οἶδ' ὅ τι·
f Φοινικίδης δὲ Ταυρέας θ' ὁ φίλτατος,
ἄνδρες πάλαι ὀψοφάγοι τοιοῦτοί τινες

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[1] ἀεὶ Kaibel (*cf. Vit. Hyp.* 17): νῦν A.
[2] Dindorf: μάτρων AC.
[3] Koppiers: σανδάλιον A.

served in pickle.' The figs are mentioned because the poet is reviling an informer[a]; the salt fish-slices, doubtless, because Callias did lewd things.[b] And Hermippus, in the third book of his work *On the Disciples of Isocrates*, says[c] that Hypereides always took walks in the fish-market at early dawn. Timaeus of Tauromenium says that the philosopher Aristotle was also a fish-eater. So, too, was the sophist Maton,[d] as is made clear by Antiphanes in that edition of *The Harp Singer* which began, 'No untruth utters he at all'[e]: 'Someone came up and began to gouge an eye, as Maton does the eye of a fish.' And Anaxilas, in *The Recluse*[f]: 'Maton has snatched away and eaten up the mullet's head, and I am undone.' It is an excess of gluttony to snatch when one is eating, especially a mullet's head, unless, to be sure, the experts in these matters know of something useful lurking in a mullet's head; but it would take Archestratus's greediness to make that clear to us.

"Antiphanes, in *Rich Men*, draws up a list of epicures in these lines[g]: 'Euthynus, wearing sandals and signet-ring, and drenched in perfume, was reckoning up the price of a little matter of fish—I know not what; while Phoenicides and dearest Taureas, gentlemen who have long been in the epicure busi-

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[a] For the etymology of *συκοφάντης*, "fig-informer," see Athen. 74 e.

[b] See 116 d-f, where salt fish-slices are called *horaia*, an adjective often applied to a beautiful boy.

[c] *F.H.G.* iii. 50.

[d] See 307 c, 343 a.

[e] Kock ii. 58.

[f] *Ibid.* 269, Athen. 307 a.

[g] Kock ii. 89.

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[1] *ἐλογίζετ' ὄψων πραγμάτιον* Kock: *ἐλογίζετο τῶν πραγμάτων* A.

οἷοι καταβροχθίζειν ἐν ἀγορᾷ τὰ τεμάχη,
ὁρῶντες ἐξέθνῃσκον ἐπὶ τῷ πράγματι
ἔφερόν τε δεινῶς τὴν ἀνοψίαν πάνυ.
κύκλους δὲ συναγείροντες ἔλεγον τοιάδε,[1]
ὡς οὐ βιωτόν ἐστιν οὐδ᾽ ἀνασχετὸν
τῆς μὲν θαλάττης ἀντιποιεῖσθαί τινας
343 ὑμῶν ἀναλίσκειν τε πολλὰ χρήματα,
ὄψου δὲ μηδὲν[2] ἐνθάδ᾽[3] εἰσπλεῖν μηδὲ γρῦ.
τί οὖν ὄφελος τῶν νησιάρχων; ἔστι δὴ[4]
νόμῳ κατακλεῖσαι τοῦτο, παραπομπὴν ποιεῖν
τῶν ἰχθύων. νυνδὶ Μάτων[5] συνήρπακεν
τοὺς ἁλιέας, καὶ δὴ[6] Διογείτων νὴ Δία
ἅπαντας[7] ἀναπέπεικεν ὡς αὑτὸν φέρειν,
κοὐ δημοτικόν γε τοῦτο δρᾷ τοσαῦτα[8] φλῶν.
γάμοι δ᾽ ἐκείνοις[9] καὶ πότοι νεανικοὶ[10]
ἦσαν . . .

b Εὔφρων[11] δὲ ἐν Μούσαις·

Φοινικίδης δ᾽ ὡς εἶδεν ἐν πλήθει νέων[12]
μεστὴν ζέουσαν λοπάδα Νηρείων τέκνων,
ἐπίσχετ᾽ ὀργῇ χεῖρας ἠρεθισμένας·
‘τίς φησιν εἶναι δεινὸς ἐκ κοινοῦ φαγεῖν;
τίς ἐκ μέσου τὰ θερμὰ δεινὸς ἁρπάσαι;
ποῦ Κόρυδος ἢ Φυρόμαχος ἢ Νείλου[13] βία;
ἴτω πρὸς ἡμᾶς, καὶ τάχ᾽ ἂν[14] οὐδὲν μεταλάβοι.’

c “Τῆς αὐτῆς ἰδέας καὶ Μελάνθιος ἦν ὁ τῆς τραγῳδίας ποιητής· ἔγραψε δὲ καὶ ἐλεγεῖα. κωμῳ-

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[1] τοιάδε Kaibel (τοιαδί Meineke): τάδε A.
[2] μηδὲν Musurus: μηδὲ A.
[3] ἐνθάδ᾽ added by Casaubon.
[4] ; ἔστι δὴ Wilamowitz: ἔστιν δὴ A.
[5] νυνδὶ Μάτων Dindorf: νῦν δὲ μακρῶι A.
[6] δὴ added by Meineke.
[7] Muretus: πάντας A.

ness, and the kind that greedily gulp down the best cuts in the market, were like to die when they saw the sight, and were furious at the scarcity of fish. Gathering circles around them they said that life wasn't worth living; that it was not to be endured that certain men among you should claim ownership of the sea and spend so much money, while not so much as a bit of fish was being imported. What, then, is the good of having island-prefects? Surely it is possible to compel this by law, that fish should have a special convoy. But to-day Maton has monopolized all the fishermen, and what is more, Diogeiton—of all people!—has persuaded them all to bring their catch to him. It's not democratic, what he's doing, greedily grabbing so much. They had wedding-parties and gay drinking-bouts . . .' And Euphron in *The Muses*[a]: 'When Phoenicides, in a company of young men, saw a seething casserole full of Nereus's offspring, he restrained his hands, excited though they were with fury, and called out, "Who says that he knows how to eat at public expense?[b] Who says that he has skill to snatch hot stuff from the pile? Where now is Lark,[c] or Phyromachus, or mighty Nilus[d]? Let him grapple with us, and perhaps he may get a share of—nothing."'

"Of the same type also was the tragic poet Melanthius, who wrote elegiac verses as well. His luxurious

[a] Kock iii. 321.
[b] *i.e.*, is a parasite.
[c] See 240 f-241 e.
[d] For Nilus see 240 f.

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[8] Jacobs: τοιαῦτα A.
[9] Koppiers: ἐκεῖνοι A.
[10] Musurus: νεανίσκοι A.
[11] Schweighäuser: εὐφάνης A.
[12] Schweighäuser: νεῶν A.
[13] νίλλου A.
[14] ἂν added by Herwerden.

δοῦσι δ' αὐτὸν ἐπὶ ὀψοφαγίᾳ Λεύκων ἐν Φράτερσιν, Ἀριστοφάνης ἐν Εἰρήνῃ, Φερεκράτης ἐν Πετάλῃ. ἐν δὲ τοῖς Ἰχθύσιν Ἄρχιππος τῷ δράματι ὡς ὀψοφάγον δήσας παραδίδωσι τοῖς ἰχθύσιν ἀντιβρωθησόμενον. ἀλλὰ μὴν καὶ Ἀρίστιππος ὁ Σωκρατικὸς ὀψοφάγος ἦν· ὅστις καὶ ὑπὸ Πλάτωνός ποτε ὀνειδιζόμενος ἐπὶ τῇ ὀψοφαγίᾳ, ὥς φησι
d Σωτίων καὶ Ἡγήσανδρος, γράφει δὲ οὕτως ὁ Δελφός· ‘Ἀρίστιππος Πλάτωνος ἐπιτιμήσαντος αὐτῷ διότι πολλοὺς ἰχθῦς ἠγόρασε, δυεῖν ὀβολοῖν ἔφησεν ἐωνῆσθαι. τοῦ δὲ Πλάτωνος εἰπόντος διότι καὶ αὐτὸς ἂν ἠγόρασα τοσούτου, “ὁρᾷς οὖν,” εἶπεν, “ὦ Πλάτων, ὅτι οὐκ ἐγὼ ὀψοφάγος, ἀλλὰ σὺ φιλάργυρος.”’ Ἀντιφάνης δ' ἐν Αὐλητρίδι ἢ Διδύμαις Φοινικίδην τινὰ ἐπ' ὀψοφαγίᾳ κωμῳδῶν φησιν·

ὁ μὲν[1] Μενέλαος ἐπολέμησ' ἔτη δέκα
τοῖς Τρωσὶ διὰ γυναῖκα τὴν ὄψιν καλήν,
Φοινικίδης δὲ Ταυρέᾳ δι' ἔγχελυν.

e Δημοσθένης δ' ὁ ῥήτωρ Φιλοκράτην, ἐπειδὴ ἐκ τοῦ προδοτικοῦ χρυσίου πόρνας καὶ ἰχθῦς ἠγόραζεν, εἰς ἀσέλγειαν καὶ ὀψοφαγίαν λοιδορεῖ. Διοκλῆς δὲ ὁ ὀψοφάγος, ὥς φησιν Ἡγήσανδρος, πυθομένου τινὸς αὐτοῦ πότερος χρητότερος ἰχθύς, γόγγρος ἢ λάβραξ, ‘ὁ μὲν ἑφθός,’ ἔφη, ‘ὁ δὲ ὀπτός.’ ὀψοφάγος δ' ἦν καὶ Λεοντεὺς ὁ Ἀργεῖος τραγῳδός, Ἀθηνίωνος μὲν μαθητής, οἰκέτης δὲ γενόμενος
f Ἰόβα τοῦ Μαυρουσίων βασιλέως, ὥς φησιν Ἀμά-

[1] μὲν added by Koppiers.

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[a] Kock i. 704.

habits in eating are held up to ridicule by Leucon in *Clansmen*,[a] Aristophanes in *The Peace*,[b] Pherecrates in *The Broad*.[c] And in his play *The Fishes*,[d] Archippus ties him up and hands him over, as being a fish-eater, to the fishes for them to eat up in revenge. Why, even Aristippus the Socratic was a fish-eater, and when reproached on one occasion by Plato for his love of dainties, as Sotion and Hegesander[e] say—but here is what the Delphian writes: 'When Plato criticized Aristippus for buying so many fish, he replied that he had bought them for only fourpence. To this Plato said that he would have brought them himself at that price, whereupon Aristippus said: "You see, Plato! It isn't I who am a fish-lover, but you who are a money-lover."' And Antiphanes, ridiculing a man named Phoenicides for his fish-eating in *The Flute-girl*, or *Twin Sisters*,[f] says: 'Menelaus, to be sure, warred ten years against the Trojans for the sake of a woman of lovely countenance, but Phoenicides fights with Taureas for the sake of an eel.' The orator Demosthenes reviled[g] Philocrates for licentiousness and luxury in eating, because he spent the money derived from his treason on harlots and fish. Hegesander says[h] that when somebody asked the fish-lover Diocles which fish was better, a conger or a sea-bass, he replied, 'The first when stewed, the second when baked.' Another fish-lover was Leonteus, the tragedian of Argos, a pupil of Athenion. He had formerly been a slave of Juba, king of the Mauretanians, according to Amar-

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[b] vs. 804: he and his brother are Γοργόνες ὀψοφάγοι, βατιδοσκόποι Ἅρπυιαι . . . ἰχθυολῦμαι.

[c] Epithet, probably, of a courtesan: Kock i. 185.

[d] *Ibid.* 685.

[e] Hegesander, *F.H.G.* iv. 416.

[f] Kock ii. 30.

[g] *Or.* xix. 229.

[h] *F.H.G.* iv. 416.

ραντος ἐν τοῖς περὶ σκηνῆς, γεγραφέναι φάσκων εἰς αὐτὸν τόδε τὸ ἐπίγραμμα τὸν Ἰόβαν, ὅτε κακῶς τὴν Ὑψιπύλην ὑπεκρίνατο·

μή με Λεοντῆος τραγικοῦ κιναρηφάγου[1] ἦχος[2]
λεύσσων Ὑψιπύλης ἐς κακὸν ἦτορ[3] ὅρα.
ἤμην γάρ ποτ' ἐγὼ Βάκχῳ φίλος, οὐδέ τιν' ὧδε[4]
γῆρυν χρυσολόβοις[5] οὔασιν ἠγάσατο.
νῦν δέ με χυτρόποδες, κέραμοι καὶ ξηρὰ τάγηνα
344 χήρωσαν φωνῆς, γαστρὶ χαριζόμενον.[6]

Φόρυσκον[7] δέ φησιν Ἡγήσανδρος τὸν ἰχθυοφάγον οὐ δυνηθέντα ὅσον ἤθελεν ἀφελεῖν τοῦ ἰχθύος, ἀλλ' ἀκολουθήσαντος αὐτῷ πλείονος εἰπεῖν·

τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται,

καὶ ὅλον τὸν ἰχθὺν ἀναλῶσαι. Βίων δὲ προαρπάσαντός τινος τὰ ἐπάνω τοῦ ἰχθύος στρέψας καὶ αὐτὸς τὸν ἰχθὺν ἀπέσυρε[8] καὶ δαψιλῶς φαγὼν ἐπεῖπεν·

Ἰνὼ δὲ τἀπὶ θάτερ' ἐξειργάζετο.

Θεόκριτος δ' ὁ Χῖος τελευτησάσης τῆς γυναικὸς b Διοκλεῖ τῷ ὀψοφάγῳ, ἐπειδὴ ποιῶν αὐτῇ τὸ περίδειπνον πάλιν ὠψοφάγει κλαίων ἅμα, 'παῦσαι,' φησί, 'κλαίων, ὦ πόνηρε· οὐδὲν γὰρ πλέον ὀψοφαγῶν ποιήσεις.' τοῦ δ' αὐτοῦ καὶ τὸν ἀγρὸν καταβεβρωκότος εἰς ὀψοφαγίαν, ἐπειδὴ θερμόν ποτε καταβροχθίσας ἰχθὺν ἔφησε τὸν οὐρανὸν κατα-

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[1] κιναρηφάγου Schweighäuser ; κεναρηφαγον A.
[2] ηχος A : ἦθος Schweighäuser.
[3] ἵστορ' (actor ?) Lumb.
[4] τιν' ὧδε Porson : τίνων δὲ A.
[5] Porson : χρυσοβόλοις A.
[6] Schweighäuser : χαριζόμενοι A.
[7] Kaibel (*cf. IA.* ii. 334) : φορουσκον AC.

antus in his work *On the Theatre.* He says that Juba wrote the following epigram on the occasion of Leonteus's poor performance of *Hypsipylê*[a]: 'Seek not, when gazing on me, Leonteus, echo of an artichoke-eating tragedian, to look into the poor heart of Hypsipylê. For I was once a friend of Bacchus, nor did he ever admire any voice so much as mine, as he listened with golden-lobed ears. But to-day trivets and jars and dry frying-pans have bereft me of voice, because I indulged the belly.' Hegesander also says[b] that the fish-eater Phoryscus, being unable to cut off the portion of fish that he wanted, since too much of it clung to the piece, recited[c]: 'Those that resist are carried away root and branch,' and thereupon consumed the fish entire. And Bion, when somebody snatched away from him the upper parts of the fish, with a sudden twist snatched it away again himself, and having eaten of it liberally he concluded with the quotation[d]: 'But Ino, for her part, finished the work on the other side.' When the wife of the gourmand Diocles died, he took to gourmandizing again during the funeral feast in her honour, weeping the while. Theocritus of Chios said to him: 'Stop your weeping, poor fellow, for it won't do you any good, no matter how much you gourmandize.' Diocles wasted his entire farm in gluttony. Once he swallowed a fish so hot that he said it burnt the

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[a] See critical notes. If one may "see a smell" (Athen. 134 a), "gazing on an echo" may be tolerated.

[b] *F.H.G.* iv. 417.

[c] Soph. *Ant.* 714; Haemon addresses his tyrannical father Creon.

[d] Eur. *Bacchae*, 1129. This story is told of Zeno, 186 d.

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[8] *τὸν ἰχθὺν ἀπέσυρε* added from 186 d.

κεκαῦσθαι, ‘λοιπόν,’ ἔφησεν, ‘ἐστίν,’ ὁ Θεόκριτος, ‘σοὶ καὶ τὴν θάλασσαν ἐκπιεῖν, καὶ ἔσῃ τρία τὰ μέγιστα ἠφανικώς, γῆν καὶ θάλατταν καὶ οὐρανόν.’ c Κλέαρχος δ’ ἐν τοῖς περὶ βίων φίλιχθύν τινα ἀναγράφων φησὶν οὕτως· ‘Τέχνων ὁ παλαιὸς αὐλητὴς Χάρμου τοῦ αὐλητοῦ τελευτήσαντος (ἦν δὲ φίλιχθυς) ἀποπυρίδας ἐπὶ τοῦ μνήματος ἐνήγιζεν αὐτῷ.’ καὶ Ἄλεξις δ’ ὁ ποιητὴς ἦν ὀψοφάγος, ὡς ὁ Σάμιός φησι Λυγκεύς· καὶ σκωπτόμενος ὑπό τινων σπερμολόγων εἰς ὀψοφαγίαν[1] ἐρομένων τε ἐκείνων τί ἂν ἥδιστα φάγοι, ὁ Ἄλεξις ‘σπερμολόγους,’ ἔφη, ‘πεφρυγμένους.’ Νόθιππον δὲ τὸν τραγῳδιοποιόν, ὃν[2] Ἕρμιππος ἐν ταῖς Μοίραις φησίν·

d εἰ δ’ ἦν τὸ γένος τῶν ἀνθρώπων τῶν νῦν τοιόνδε μάχεσθαι,
καὶ βατὶς αὐτῶν ἡγεῖτ’ ὀπτὴ μεγάλη καὶ πλευρὸν ὕειον,
τοὺς μὲν ἄρ’ ἄλλους οἰκουρεῖν χρῆν, πέμπειν δὲ Νόθιππον ἑκόντα.[3]
εἷς γὰρ μόνος ὢν κατεβρόχθισεν ἂν τὴν Πελοπόννησον ἅπασαν.

ὅτι δὲ οὗτός ἐστιν ὁ ποιητὴς σαφῶς παρίστησι Τηλεκλείδης ἐν Ἡσιόδοις. Μυννίσκος ὁ τραγικὸς ὑποκριτὴς κωμῳδεῖται ὑπὸ Πλάτωνος ἐν Σύρφακι ὡς ὀψοφάγος οὕτως·

e A. ὁδὶ μὲν Ἀναγυράσιος Ὀρφώς ἐστί σοι.

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[1] ἀδηφαγίαν E (ἀδδηφ. C).
[2] ὃν deleted by Schweighäuser. But the text is mutilated.
[3] ἕν’ ὄντα Porson, Kock.

roof of his mouth.[a] Theocritus remarked: 'The only thing left to you to swallow is the sea, and then you will have consumed the three most important elements—earth, sea, and sky.' Clearchus, recording in his *Lives* a certain fish-lover, says [b]: 'Technôn, the piper of old times, who was a fish-lover, when Charmus the piper died, sacrificed to his departed spirit some small fry over the tomb.' The poet Alexis was another fish-eater, according to Lynceus of Samos. Some gossips [c] poked fun at him for his gourmandizing, and asked him what he would most like to eat. Alexis answered, 'Some roasted francolins.' There was the tragic poet Nothippus,[d] of whom Hermippus speaks in *The Fates* [e]: 'If it were a question of that class of men, such as we are nowadays, going to war, and they were led by one large roasted ray and a rib of pork, all the others might stay at home after all, and send Nothippus, who would be glad to go.[f] For, single-handed, he could swallow the whole Peloponnesus.' That the poet is meant here is clearly shown by Telecleides in *The Hesiods*.[g] The tragic actor Mynniscus is thus derided as a gourmand by Plato in *Scum of the Earth* [h]: 'A. Here you have Mr. Perch, from Anagyrus. B. I

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[a] *ouranos*, "roof of the mouth," "palate," regularly means "sky."

[b] *F.H.G.* ii. 308.

[c] The word σπερμολόγος, "seed-picker," also means a granivorous bird, such as the francolin, 388 a, 398 c, *cf.* Aristoph. *Av.* 232.

[d] Literally "Bastardippus." See *I.G.* ii. 977 a, Wilhelm, *Urkunden* 101.

[e] Kock i. 236. The text is doubtful.

[f] Or, "send Nothippus all alone"; see critical note.

[g] Kock i. 214.

[h] *Ibid.* 642.

Β. οἶδ', ᾧ[1] φίλος Μυννίσκος[2] ἔσθ' ὁ[3] Χαλκιδεύς.
Α. καλῶς λέγεις.

καὶ Λάμπωνα δὲ τὸν μάντιν ἐπὶ τοῖς ὁμοίοις κωμῳδοῦσι Καλλίας Πεδήταις καὶ Λύσιππος Βάκχαις. Κρατῖνος δ' ἐν Δραπέτισιν εἰπὼν περὶ αὐτοῦ·

Λάμπωνα, τὸν οὐ βροτῶν
ψῆφος δύναται φλεγυρὰ δείπνου φίλων ἀπείργειν,

ἐπιφέρει·

νῦν δ' αὖθις[4] ἐρυγγάνει.
f βρύκει γὰρ ἅπαν τὸ παρόν, τρίγλης[5] δὲ κἂν
μάχοιτο.

Ἡδύλος δ' ἐν ἐπιγράμμασιν ὀψοφάγους καταλέγων Φαίδωνος μέν τινος ἐν τούτοις μέμνηται·

Φαίδων δὲ . . . φύσκι'[6] ἐνείκαι[7]
χορδάς θ'[8] ὁ ψάλτης· ἐστὶ γὰρ ὀψοφάγος.

Ἄγιδος δ' ἐν τούτοις·

ἑφθὸς ὁ κάλλιχθυς· νῦν ἔμβαλε τὴν βαλανάγραν,
345 ἔλθῃ μὴ Πρωτεὺς Ἆγις ὁ τῶν λοπάδων·
γίνεθ' ὕδωρ καὶ πῦρ καὶ ὃ βούλεται, ἀλλ' ἀπό-
κλειε . . .
ἥξει γὰρ τοιαῦτα μεταπλασθεὶς τυχὸν ὡς Ζεὺς
χρυσορόης ἐπὶ τήνδ' Ἀκρισίου λοπάδα.

καὶ γυναῖκα δέ τινα Κλειὼ ἐπὶ τοῖς ὁμοίοις σκώπτων φησίν·

ὀψοφάγει, Κλειοῖ· καταμύομεν· ἢν[9] δὲ θελήσῃς,
b ἔσθε μόνη. δραχμῆς ἐστιν ὁ γόγγρος ἅπας.
θὲς μόνον[10] ἢ ζώνην ἢ[11] ἐνώτιον ἤ τι τοιοῦτον

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[1] Β. οἶδ', ᾧ Fritzsche: θ' οὔθ' ὡς A.
[2] μύννικος A.

know, the man whose friend is Mynniscus of Chalcis. A. Right!' And Lampon the soothsayer is derided for similar reasons by Callias in *Shackled*[a] and by Lysippus in *The Bacchae*.[b] Cratinus speaks of him in *Runaway Girls*[c]: 'Lampon, whom no flaming decree of mortals has power to debar from his friends' table.' And he then adds: 'Once more he's belching now; for he gobbles anything that is set before him, and he would even fight for the price of a red mullet.' Hedylus, in his epigrams, gives a list of gourmands and mentions one named Phaedon in these terms: 'May Phaedon the harper carry off the sausages and black puddings; for he is a gourmand.' He mentions Agis in these lines: 'The beauty-fish is done; now put the key in the lock, for fear that Agis, that Proteus of the casseroles, may get in. He can turn into water, or fire, or anything he likes, so lock him out! . . . For he will change himself perhaps into these forms and come, even as Zeus in a shower of gold, to attack this casserole of Acrisius.' Again, deriding a woman named Cleio for similar habits he says: 'Cleio, play the gourmand; we shut our eyes. But if you please, eat by yourself. The whole conger cost a shilling. Just put up a girdle or an ear-ring

[a] Kock i. 697. [b] *Ibid.* 702. [c] *Ibid.* 30.

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[3] *ἔσθ' ὁ* Blomfield: *ἐσοθ' ὁ* A.
[4] Dindorf: *αὖτις* AC.
[5] *τρίγλης* Herwerden: *τρίγλῃ* AC.
[6] *φύσκι'* Kaibel: *φύκει'* A: *φύκη* C.
[7] *ἐνεῖκαι* Jacobs: *αἰνεῖ καὶ* AC.
[8] *θ'* added by Jacobs.
[9] Herald: *ὀψοφαγεῖ κλειώ. καταμυομενην* A.
[10] Herald: *θεσμὸν ὃν* A.
[11] *ἢ* added by Musurus

σύσσημον. τὸ δ' ὁρᾶν μαινομένου[1] λέγομεν.
ἡμετέρη σὺ Μέδουσα· λιθούμεθα πάντες ἀπλάτου[2]
οὐ Γοργοῦς, γόγγρου δ' οἱ μέλεοι λοπάδι.

Ἀριστόδημος δ' ἐν τοῖς γελοίοις ἀπομνημονεύ- c μασιν Εὐφράνορά φησι τὸν ὀψοφάγον ἀκούσαντα ὅτι ἄλλος ἰχθυοφάγος ἀπέθανε θερμὸν ἰχθύος τέμαχος καταπιὼν ἀναφωνῆσαι[3] 'ἱερόσυλος ὁ θάνατος.' Κίνδων δὲ ὁ ὀψοφάγος καὶ Δημύλος (ὀψοφάγος δὲ καὶ οὗτος) γλαύκου παρατεθέντος, ἄλλου δ' οὐδενός, ὁ μὲν τὸν ὀφθαλμὸν κατελάβετο, καὶ ὁ Δημύλος ἐπὶ τὸν ἐκείνου ὀφθαλμὸν ἐπιβαλὼν ἐβιάζετο φωνῶν 'ἄφες καὶ ἀφήσω.' ἐν δείπνῳ δέ ποτε καλῆς λοπάδος ὄψου παρατεθείσης ὁ Δημύλος οὐκ ἔχων ὅπως αὐτὴν μόνος καταφάγῃ ἐνέπτυσεν εἰς αὐτήν. Ζήνων δ' ὁ Κιτιεὺς ὁ τῆς d στοᾶς κτίστης πρὸς τὸν ὀψοφάγον ᾧ συνέζη ἐπὶ πλείονα χρόνον, καθά φησιν Ἀντίγονος ὁ Καρύστιος ἐν τῷ Ζήνωνος βίῳ, μεγάλου τινὸς κατὰ τύχην ἰχθύος παρατεθέντος, ἄλλου δ' οὐδενὸς παρεσκευασμένου, λαβὼν ὅλον ὁ Ζήνων ἀπὸ τοῦ πίνακος οἷος ἦν κατεσθίειν. τοῦ δ' ἐμβλέψαντος αὐτῷ, 'τί οὖν,' ἔφη, 'τοὺς συζῶντάς σοι οἴει πάσχειν, εἰ σὺ μίαν ἡμέραν μὴ δεδύνησαι ἐνεγκεῖν τὴν ἐμὴν[4] ὀψοφαγίαν;' Ἴστρος δέ φησι Χοιρίλον τὸν ποιητὴν παρ' Ἀρχελάου τέσσαρας μνᾶς ἐφ' ἡμέρᾳ λαμβάνοντα ταύτας καταναλίσκειν εἰς ὀψοφαγίαν, γενόμενον ὀψοφάγον. οὐκ ἀγνοῶ δὲ e καὶ τοὺς ἰχθυοφάγους παῖδας, ὧν Κλέαρχος μνημονεύει ἐν τῷ περὶ θινῶν,[5] φάσκων Ψαμμήτιχον

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[1] μαινομένου Lumb: μὴ μόνον οὐ A.
[2] ἀπλάτου Kaibel: πάλαι που A.
[3] Schweighäuser: ἀνεφώνησεν AE.

or some pledge like that; but to look at you, we say, would be the act of a madman. For you are our Medusa; we all, poor devils, are turned to stone, not by the dreadful Gorgon, but by a dish of conger.' Aristodemus says in his *Ludicrous Memoirs* [a] that the gourmand Euphranor, hearing that another fish-eater had died from swallowing a hot slice of fish, exclaimed, 'Death is a sacrilegious robber.' Cindon the gourmand and Demylus (who was another) were once served with a grey-fish, but nothing else. Cindon seized the fish's eye, whereupon Demylus violently attacked Cindon's eye, exclaiming, 'You let go and I'll let go.' Once, at a dinner-party, a fine dish of fish was served. Demylus, not knowing how else he could have it all to himself, spat into it. Antigonus of Carystus, in his *Life of Zeno*, records [b] a remark made by Zeno of Citium, the founder of Stoicism, to the gourmand with whom he lived for a long time. It happened that a large fish was served to them without any other course. Zeno took the entire fish from the platter and made as if he were going to eat it. When the other looked at him reproachfully he said, 'What then, think you, must those who live with you suffer, if you can't endure *my* gluttony for a single day?' Istrus says [c] that the poet Choerilus received four minas a day from Archelaus and spent them on luxurious food, becoming a gourmand. I am not ignorant, either, of the 'fish-eating slaves' whom Clearchus mentions in his work *On Sandy Deserts*.[d] He alleges that Psammetichus,

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[a] *F.H.G.* iii. 310.
[b] Page 119 Wilamowitz.
[c] Om. *F.H.G.*
[d] *F.H.G.* ii. 325.

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[4] τὴν ἐμὴν added from Diog. Laert. viii. 19.
[5] περὶ οἴνων Suidas *s.v.* νεοττός.

τὸν Αἰγυπτίων βασιλέα παῖδας θρέψαι ἰχθυοφάγους, τὰς πηγὰς τοῦ Νείλου βουλόμενον εὑρεῖν· καὶ ἄλλους δὲ ἀδίψους ἀσκῆσαι τοὺς ἐρευνησομένους τὰς ἐν Λιβύῃ ψάμμους, ὧν ὀλίγοι διεσώθησαν. οἶδα δὲ καὶ τοὺς περὶ Μόσσυνον τῆς Θρᾴκης βοῦς, οἳ ἰχθῦς ἐσθίουσι παραβαλλομένους αὐτοῖς εἰς τὰς φάτνας. Φοινικίδης δὲ τοὺς ἰχθῦς παρατιθεὶς τοῖς τὰς συμβολὰς δεδωκόσι τὴν μὲν θάλασσαν ἔλεγε κοινὴν εἶναι, τοὺς δ' ἐν αὐτῇ ἰχθῦς τῶν ὠνησαμένων.

f "Εἴρηται δὲ καὶ ὁ ὀψοφάγος, ὦ ἑταῖροι,[1] καὶ τὸ ὀψοφαγεῖν. Ἀριστοφάνης ἐν Νεφέλαις δευτέραις·

οὐδ'[2] ὀψοφαγεῖν οὐδὲ κιχλίζειν.

Κηφισόδωρος Ὑΐ·

οὐδ'[3] ὀψοφάγος οὐδ' ἀδολέσχης.

Μάχων Ἐπιστολῇ·

ὀψοφάγος εἰμί. τοῦτο δ' ἐστὶ τῆς τέχνης
346 θεμέλιος ἡμῖν· προσπεπονθέναι τι δεῖ
τὸν μὴ τὰ παραδοθέντα[4] λυμαινούμενον.
ὁ[5] πεφροντικὼς αὑτοῦ γὰρ οὐκ ἔσται κακός.
ἔπειτ' ἐπὰν ᾖ καθαρὰ τἀσθητήρια,
οὐκ ἂν διαμάρτοις. ἕψε καὶ γεύου[6] πυκνά.
ἅλας οὐκ ἔχει· προσένεγκ'. ἔτ'[7] ἐπιδεῖταί τινος
ἑτέρου· πάλιν γεύου σὺ μέχρι ἂν ἡδὺς ᾖ[8]·

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[1] ὦ ἑταῖροι Coraes: ὡς ἕτεροι A.
[2] οὐδ' added from Aristoph.
[3] Ὑΐ· οὐδ' Casaubon: υἱοῦδ A.
[4] Meineke: παρατεθέντα A.
[5] ὁ added by Kaibel.
[6] καὶ γεύου Coraes: καὶ γε οὐ A.
[7] ἔτ' added by Jacobs.
[8] ᾖ Meineke: εἶ A.

the king of Egypt, kept fish-eating slaves because he wished to discover the sources of the Nile; he also kept others trained to go thirsty in order to explore the sands of Libya; of these only a few came through alive. I know also of the oxen in the neighbourhood of Mossynum, in Thrace,[a] who eat fish tossed to them in their mangers. And Phoenicides, when he served fish to those only who had paid their contributions, used to remark[b] that the sea was free to all, but the fish in it belonged only to those who had paid the price.

"Besides the noun 'gourmand,' my comrades, we have also the verb 'gourmandize.' Thus Aristophanes in the second edition of *The Clouds*[c]: 'Not to gourmandize, either, and not to giggle.[d]' Cephisodorus in *The Pig*[e]: 'Not a gourmand and not a gossip either.' Machon in *The Letter*[f]: 'I'm a gourmand; that is the corner-stone of our art. He who would not spoil the materials entrusted to him must have a passionate love of them. The cook who is mindful of his own taste will never be a poor one. Further, you can't go wrong when your organs of sense are clear. Cook, and taste often. Not enough salt; add some. Something else is required; keep tasting it again until the flavour is

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[a] See Herod. v. 16, *Cl. Rev.* xxxvii. 105.

[b] Kock iii. 335; the meaning is that he represents a cook making the remark.

[c] vs. 983.

[d] κιχλίζειν also means to "eat κίχλαι," *i.e.* either thrushes, or more probably wrasses, hence "eat ravenously."

[e] Kock i. 802.

[f] Kock iii. 325: a master cook confesses to a pupil his own love of food properly prepared.

ὥσπερ λύραν ἐπίτειν'[1] ἕως[2] ἂν[3] ἁρμόσῃ.
εἶθ' ὁπόταν ἤδη πάντα συμφωνεῖν δοκῇ,[4]
εἴσαγε τὸ διὰ πασῶν . . . .[5]
b . . . Νικολαΐδας Μυκόνιος . . .

πρὸς τούτοις τοῖς ὀψοφάγοις, ἄνδρες ἑταῖροι, οἶδα
καὶ τὸν παρ' Ἠλείοις τιμώμενον Ὀψοφάγον
Ἀπόλλωνα. μνημονεύει δὲ αὐτοῦ Πολέμων ἐν
τῇ πρὸς Ἄτταλον ἐπιστολῇ. οἶδα δὲ καὶ τὴν ἐν
τῇ Πισάτιδι γραφὴν ἀνακειμένην ἐν τῷ τῆς
c Ἀλφειώσας[6] Ἀρτέμιδος ἱερῷ (Κλεάνθους δ' ἐστὶ
τοῦ Κορινθίου), ἐν ᾗ Ποσειδῶν πεποίηται θύννον
τῷ Διὶ προσφέρων ὠδίνοντι, ὡς ἱστορεῖ Δημήτριος
ἐν ὀγδόῳ Τρωικοῦ διακόσμου.

"Καὶ τοσαῦτα μέν," ἔφη ὁ Δημόκριτος, "καὶ αὐτὸς
ὑμῖν προσοψωνήσας οὐκ ὀψοφαγήσων παρῆλθον
διὰ τὸν πάντα ἄριστον Οὐλπιανόν, ὃς διὰ τὰ
Σύρων πάτρια καὶ ἡμᾶς τῶν ἰχθύων ἀπεστέρησεν
ἕτερ' ἐκ Συρίας[7] παρεισφέρων. καίτοι γε Ἀντίπατρος
ὁ Ταρσεὺς ὁ ἀπὸ τῆς στοᾶς ἐν τετάρτῳ
d περὶ δεισιδαιμονίας λέγεσθαί φησι πρός τινων ὅτι
Γάτις ἡ τῶν Σύρων βασίλισσα οὕτως ἦν ὀψοφάγος
ὥστε κηρῦξαι ἄτερ Γάτιδος μηδένα ἰχθὺν ἐσθίειν·
ὑπ' ἀγνοίας δὲ τοὺς πολλοὺς αὐτὴν μὲν Ἀταργάτιν
ὀνομάζειν, ἰχθύων δὲ ἀπέχεσθαι. Μνασέας δ' ἐν

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[1] ἐπίτειν' Meineke: ἐπιτεῖναι A.

[2] ἕως Jacobs: ὡς A.

[3] ἂν Meineke: συμμετρίαν A.

[4] δοκῇ Jacobs: δοκῇς A.

[5] τὸ before πασῶν added by Capps, lacuna indicated by Gulick. As no Nicolaidas of Myconos is known, and the name stands in the ms. as part of the quotation, we may perhaps read: εἴσαγε τὸ διὰ πασῶν Μυκόνιον, "bring on your Myconian chorus, Nicolas, singing in unison."

right; tighten it, as you would a harp, until it is in tune. Then, when you think that everything is by this time in harmony,[a] bring on your chorus of dishes, singing in unison . . . Nicolaïdas of Myconos . . .' In addition to these gourmands, my comrades, I know also of the Apollo Gourmand worshipped in Elis. He is mentioned by Polemon in his *Letter to Attalus*.[b] I know also of the painting in the Pisan territory, set up as an offering in the temple of Artemis Alpheiosa,[c] and the work of Cleanthes of Corinth. In it Poseidon is depicted offering a tunny to Zeus, who is in labour,[d] as Demetrius records in the eighth book of *The Trojan Battle Order*.[e]

"All this, indeed," said Democritus, "I have myself dished up for you as an additional food-offering, although I have not come forward to pose as a fish-eater because of our most excellent Ulpian. He, following the customs of his native Syria,[f] has deprived us of our fish, while introducing other customs from Syria. And yet the Stoic Antipater of Tarsus,[g] at least, says in the fourth book of his work *On Superstition* that it is asserted on the part of some authorities that Queen Gatis of Syria was such a fish-lover that she published an edict forbidding anyone to eat fish 'apart from Gatis'[h] (*ater Gatis*). Not understanding this phrase, the masses call her Atargatis, and abstain from fish. But Mnaseas, in

[a] *Cf.* 103 a; Plut. *Qu. Symp.* 657 D, E. See crit. note.

[b] Frag. 70 Preller.

[c] Or, Alpheionia; see critical note.

[d] At the second birth of Dionysus.

[e] Demetrius of Scepsis, frag. 5 Gaede.

[f] See 342 a.

[g] See 186 a.

[h] *i.e.*, "excepting Gatis."

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6 Ἀλφειονία Strab. 343.

7 ἕτερ' ἐκ Συρίας Kaibel: ἕτερ' ἐξε|ετρειας A.

δευτέρῳ περὶ Ἀσίας φησὶν οὕτως ‘ἐμοὶ μὲν ἡ Ἀταργάτις δοκεῖ χαλεπὴ βασίλισσα γεγονέναι καὶ τῶν λαῶν σκληρῶς ἐπεστατηκέναι, ὥστε καὶ ἀπονομίσαι αὐτοῖς ἰχθὺν μὴ ἐσθίειν, ἀλλὰ πρὸς αὐτὴν ἀναφέρειν διὰ τὸ ἀρέσαι αὐτῇ τὸ βρῶμα. e καὶ διὰ τόδε νόμιμον ἔτι[1] διαμένειν, ἐπὰν εὔξωνται τῇ θεῷ, ἰχθῦς ἀργυροῦς ἢ χρυσοῦς ἀνατιθέναι· τοὺς δὲ ἱερεῖς πᾶσαν ἡμέραν τῇ θεῷ ἀληθινοὺς ἰχθῦς ἐπὶ τὴν τράπεζαν ὀψοποιησαμένους παρατιθέναι, ἑφθούς τε ὁμοίως καὶ ὀπτούς, οὓς δὴ αὐτοὶ καταναλίσκουσιν οἱ τῆς θεοῦ ἱερεῖς.’ καὶ μικρὸν προελθὼν πάλιν φησίν· ‘ἡ δέ γε Ἀταργάτις, ὥσπερ Ξάνθος λέγει ὁ Λυδός, ὑπὸ Μόψου[2] τοῦ Λυδοῦ ἁλοῦσα κατεποντίσθη μετὰ Ἰχθύος τοῦ υἱοῦ ἐν τῇ περὶ Ἀσκάλωνα λίμνῃ διὰ τὴν ὕβριν καὶ f ὑπὸ τῶν ἰχθύων κατεβρώθη.’ τάχα δὲ καὶ ὑμεῖς, ἄνδρες φίλοι, ἑκόντες παρελίπετε ὡς ἱερόν τινα ἰχθὺν τὸν παρ’ Ἐφίππῳ τῷ κωμῳδιοποιῷ, ὅν φησι τῷ Γηρυόνῃ σκευάζεσθαι ἐν τῷ ὁμωνύμῳ δράματι διὰ τούτων λέγων·

τούτῳ δ’ ὁπόταν ναέται χώρας
ἰχθύν τιν’ ἕλωσ’ οὐχ ἡμέριον,
τῆς περικλύστου δ’ ἁλίας Κρήτης
μείζω μεγέθει, λοπάς ἐστ’ αὐτῷ
δυνατὴ τούτους χωρεῖν ἑκατόν.
347 καὶ περιοίκους εἶναι ταύτῃ
Σινδούς,[3] Λυκίους, Μυγδονιώτας,
Κραναούς, Παφίους. τούτους δ’ ὕλην

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[1] ἔτι Casaubon, ἔτι καὶ νῦν Meyer (*cf.* 263 a): ἐστι AC.
[2] Μόξου Müller.
[3] ταύτῃ Σινδούς Schweighäuser: ταύτη ἐσϊνδοὺς ϊνδοὺς A.

the second book of his work *On Asia* says[a]: 'In my opinion Atargatis was a cruel queen, and ruled the peoples harshly, even to the extent of forbidding them by law to eat fish; on the contrary, they must bring them to her because of her fondness for that food. For this reason the custom still holds that whenever they pray to the goddess, they bring her offerings of fish made of silver or gold; but the priests bring to the goddess, every day, real fish which they have fancily dressed and served on the table. They are boiled or baked, and the priests of the goddess, of course, consume the fish themselves.' Proceeding a little further he again says: 'Atargatis, according to Xanthus of Lydia,[b] was captured by Mopsus the Lydian and with her son Ichthys[c] was sunk in the lake of Ascalon because of her outrageous conduct, and eaten up by the fish.' And perhaps you, dear friends, intentionally omitted, as something sacred,[d] the fish mentioned by the comic poet Ephippus, which, he says, was dished up for Geryones in the like-named play. His words are these[e]: 'Whensoever the dwellers in that country catch a fish—not one of every-day size, but bigger in bulk than Crete, which the sea-waters wash all around—they give him a dish which can hold a hundred of these.[f] And the neighbours round about it are Sindians, Lycians, Mygdoniots, Cranaans, Paphians. These hew the wood

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[a] *F.H.G.* iii. 155.

[b] *F.H.G.* i. 38.

[c] *i.e.*, "Fish."

[d] On ἱερὸς ἰχθύς *cf.* 284 c.

[e] Kock ii. 252.

[f] What "these" refers to is not known, but probably some gesture of the actor made the reference clear. *Cf.* Aristoph. *Ran.* 1504-1507, where we should come badly off were it not for the scholia. Through the uncertain text the Gargantuan intent shines clear.

κόπτειν, ὁπόταν βασιλεὺς ἕψῃ
τὸν μέγαν ἰχθύν· καὶ προσάγοντας
καθ' ὅσον πόλεως ἕστηκεν ὅρος,
τοὺς δ' ὑποκαίειν. λίμνην δ' ἐπάγειν
ὕδατος μεστὴν εἰς τὴν ἅλμην,
τοὺς δ'[1] ἅλας αὐτῷ ζεύγη προσάγειν
μηνῶν ὀκτὼ συνεχῶς ἑκατόν.
b περιπλεῖν δ' ἐπὶ τοῖς ἄμβωσιν ἄνω
πέντε κέλητας πεντασκάλμους,
περιαγγέλλειν τ'· ‘οὐχ ὑποκαίεις,
Λυκίων πρύτανι[2]; ψυχρὸν τουτί·
παύου φυσῶν, Μακεδὼν ἄρχων·
σβέννυ, Κέλθ', ὡς[3] μὴ προσκαύσῃς[4].’

οὐκ ἀγνοῶ δ' ὅτι τὰ αὐτὰ ταῦτα εἴρηκεν ὁ Ἔφιππος
c κἀν Πελταστῇ τῷ δράματι, ἐν ᾧ καὶ ταῦτα ἐκείνοις ὑποτέτακται·

τοιαῦθ' ὑθλῶν δειπνεῖ καὶ ζῇ
θαυμαζόμενος μετὰ μειρακίων,
οὐ γινώσκων ψήφων ἀριθμούς,
σεμνὸς σεμνῶς χλανίδ' ἕλκων.

εἰς τίνα δὲ ταῦτ' ἀποτεινόμενος ὁ Ἔφιππος εἴρηκεν ὥρα σοι ζητεῖν, καλὲ Οὐλπιανέ, καὶ διδάσκειν ἡμᾶς καὶ τῶν εἰρημένων τούτων

εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
ἐπαναδίπλαζε καὶ σαφῶς ἐκμάνθανε·
σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι,

κατὰ τὸν Αἰσχύλου Προμηθέα.”

d Καὶ ὁ Κύνουλκος ἀνεβόησε· “καὶ τίν' ἂν τῶν μεγάλων οὗτος, οὐκ ἰχθύων, ἀλλὰ ζητήσεων, ἐπὶ

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[1] τῆσδ' Meineke.

whenever the king cooks that mighty fish; and they haul so much of it that it fills the circuit of the city as it stands, while others light the fire underneath. To make the pickle they draw off a lake full of water, and it takes a hundred ox-teams, for eight continuous months, to bring up the salt for it. On the top of the rim of that dish there sail five fast galleys, each with five oars on a side, and the order is given: "Hurry with that fire, you Lycian foreman! It's not hot enough! Now stop the bellows, you Macedonian captain! Put out the fire, you Celt, if you don't want to scorch the fish."' I am not unaware that Ephippus has these same lines in his play, *The Peltast*,[a] in which the following also are appended to the foregoing: 'This is the kind of nonsense he babbles at dinner, and he lives in the company of schoolboys who look up to him with admiration, although he couldn't do a sum with counters, and, proud in mien, proudly swishes his foppish coat.' It is high time, noble Ulpian, that you inquire to whom Ephippus alludes in this description, and explain to us, of these sayings, 'if aught therein is indistinct to thee and hard to find out, question again, and learn all clearly; for more leisure is mine than I desire,' as Aeschylus says[b] in his *Prometheus*."

Then Cynulcus cried out: "What big inquiry—not big fish!—would Ulpian here comprehend?

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[a] Kock ii. 261.

[b] vss. 816-818; Promethus to Io. Here ends the speech of Democritus, begun at 331 c.

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[2] *οὐχ ὑποκαίεις, Λυκίων πρύτανι* Wilamowitz: *τε κοὐχ υποκαίειν Λυκίων πρυτάνεις* A.

[3] Κελθ', ὡς Wilamowitz: *κελτους μὴ* A.

[4] *προσκαύσῃς* Schweighäuser: *προσκλύσῃς* A.

νοῦν λάβοι; ὃς τὰς ἀκάνθας ἀεὶ ἐκλέγει ἑψητῶν τε καὶ ἀθερινῶν καὶ εἴ τι τούτων ἀτυχέστερόν ἐστιν ἰχθύδιον, τὰ μεγάλα τεμάχη παραπεμπόμενος. καθάπερ γὰρ

ἐν ταῖς γεννικαῖς εὐωχίαις,

φησὶν ἐν Ἰξίονι Εὔβουλος,

ἀμύλων παρόντων ἐσθίουσ᾽ ἑκάστοτε
ἄνηθα καὶ σέλινα καὶ φλυαρίας
καὶ κάρδαμ᾽ ἐσκευασμένα,

οὕτω μοι δοκεῖ καὶ ὁ ‘ λεβητοχάρων[1] ’ Οὐλπιανός, κατὰ τὸν ἐμὸν Μεγαλοπολίτην Κερκιδᾶν, e μηδὲν μὲν ἐσθίειν τῶν ἀνδρὶ προσηκόντων, τηρεῖν δὲ τοὺς ἐσθίοντας εἰ παρεῖδον ἢ ἄκανθαν ἢ τῶν τραγανῶν τι ἢ χονδρῶδες[2] τῶν παρατεθέντων, οὐδ᾽ ἐπὶ νοῦν βαλλόμενος τὸ[3] τοῦ καλοῦ καὶ λαμπροῦ Αἰσχύλου, ὃς τὰς αὑτοῦ τραγῳδίας τεμάχη εἶναι ἔλεγεν τῶν Ὁμήρου μεγάλων δείπνων. φιλόσοφος δὲ ἦν τῶν πάνυ ὁ Αἰσχύλος, ὃς καὶ ἡττηθεὶς ἀδίκως ποτέ, ὡς Θεόφραστος ἢ Χαμαιλέων ἐν τῷ περὶ ἡδονῆς εἴρηκεν, ἔφη χρόνῳ τὰς τραγῳδίας ἀνατιθέναι, εἰδὼς ὅτι κομιεῖται τὴν
f προσήκουσαν τιμήν.

“ Πόθεν δὲ καὶ εἰδέναι δύναται ἅπερ εἶπεν Στρατόνικος ὁ κιθαριστὴς εἰς Πρόπιν τὸν Ῥόδιον κιθαρῳδόν; Κλέαρχος γὰρ ἐν τοῖς περὶ παροιμιῶν φησιν ὡς ὁ Στρατόνικος θεασάμενος τὸν Πρόπιν ὄντα τῷ μὲν μεγέθει μέγαν, τῇ δὲ τέχνῃ κακὸν καὶ ἐλάττονα τοῦ σώματος, ἐπερωτώντων αὐτὸν ποῖός τίς ἐστιν εἶπεν “ οὐδεὶς κακὸς μέγας ἰχθύς,”

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[1] λεβητοχάρις (for -ρης) C, -χάρης E.

He is always picking out the prickly spines[a] of hepseti,[b] and smelts, and any other little fish that may be more damnable than they, passing over the big cuts. It reminds me of what Eubulus says in *Ixion* [c]: 'At fashionable dinners, though cakes of finest meal are served, they always eat only dill or parsley or cress or other silly stuff dressed for them.' In like manner, I think, our 'cauldron devotee' Ulpian, to quote my compatriot Cercidas of Megalopolis,[d] refuses to eat anything that becomes a man, but watches the diners to see if they have skipped a spine or gristle or cartilage in the viands served, laying not to heart the saying of the noble and glorious Aeschylus, who declared that his tragedies were large cuts taken from Homer's mighty dinners. And Aeschylus was one of the great philosophers; for once, when he was defeated unfairly, as Theophrastus or Chamaeleon says[e] in the work *On Pleasure*, he declared that his tragedies were dedicated to Time, and he knew that he should receive his fitting reward.

"How, moreover, can Ulpian understand what the harp-player Stratonicus said of the harp-singer Propis of Rhodes? For Clearchus says in his work *On Proverbs*[f] that Stratonicus attended a performance by Propis, who, though large of stature, was poor in his art, which fell short of his bodily size; and when people asked Stratonicus who the performer was, he replied 'A poor nobody makes a large fish,'

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[a] *i.e.*, "knotty problems," *cf.* 97 d, 228 c.

[b] See 301 a-c.

[c] Kock ii. 176; *Ion* at 169 f, 300 c, 417 c.

[d] *P.L.G.* ii. 515.

[e] Frag. 35 Köpke.

[f] *F.H.G.* ii. 319.

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[2] τι τῶν τραγανωδῶν ἢ χονδρωδῶν C.

[3] τὸ Kaibel: τὰ A.

318 αἰνισσόμενος ὅτι πρῶτον μὲν οὐδείς ἐστιν, εἶθ' ὅτι
κακός, καὶ πρὸς τούτοις μέγας μέν, ἰχθὺς δὲ διὰ
τὴν ἀφωνίαν. Θεόφραστος δ' ἐν τῷ περὶ γελοίου
λεχθῆναι μέν φησι τὴν παροιμίαν ὑπὸ τοῦ Στρατονίκου,
ἀλλ' εἰς Σιμύκαν[1] τὸν ὑποκριτήν, διελόντος
τὴν παροιμίαν 'οὐδεὶς μέγας[2] σαπρὸς ἰχθύς.'
Ἀριστοτέλης δ' ἐν τῇ Ναξίων πολιτείᾳ περὶ τῆς
b παροιμίας οὕτως γράφει· 'τῶν παρὰ Ναξίοις
εὐπόρων οἱ μὲν πολλοὶ τὸ ἄστυ ᾤκουν, οἱ δὲ ἄλλοι
διεσπαρμένοι κατὰ κώμας. ἐν οὖν δή τινι τῶν
κωμῶν, ᾗ ὄνομα ἦν Ληιστάδαι, Τελεσταγόρας
ᾤκει, πλούσιός τε σφόδρα καὶ εὐδοκιμῶν καὶ τιμώμενος
παρὰ τῷ δήμῳ τοῖς τ' ἄλλοις ἅπασι καὶ τοῖς
καθ' ἡμέραν πεμπομένοις. καὶ ὅτε καταβάντες ἐκ
τῆς πόλεως δυσωνοῖντό τι τῶν πωλουμένων, ἔθος
ἦν τοῖς πωλοῦσι λέγειν ὅτι μᾶλλον ἂν προέλοιντο
c Τελεσταγόρᾳ δοῦναι ἢ τοσούτου ἀποδόσθαι.[3] νεανίσκοι
οὖν τινες ὠνούμενοι μέγαν ἰχθὺν εἰπόντος τοῦ
ἁλιέως τὰ αὐτὰ λυπηθέντες τῷ πολλάκις ἀκούειν
ὑποπιόντες ἐκώμασαν πρὸς αὐτόν. δεξαμένου δὲ
τοῦ Τελεσταγόρου φιλοφρόνως αὐτοὺς οἱ νεανίσκοι
αὐτόν τε ὕβρισαν καὶ δύο θυγατέρας αὐτοῦ ἐπιγάμους.
ἐφ' οἷς ἀγανακτήσαντες οἱ Νάξιοι καὶ τὰ
ὅπλα ἀναλαβόντες ἐπῆλθον τοῖς νεανίσκοις, καὶ
μεγίστη τότε στάσις ἐγένετο προστατοῦντος τῶν
Ναξίων Λυγδάμιδος, ὃς ἀπὸ ταύτης τῆς στρατηγίας
τύραννος ἀνεφάνη τῆς πατρίδος . . .[4]'

d "Οὐκ ἄκαιρον δ' εἶναι νομίζω[5] ἔτι καὶ αὐτός,

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[1] σιμμύκαν A.

[2] οὐδεὶς μέγας Meineke: μέγας οὐδεὶς A.

[3] ἀποδόσθαι Coraes: ἀναδόσθαι AC.

[4] Lacuna indicated by Wilamowitz.

[5] εἰπεῖν after νομίζω deleted by Schweighäuser.

implying that he was first of all a nobody, then poor, and moreover, though large, he was a fish in his lack of voice. But Theophrastus, in the treatise *On the Ridiculous*,[a] while acknowledging that the saying came from Stratonicus, declares that it referred to the actor Simycas[b] by a distortion of the proverb, 'No rotten fish is large.' Aristotle gives the following account of this proverb in *The Constitution of Naxos*[c]: 'The majority of the well-to-do in Naxos used to live in town, while the rest were scattered among the villages. Now in one of these villages, the name of which was Leïstadae, dwelt Telestagoras. He was very rich and famous, and honoured by the people in all other ways, but especially by gifts sent to him daily. And whenever they came down to the village from town and tried to beat down the price of any goods offered for sale, the shopkeepers were in the habit of saying that they would prefer to make a present of their goods to Telestagoras rather than to sell at so small a price. So some young sparks tried to purchase a large fish, and when the fisherman repeated the same old story, they got angry at hearing it so often, and being rather tipsy, they went rioting to the house of Telestagoras. But though he welcomed them kindly, the young men assaulted him and his two daughters, who were of marriageable age. At this the Naxians in great indignation took up arms and attacked the young men, and a serious civil war began, the Naxians being led by Lygdamis, who, as a result of this military leadership, rose to be tyrant of his native land. . . .'

"But I do not think it untimely, now that I have

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[a] Frag. 130 Wimmer.

[b] Demosth. *De Corona* 262.

[c] Frag. 510 Rose.

ἐπειδήπερ ἐμνήσθην τοῦ κιθαριστοῦ Στρατονίκου, λέξαι τι περὶ τῆς εὐστοχίας αὐτοῦ τῶν ἀποκρίσεων. διδάσκων γὰρ κιθαριστάς, ἐπειδὴ ἐν τῷ διδασκαλείῳ εἶχεν ἐννέα μὲν εἰκόνας τῶν Μουσῶν, τοῦ δὲ Ἀπόλλωνος μίαν, μαθητὰς δὲ δύο, πυνθανομένου τινὸς πόσους ἔχοι μαθητάς, ἔφη ‘σὺν τοῖς θεοῖς δώδεκα.’ εἰς Μύλασα δ’ ἐπιδημήσας καὶ κατιδὼν ναοὺς μὲν πολλούς, ἀνθρώπους δὲ ὀλίγους στὰς ἐν e μέσῃ τῇ ἀγορᾷ ἔφη ‘ἀκούετε, νεῴ.[1]’ Μάχων δ’ αὐτοῦ ἀναγράφει τάδε ἀπομνημονεύματα·

Στρατόνικος ἀπεδήμησεν εἰς Πέλλαν ποτέ,[2]
παρὰ πλειόνων ἔμπροσθε τοῦτ’ ἀκηκοὼς
ὡς σπληνικοὺς εἴωθεν ἡ πόλις ποιεῖν.
ἐν τῷ βαλανείῳ καταμαθὼν οὖν πλείονας
γυμναζομένους τῶν μειρακίσκων[3] παρὰ τὸ πῦρ,[4]
κομψῶς τό τε χρῶμα καὶ τὸ σῶμ’ ἠσκηκότας,
διαμαρτάνειν ἔφασκε τοὺς εἰρηκότας
αὐτῷ· καταμαθὼν δ’, ἡνίκ’ ἐξῄει πάλιν,[5]
τῆς κοιλίας τὸν σπλῆν’ ἔχοντα διπλάσιον[6] . . .
f ‘καθήμενος γὰρ ἐνθάδ’ οὗτος φαίνεται
τά θ’[7] ἱμάτια τῶν εἰσιόντων λαμβάνων
τηρεῖν ἅμα καὶ τοὺς σπλῆνας, εὐθέως ἵνα
μηδ’ ἡτισοῦν τοῖς ἔνδον ᾖ στενοχωρία.’
ψάλτης κακὸς Στρατόνικον ἑστιῶν ποτε
ἐπεδείκνυτ’ αὐτῷ τὴν τέχνην παρὰ τὸν πότον.
οὔσης δὲ λαμπρᾶς καὶ φιλοτίμου τῆς δοχῆς,
ψαλλόμενος ὁ[8] Στρατόνικος, οὐκ ἔχων δ’ ὅτῳ

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[1] *νεῴ* Meineke: *ναοί* A.
[2] *ποτέ* C: *ποτὲ· ὃς* A.
[3] *μειρακίσκων* Meineke: *μειρακίων* A.
[4] *παρὰ τῷ πυρί* Porson.
[5] *πάλιν* A: *τινα* C.
[6] Schweighäuser: *διπλασίονα* AC. Lacuna marked by Dobree.
[7] *θ’* added by Porson.

mentioned the harp-player Stratonicus, to add something myself to what has been said about his cleverness in repartee. Being a teacher of harp-players, he had in his studio nine statues of the Muses, one of Apollo, and just two pupils; and when somebody asked him how many pupils he had, he replied, 'With the assistance of the gods,[a] a round dozen.' Once he journeyed to Mylasa, where he saw many temples but very few people. So he took his place in the middle of the market and called, 'Oyez, oyez, ye temples!'[b] And Machon records these reminiscences of him: 'Once on a time Stratonicus journeyed to Pella, having previously heard from several sources that the baths there usually made people splenetic. Well, observing several lads exercising in the bath beside the fire, all of them with bodies and complexions at the top of their form, he said that his informants had made a mistake. But when he came out again, he noticed a man who had a spleen twice as large as his belly. (He remarked:) "The door-keeper who sits here and receives the cloaks of patrons as they enter must plainly have an eye on their spleens as well, to make sure immediately that the people inside are not crowded." A wretched harper was once entertaining Stratonicus, and while the wine flowed he began to display his art to him. The appointments of the dinner were gorgeous and pretentious; and Stratonicus, having enough of the music, and no one

[a] σὺν τοῖς θεοῖς is the usual expression for "if the gods so will," *deo volente.*
[b] The call to order by the herald at any assembly was ἀκούετε, λεῴ, "hear, ye people."

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[8] ὁ added by Casaubon.

διαλέξεθ' ἑτέρῳ, συγκατέθλα τὸ ποτήριον.
349 ᾔτησε μεῖζον καὶ κυάθους πολλοὺς λαβὼν
τῷ θ' ἡλίῳ τὴν κύλικα δείξας συντόμως
πιὼν καθεῦδε, τἄλλ'[1] ἐπιτρέψας τῇ τύχῃ.
ἐπὶ κῶμον ἐλθόντων δὲ τῷ ψάλτῃ τινῶν
ἑτέρων κατὰ τύχην, ὡς ἔοικε, γνωρίμων
ἔξοινος ὁ Στρατόνικος ἐγένετ' εὐθέως.
προσπυνθανομένων δ' ὅ τι πολὺν[2] πίνων ἀεὶ
οἶνον ἐμεθύσθη συντόμως, ἀπεκρίνατο·
'ὁ γὰρ ἐπίβουλος κἀναγὴς ψάλτης,' ἔφη,
'ὡς βοῦν ἐπὶ φάτνῃ[3] δειπνίσας ἀπέκτονεν.'
b Στρατόνικος εἰς Ἄβδηρ' ἀποδημήσας ποτὲ
ἐπὶ τὸν ἀγῶνα τὸν τιθέμενον αὐτόθι,
ὁρῶν ἕκαστον τῶν πολιτῶν κατ' ἰδίαν
κεκτημένον κήρυκα κηρύττοντά τε
ἕκαστον αὐτῶν, ὅτε θέλοι, νουμηνίαν,
σχεδόν τε τοὺς κήρυκας ἐν τῷ χωρίῳ
ὄντας πολὺ πλείους κατὰ λόγον τῶν δημοτῶν,
ἐπ' ἄκρων ἐβάδιζε τῶν ὀνύχων ἐν τῇ πόλει
σχέδην, δεδορκὼς ἀτενὲς εἰς τὴν γῆν κάτω.
πυνθανομένου[4] δὲ τῶν ξένων αὐτοῦ τινος
c τὸ πάθος τὸ γεγονὸς ἐξαπίνης περὶ τοὺς πόδας,
τοῦτ' εἶπε· 'τοῖς ὅλοις[5] μὲν ἔρρωμαι, ξένε,
καὶ τῶν κολάκων πολὺ μᾶλλον ἐπὶ δεῖπνον τρέχω·
ἀγωνιῶ δὲ καὶ δέδοικα παντελῶς,
μή ποτ' ἐπιβὰς κήρυκι τὸν πόδ' ἀναπαρῶ.'
αὐλεῖν ἐπὶ τοῖς ἱεροῖσιν αὐλητοῦ κακοῦ
μέλλοντος ὁ Στρατόνικος 'εὐφήμει, μέχρι[6]
σπείσαντες εὐξώμεσθα,' φησί, 'τοῖς θεοῖς.'

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[1] τἄλλ' Jacobs: ταῦτ' AC.
[2] Schweighäuser: πολὺ A.
[3] ἐπὶ φάτνῃ Musurus: ὑποφατνη AC.

else to talk to, smashed his cup. He then asked for a larger one, and receiving many cups he pledged them in turn to the Sun, alternately drinking and dozing, trusting the rest to fate. By chance, so it appeared, a revel band of acquaintances burst in upon the singer, and Stratonicus immediately became quite drunk. When they asked him further why he had been continually drinking much wine and had made himself drunk so soon, he answered : "This crafty and abominable harper has given me a dinner and then slain me like an ox at the manger."[a] Once Stratonicus travelled to Abdera to attend the spectacle which was to be given there, and he saw that every citizen had a personal herald who proclaimed separately, whenever he desired, the coming New Moon ; and seeing that the heralds in that region were, one might say, far too many, in proportion to the common folk, he walked carefully on the tips of his toe-nails in the town, his eyes intent upon the ground beneath. When a stranger there asked him what had suddenly happened to his feet, he replied : "I'm all right, stranger, in all my limbs, and I can run much faster to a dinner than any parasite. But I am torn with anxiety and utterly afraid that I may tread on a herald[b] and impale my foot on him." When a poor piper was on the point of playing his pipes at a sacrifice Stratonicus said : "Hush, until we've poured a libation and prayed to the gods!"

[a] *Od.* iv. 535 ; of Agamemnon slain by Aegisthus.

[b] The word also means "whelk" ; in America, "clamshell."

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[4] Meineke: *πυνθανομένων* A.

[5] *τοῖς κώλοις* Casaubon : *τοῖς ἄλλοις* Eust. 1108. 44.

[6] *εὐφήμει, μέχρι* Porson : *εὔφημεῖν μεχρή* A.

Κλέων τις ἦν κιθαρῳδός, ὃς ἐκαλεῖτο Βοῦς,
δεινῶς ἀπᾴδων τῇ λύρᾳ παραχρώμενος.[1]
d τούτου διακούσας ὁ Στρατόνικος εἶφ' ὅτι
'ὄνος λύρας ἐλέγετο, νῦν δὲ βοῦς λύρας.'
Στρατόνικος ὁ κιθαρῳδὸς ὡς Βηρισάδην
ἔπλευσεν εἰς τὸν Πόντον ὄντα βασιλέα.
πολλοῦ χρόνου δ' ἤδη γεγονότος ἀποτρέχειν
ἠβούλετο Στρατόνικος εἰς τὴν Ἑλλάδα.
ὡς δ' αὐτόν, ὡς ἔοικεν, οὐ προσίετο,
τοῦτ' ἀποκριθῆναί φασι τῷ Βηρισάδῃ·
'σὺ[2] γὰρ διανοεῖ,' φησίν, 'αὐτοῦ καταμένειν;'
ἐν τῇ Κορίνθῳ παρεπεδήμησέν ποτε
e Στρατόνικος ὁ κιθαρῳδός. εἶτα γρᾴδιον
ἐνέβλεπεν αὐτῷ κοὐκ ἀφίστατ' οὐδαμοῦ.
κᾆθ' ὁ[3] Στρατόνικος 'πρὸς θεῶν, μῆτερ, φράσον
τί ἔσθ' ὃ βούλει καὶ τί μ' εἰσβλέπεις ἀεί;'
'διηπόρησα,' φησίν, 'εἰ[4] μήτηρ σε μὲν[5]
δέκα μῆνας εἶχε κἀκράτει τῆς κοιλίας,
πόλις δ' ἔχουσά σ' ἡμέραν ἀλγεῖ μίαν.'
ἡ Νικοκρέοντος εἰσιοῦσ' Ἀξιοθέα[6]
γυνὴ μετὰ παιδίσκης ἅβρας εἰς τὸν πότον[7]
ἐπεψόφησε κᾆτα[8] τῷ Σικυωνίῳ[9]
ἀμυγδάλην ἐπιβᾶσα συνέτριβεν· συνεὶς[10]
Στρατόνικος εἶπεν 'οὐχ ὅμοιος ὁ ψόφος.'
ὑπὸ νύκτα τῆς φωνῆς δὲ ταύτης οὕνεκα
ἐν τῷ πελάγει διέλυσε τὴν παρρησίαν.
ἐπιδεικνυμένου πόθ', ὡς ἔοικεν, ἐν Ἐφέσῳ
ἀφυοῦς κιθαρῳδοῦ τὸν μαθητὴν τοῖς φίλοις,

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[1] τῇ λύρᾳ παραχρώμενος Gulick : τῇ λύρα τ' οὐ χρώμενος A.

[2] σὺ Abresch : εὖ A.

[3] κᾆθ' ὁ Casaubon : καθὸ A.

[4] εἰ C : ἡ A.

[5] μὲν added by Kaibel.

[6] Ἀξιοθέα Wesseling : βιοθέα AC.

Cleon was a harp-singer, nicknamed Ox, who sang terribly off the pitch, shamefully abusing his harp. Having heard him to the end, Stratonicus remarked: "We used to have a proverb about the Ass and the Lyre,[a] but now it's the Ox and the Lyre." Stratonicus the harp-singer once sailed to Pontus to visit its king, Berisades. After a long stay there, he wanted to return to Greece. But when it appeared that Berisades would not allow it, they say that Stratonicus answered him thus: "What! you don't intend to stay here yourself, do you?" Again, Stratonicus the harp-singer once found himself, a stranger, in Corinth. There an old hag kept looking at him and would not desist, no matter where he went. And he: "In the gods' name, granny, tell me what you want, and why you keep gazing at me?" "I wondered," she said, "that your mother could carry you for ten months and hold you within her womb, when our city smarts with the pain of keeping you a single day." Axiothea, Nicocreon's wife, attended by her pretty maid, went to a dinner and broke wind, and then trod on an almond with her Sicyonian slipper and cracked it. When Stratonicus heard it he said, "Not the same sound!" But when night came on, because of that saying he paid for his frank speech in the waters of the sea.[b] A poor harp-singer in Ephesus, it appears, once exhibited his pupil to his friends.

[a] "An ass listening to a lyre, a pig listening to a trumpet," said of one who had no ear for music.

[b] See below, 352 d.

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[7] πότον Casaubon: ποταμόν A.

[8] κᾆτα C: κατὰ A: κᾆθ' ὅτε Kaibel.

[9] τῷ Σικυωνίῳ Meineke: τῶν σικυωνίων A.

[10] συνεὶς Kaibel: τύχης A.

παρὼν κατὰ τύχην ὁ Στρατόνικος τοῦτ᾿ ἔφη·
‘ ὃς αὐτὸς αὑτὸν οὐ κιθαρίζει φαῦλος ὤν,
ἄλλους κιθαρίζων φαυλότατος ὢν δείκνυται.’ [1]

“ Κλέαρχος δ᾿ ἐν δευτέρῳ περὶ φιλίας ‘ Στρατόνικος,’ φησίν, ‘ ὁ κιθαριστὴς ἀναπαύεσθαι μέλλων ἐκέλευεν ἀεὶ τὸν παῖδα προσφέρειν αὐτῷ πιεῖν· “ οὐχ ὅτι διψῶ,” φησίν, “ ἵνα δὲ μὴ διψήσω.” ἐν δὲ Βυζαντίῳ
350 κιθαρῳδοῦ τὸ μὲν προοίμιον ᾄσαντος εὖ, ἐν δὲ τοῖς λοιποῖς ἀποτυγχάνοντος, ἀναστὰς ἐκήρυξεν “ ὃς ἂν καταμηνύσῃ τὸν τὸ προοίμιον ᾄσαντα κιθαρῳδόν, λήψεται χιλίας δραχμάς.” ἐρωτηθεὶς δ᾿ ὑπό τινος τίνες εἰσὶν οἱ μοχθηρότατοι, τῶν ἐν Παμφυλίᾳ Φασηλίτας μὲν ἔφησε μοχθηροτάτους εἶναι, Σιδήτας δὲ τῶν ἐν τῇ οἰκουμένῃ.’ πάλιν δ᾿ ἐπερωτηθείς, ὥς φησιν Ἡγήσανδρος, πότερα Βοιωτοὶ βαρβαρώτεροι τυγχάνουσιν ὄντες ἢ Θετταλοί, Ἠλείους
b ἔφησεν. ἀναστήσας δέ ποτε καὶ τρόπαιον ἐν τῇ διατριβῇ ἐπέγραψε ‘ κατὰ τῶν κακῶς κιθαριζόντων.’ ἐρωτηθεὶς δὲ ὑπό τινος τίνα τῶν πλοίων ἀσφαλέστατά ἐστι, τὰ μακρὰ ἢ τὰ στρογγύλα, ‘ τὰ νενεωλκημένα’ εἶπεν. ἐν Ῥόδῳ δ᾿ ἐπίδειξιν ποιούμενος, ὡς οὐδεὶς ἐπεσημήνατο, καταλιπὼν τὸ θέατρον ἐξῆλθεν εἰπὼν ‘ ὅπου τὸ ἀδάπανον οὐ ποιεῖτε, πῶς ἐγὼ ἐλπίζω παρ᾿ ὑμῶν ἔρανον λήψεσθαι ;’ ‘ γυμνικοὺς δὲ ἀγῶνας,’ ἔφη, ‘ διατιθέτωσαν
c Ἠλεῖοι, Κορίνθιοι δὲ θυμελικούς, Ἀθηναῖοι δὲ σκηνικούς. εἰ δέ τις τούτων πλημμελοίη, μαστιγούσθωσαν Λακεδαιμόνιοι,’ ἐπισκώπτων τὰς

[1] ὃς . . δείκνυται Meineke: ὃς αὐτὸς αὑτὸν οὐ κιθ . . ἄλλους κιθα A.

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[a] *F.H.G.* ii. 313. [b] See 351 f. [c] *F.H.G.* iv. 415.

Stratonicus, who happened to be present, said: "The man who cannot teach himself to play because he is so bad, is seen at his worst when he tries to teach others."'

"Clearchus, in the second book of his work *On Friendship*, says[a]: 'The harp-player Stratonicus, whenever he started for bed, would tell his slaves to bring him a drink. "Not so much because I am thirsty," he said, "as because I don't want to be thirsty." In Byzantium a harp-singer sang his prelude beautifully, but made a mess of the songs that followed. Stratonicus got up and made proclamation: "Whoever will reveal the hiding-place of the harp-singer who sang the prelude will receive a thousand drachmas." When he was asked by someone who were the most god-forsaken people, he said that of the Pamphylians, the Phaselites were the most so, but of the inhabited world, the people of Sidê were the most god-forsaken.'[b] And again, Hegesander says,[c] when he was asked whether the Boeotians were perhaps more uncivilized than the Thessalians he replied, 'the Elians.' And once he set up a trophy in his schoolroom with this inscription, 'In protest against all bad harpers.' Asked by someone which boats were safer, the fast galleys or the round-bottomed merchantmen, he answered, 'Those which are safely moored.' Giving a recital in Rhodes and receiving no applause, he left the theatre remarking, 'If you won't give that which costs you nothing, how can I expect to receive *any* contribution from you?' He used to say: 'Let Elians manage athletic contests, Corinthians musical contests, and Athenians dramatic contests. If, however, any of them makes a mistake, let the Lacedaemonians be flogged for it.' Thus he

παρ' αὐτοῖς ἀγομένας μαστιγώσεις, ὥς φησι Χαρικλῆς ἐν τῷ πρώτῳ περὶ τοῦ ἀστικοῦ ἀγῶνος. Πτολεμαίου δὲ τοῦ βασιλέως περὶ κιθαριστικῆς πρὸς αὐτὸν διαλεγομένου φιλονικότερον, 'ἕτερόν ἐστιν,' εἶπεν, 'ὦ βασιλεῦ, σκῆπτρον, ἕτερον δὲ πλῆκτρον,[1]' ὥς φησι Καπίτων ὁ ἐποποιὸς ἐν δ' τῶν πρὸς Φιλόπαππον ὑπομνημάτων. d παρακληθεὶς δ' ἀκοῦσαί ποτε κιθαρῳδοῦ μετὰ τὴν ἀκρόασιν ἔφη·

> τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσε.

καί τινος εἰπόντος 'τὸ ποῖον;' ἔφη 'κακῶς μὲν κιθαρίζειν ἔδωκεν, ᾄδειν δὲ καλῶς ἀνένευσε.' δοκοῦ δέ ποτε καταπεσούσης καὶ ἀποκτεινάσης ἕνα τῶν πονηρῶν 'ἄνδρες,' ἔφη, 'δοκῶ, εἰσὶ θεοί· εἰ δὲ μή εἰσι, δοκοί[2] εἰσιν.'

"'Ἀναγράφει[3] δὲ καὶ τάδε μετὰ τὰ προειρημένα τοῦ e Στρατονίκου ἀπομνημονευμάτων οὕτως. Στρατόνικος πρὸς τὸν Χρυσογόνου πατέρα λέγοντα ὅτι πάντα αὐτῷ ὑπάρχει οἰκεῖα· αὐτὸς μὲν γὰρ ἐργολάβος εἶναι, τῶν δὲ υἱῶν ὁ μὲν διδάξει, ὁ δὲ αὐλήσει, 'προσδεῖ γ',' ἔφη ὁ Στρατόνικος, 'ἔτι ἑνός.' εἰπόντος δὲ 'τίνος;' 'θεάτρου,' ἔφη, 'οἰκείου.' ἐρομένου δέ τινος διὰ τί[4] τὴν Ἑλλάδα πᾶσαν περινοστεῖ, ἀλλ' οὐκ ἐν μιᾷ πόλει διαμένει, παρὰ τῶν Μουσῶν ἔφη εἰληφέναι τέλος τοὺς Ἕλληνας ἅπαντας, παρ' ὧν

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[1] ἕτερον δὲ πλῆκτρον added by Musurus.

[2] δοκοί Schweighäuser: δοκῶ A.

[3] A lemma reads: ἐκ τῶν Καλλισθένους Στρατονίκου ἀπομνημονεύματα, whence it appears that the subject of ἀναγράφει is Callisthenes.

satirized the flagellations held in Lacedaemon, as Charicles says [a] in the first book of his work *On the City Contest.* When King Ptolemy was discussing with him, rather too contentiously, the art of harp-playing, he said, 'O King, a sceptre is one thing, a plectrum is another.' This is told by the epic poet Capito in the fourth book of his *Notes addressed to Philopappus.* And having been invited on one occasion to hear a harp-singer, after the recital he quoted [b]: 'And the Father granted one part to him, but denied him the other.' When someone asked, "Which part?" he answered: 'He granted the power to play badly, but denied the power to sing beautifully.' And once a beam (*dokos*) collapsed and killed a bad man. He said: 'Gentlemen, meseems (*dokô*) there are gods; if not, there are beams (*dokoi*).'

"The following sayings, appended to what have been quoted above, are recorded [c] in the *Reminiscences of Stratonicus.* When the father of Chrysogonus declared that he enjoyed the possession of every theatrical appurtenance in his own house, since he himself was a theatrical producer, while one of his sons would bring out plays, and the other would furnish the flute accompaniment, Stratonicus said to him: 'There is still one thing you need besides.' He asked, 'What?' Stratonicus replied, 'An audience in your own house.' When somebody asked him why he roamed all over Greece, instead of staying continuously in one city, he answered that he had received all Greeks as toll from the Muses, and he exacted pay from them

[a] *F.H.G.* iv. 360.

[b] *Il.* xvi. 250; of Achilles' prayer to Zeus.

[c] By Callisthenes; see critical note.

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[4] διὰ τί Casaubon: ὅ τι A, τι ὅτι C.

πράττεσθαι μισθὸν ἀμουσίας. τὸν Φάωνα δὲ ἔφη
f αὐλεῖν οὐχ ἁρμονίαν, ἀλλὰ τὸν Κάδμον. προσποιουμένου
δὲ εἶναι Φάωνος αὐλητικοῦ καὶ ἔχειν
φάσκοντος Μεγαροῖ χορόν, ‘ληρεῖς,’ ἔφη· ‘ἐκεῖ μὲν
γὰρ οὐκ ἔχεις, ἀλλ’ ἔχει.’ μάλιστα δὲ θαυμάζειν
ἔφη τὴν τοῦ σοφιστοῦ Σατύρου μητέρα, ὅτι ὃν
οὐδεμία πόλις ἐνεγκεῖν οἷα τε δέκα ἡμέρας, ἐκείνη
δέκα μῆνας ἤνεγκε. πυνθανόμενος δὲ ἐν Ἰλίῳ
351 ἐπιδημεῖν αὐτὸν ἐν[1] τοῖς Ἰλιείοις ‘αἰεί,’ ἔφησεν,
‘Ἰλίῳ κακά.’ Μυννάκου[2] δ’ αὐτῷ περὶ μουσικῆς
διαμφισβητοῦντος οὐ προσέχειν αὐτῷ ἔφη, ὅτι ἀνώτερον
τοῦ σφυροῦ λέγει. τὸν δὲ φαῦλον ἰατρὸν
ἀπαυθημερίζειν ἔφη ποιεῖν εἰς Ἅιδου τοὺς θεραπευομένους.
ἀπαντήσας δέ τινι τῶν γνωρίμων ὡς
εἶδεν ἐσπογγισμένα τὰ ὑποδήματα καλῶς συνηχθέσθη[3]
ὡς πράττοντι κακῶς, νομίζων οὐκ ἂν οὕτως
ἐσπογγίσθαι καλῶς, εἰ μὴ αὐτὸς ἐσπόγγισεν. ἐν
Τειχιοῦντι δὲ τῆς Μιλήτου μιγάδων οἰκούντων ὡς
b ἑώρα πάντας τοὺς τάφους ξενικοὺς ὄντας ‘ἀπίωμεν,’
ἔφη, ‘παῖ· ἐνταῦθα γὰρ οἱ ξένοι ἐοίκασιν
ἀποθνήσκειν, τῶν δ’ ἀστῶν οὐδείς.’ Ζήθου δὲ τοῦ
κιθαριστοῦ διεξιόντος περὶ μουσικῆς, . . .[4] μόνῳ
δὲ οὐκ ἔφη προσήκειν περὶ μουσικῆς λαλεῖν, ‘ὅς
γε,’ ἔφη, ‘τὸ ἀμουσότατον τῶν ὀνομάτων εἵλου, εἰ
σεαυτὸν ἀντ’ Ἀμφίονος Ζῆθον καλεῖς.’ Μακε-

[1] ἐν deleted by Kaibel.

[2] τοῦ σκυτοτόμου added by Meyer.

[3] συνηχθέσθη Musurus: συνήσθη A: οὐ συνήσθη C.

[4] I have indicated a lacuna.

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[a] *i.e.*, for their lack of cultivation. Stratonicus alludes to the custom of assigning certain towns and villages for the support of favourites at court, Athen. 29 f.

[b] Harmonia was the wife of Cadmus.

for their ignorance of the Muses.[a] Of Phaon he used to say that he played not harmony,[b] but Cadmus, on his pipes. When Phaon pretended to be a proficient piper, and alleged that he possessed a chorus at Megara, he said: 'Nonsense! You don't possess anything there, you are yourself possessed.'[c] He said that he was particularly surprised at the mother of the sophist Satyrus because she had carried for ten months one whom no city could bear for ten days. Learning that Satyrus was staying in Troy to attend the Trojan games he said, 'Troy hath ever had misfortune!' When Mynnacus[d] disagreed with him on a question of music he said that he would pay no attention to him because he spoke over his ankle.[e] He said that a poor doctor could send his patients to Hades in a single day. Meeting an acquaintance whose shoes, he saw, had been nicely polished, he expressed sympathy for his poverty, believing that they could not have been so nicely polished if the man had not done it himself. In Teichiûs, near Miletus, lived a mixed population. When he observed that all the tombs belonged to foreigners he said: 'Let's get out of here, slave. For it appears that foreigners in this place die, but not a single citizen.' While the harper Zethus was lecturing on music[f] . . . he declared that Zethus was the last person who should talk on music, 'because,' as he said, 'you have chosen the most unmusical of names, calling yourself Zethus instead of Amphion.'[g]

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[c] *Cf.* Athen. 544 d. [d] A shoemaker; see critical note.

[e] *i.e.*, beyond his proper scope; the Greek is more expressive than "talking through his hat."

[f] See critical note.

[g] On these two brothers, the musical Amphion and the martial Zethus, *cf.* Athen. 47 b-c.

δόνα δέ τινα κιθαρίζειν διδάσκων ἐκπικρανθεὶς ἐπὶ τῷ μηδὲν αὐτὸν ποιεῖν τῶν δεόντων ‘εἰς Μακεδονίαν’ c ἔφη. πρὸς βαλανείῳ ψυχρῷ καὶ φαύλῳ κεκοσμημένον ἰδὼν ἡρῷον λαμπρῶς ὡς ἐξῆλθεν λελουμένος κακῶς ‘οὐ θαυμάζω,’ ἔφη, ‘ὅτι πολλοὶ ἀνάκεινται πίνακες· ἕκαστον γὰρ τῶν λουομένων ὡς σωθέντα ἀνατιθέναι.’ ἐν Αἴνῳ δὲ ἔφη τοὺς μὲν ὀκτὼ μῆνας εἶναι ψῦχος, τοὺς δὲ τέτταρας χειμῶνα. ‘τοὺς δὲ Ποντικοὺς ἐκ τοῦ πολλοῦ ἥκειν πόντου,’ ὥσπερ ἐκ τοῦ ὀλέθρου. τοὺς δὲ Ῥοδίους ἐκάλει λευκοὺς Κυρηναίους καὶ μνηστήρων πόλιν, τὴν δ’ Ἡράκλειαν Ἀνδροκόρινθον καὶ τὸ Βυζάντιον μασχάλην τῆς Ἑλλάδος, τοὺς δὲ d Λευκαδίους ἑώλους Κορινθίους, τοὺς δ’ Ἀμβρακιώτας Μεμβρακιώτας. ἐκ τῆς δ’ Ἡρακλείας ὡς ἐξῄει τὰς πύλας καὶ περιεσκόπει, ἐρομένου τινὸς τί περισκοπεῖ, αἰσχύνεσθαι ἔφη μὴ ὀφθῇ, ὥσπερ ἐκ πορνείου ἐξιών. ἰδὼν δ’ ἐν τῷ κύφωνι δεδεμένους δύο ‘ὡς μικροπολιτικόν,’ ἔφη, ‘τὸ μὴ δύνασθαι συμπληρῶσαι.’ πρὸς δὲ ἁρμονικόν τινα, κηπουρὸν ὄντα πρότερον, ἀμφισβητοῦντ’ αὐτῷ περὶ ἁρμονίας ἔφη·

ἄρδοι[1] τις ἣν ἕκαστος εἰδείη τέχνην.

[1] ἄρδοι Coraes: ἀιδοι AC, ἄδοι E.

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[a] Aristophanes, *Ran.* 85, was the first to perpetrate this joke, playing on Macedonia and Macarôn nesoi, "Islands of the Blest."

[b] Pontus also means the sea; *cf.* Aesch. *Pers.* 433 πέλαγος κακῶν, "a sea of troubles." But the Greek also spoke of a "sea of blessings," *cf.* Athen. 530 e.

[c] *i.e.*, loving luxury and wasteful extravagance, like Penelope's suitors and the people of Cyrene, who were dark-skinned; below, 352 b.

While giving a lesson in harp-playing to a Helvetian pupil, he became enraged at the pupil's failure to do as he was told and cried out, 'To hell-vetia with you!'[a] Once he saw a richly decorated shrine beside a poor bath-house which supplied only cold water. When he came out, after an uncomfortable bath, he said: 'I don't wonder that there are so many votive tablets dedicated here; every man who takes a bath here makes an offering for having been rescued alive.' He said that in Aenus it was freezing for eight months of the year and winter during the other four. 'The people of Pontus,'[b] he used to say, 'had come up out of the vasty deep,' meaning 'out of perdition.' He used to call the Rhodians 'Cyrenaeans with white skins' and 'a community of suitors'[c]; Heracleia was 'Androcorinthus'[d]; Byzantium was 'the armpit of Hellas'; the people of Leucas were 'Corinthian left-overs,' the Ambraciots were 'Membraciots.'[e] As he came out of the gates of Heracleia he looked carefully around, and when someone asked him why he was so careful he said he was ashamed of being seen, because it was like coming out of a bawdy-house. Seeing two men confined in the stocks he exclaimed, 'Small-town stuff that—not to be able to man the stocks completely!' To a student of music who had formerly been a gardener and who got into an argument with him on a question of music, he quoted, 'Every man should tend[f] the

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[d] Man-Corinth in allusion to Acro-Corinth, the high hill on the Isthmus. He implies that the men of Heracleia were as dissolute as the women of Corinth.

[e] Chirping cicadas.

[f] Literally, "water," so Pindar, *O.* v. 23. *Cf.* Aristoph. *Vesp.* 1430 κἄπειτ᾽ ἐπιστὰς εἶπ᾽ ἀνὴρ αὑτῷ φίλος· ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην, "every man *work at* the art he knows."

e ἐν Μαρωνείᾳ δὲ συμπίνων τισὶν ἐθέλειν ἔφη γνῶναι κατὰ τίνα τόπον ἐστὶ τῆς πόλεως, ἐὰν κατακαλύψαντες ἄγωσιν. εἶθ' ὡς ἦγον καὶ ἠρώτων, 'κατὰ τὸ καπηλεῖον,' ἔφη, ὅτι καπηλεῖα ἐδόκει εἶναι ἡ Μαρώνεια. τὸν δὲ Τηλεφάνην,[1] ἐπεὶ ἀναφυσᾶν ἤρχετο παρακατακείμενος, 'ἄνω,' ἔφη, 'ὡς οἱ ἐρυγγάνοντες.' τοῦ δὲ βαλανέως ἐν Καρδίᾳ ῥύμμα γῆν μοχθηρὰν καὶ ὕδωρ ἁλμυρὸν παρέχοντος, πολιορκεῖσθαι ἔφη κατὰ γῆν καὶ κατὰ θάλατταν. νικήσας δ' ἐν Σικυῶνι τοὺς ἀνταγωνιστὰς ἀνέθηκεν εἰς τὸ f Ἀσκληπιεῖον τρόπαιον ἐπιγράψας· 'Στρατόνικος ἀπὸ τῶν κακῶς κιθαριζόντων.' ᾄσαντος δέ τινος, ἤρετο τίνος[2] τὸ μέλος. εἰπόντος δ' ὅτι Καρκίνου, 'πολύ γε μᾶλλον,' ἔφη, 'ἢ ἀνθρώπου.' ἐν Μαρωνείᾳ δ' ἔφη οὐ γίνεσθαι ἔαρ, ἀλλ' ἀλέαν. ἐν Φασήλιδι δὲ πρὸς τὸν παῖδα διαμφισβητοῦντος τοῦ βαλανέως περὶ τοῦ ἀργυρίου (ἦν γὰρ νόμος πλείονος 352 λούειν τοὺς ξένους) 'ὦ μιαρέ,' ἔφη, 'παῖ, παρὰ χαλκοῦν με μικροῦ[3] Φασηλίτην ἐποίησας.' πρὸς δὲ τὸν ἐπαινοῦντα ἵνα λάβῃ τι, αὐτὸς ἔφη μείζων εἶναι πτωχός. ἐν μικρᾷ δὲ πόλει διδάσκων ἔφη 'αὕτη οὐ πόλις ἐστίν, ἀλλὰ μόλις.' ἐν Πέλλῃ δὲ πρὸς φρέαρ προσελθὼν ἠρώτησεν εἰ πότιμόν ἐστιν. εἰπόντων δὲ τῶν ἱμώντων 'ἡμεῖς γε τοῦτο πίνο-

[1] τὸν δὲ Τηλεφάνην A: Τηλεφάνει δὲ C. The passage is mutilated.

[2] τίνος added by Casaubon. Yet it may not be needed, *cf.* Aristoph. *Av.* 167.

[3] μικροῦ deleted by Wilamowitz as a gloss on παρὰ χαλκοῦν.

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[a] Or Crab.

[b] Literally, "not spring, but hot weather." The liquids in ἔαρ and ἀλέα are enough alike to allow the pun.

art he knows.' Drinking with some companions in Maroneia, he said he wanted to know in what part of the city he was, in case they led him forth blindfolded. Afterwards, as they led him and asked him where he was, he replied, 'Opposite the public-house,' because Maroneia was reputed to be a collection of pubs. When Telephanes, who was lying on the couch beside him, began to blow his flute, Stratonicus said, 'Get up, as belchers should!' When the bath-tender in Cardia furnished a soap-powder of vile dust, and water which was brackish, he said that he was besieged by land and by sea. Victorious over his competitors in Sicyon, he dedicated in the Temple of Asclepius a trophy with the inscription: 'Dedicated by Stratonicus from the spoils of bad harp-players.' After a certain singer had finished his song he asked whose tune that was. Receiving the reply, 'It is by Carcinus,'[a] he said, 'Indeed it must be; no *man* could have written it.' He used to say that in Maroneia they never had summer, but simmer.[b] In Phaselis[c] the bath-tender got into a quarrel with Stratonicus's slave over the fee, it being the custom to charge foreigners a higher price for a bath. He said, 'You foul slave, you have nearly made me into a Phaselite by the turn of a paltry farthing.' To the man who praised him in the hope of getting something he said that he was a bigger pauper himself. While giving lessons in a small city he said, 'This is no city; it is a pity.'[d] Going up to a well in Pella he asked if the water was drinkable. When the drawers said, 'We, at least,

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[c] On the wretched character of the inhabitants of Phaselis see 350 a.

[d] μόλις, rhyming with πόλις, literally means "barely," "hardly."

μεν,' 'οὐκ ἄρ',' ἔφη, 'πότιμόν ἐστιν.' ἐτύγχανον δ' οἱ ἄνθρωποι χλωροὶ ὄντες. ἐπακούσας δὲ τῆς Ὠδῖνος τῆς Τιμοθέου 'εἰ δ' ἐργολάβον,' ἔφη, 'ἔτικτεν καὶ μὴ θεόν, ποίας ἂν ἠφίει φωνάς.' b Πολυίδου δὲ σεμνυνομένου ὡς ἐνίκησε Τιμόθεον ὁ μαθητὴς αὐτοῦ Φιλωτᾶς, θαυμάζειν ἔφη, 'εἰ ἀγνοεῖς ὅτι αὐτὸς μὲν ψηφίσματα ποιεῖ, Τιμόθεος δὲ νόμους.' πρὸς Ἄρειον δὲ τὸν ψάλτην ὀχλοῦντά τι αὐτὸν 'ψάλλ' ἐς κόρακας' ἔφη. ἐν Σικυῶνι δὲ πρὸς νακοδέψην γεγενημένον, ἐπεὶ ἐλοιδορεῖτό τι αὐτῷ καὶ[1] 'κακόδαιμον' ἔφη, 'νακόδαιμον' ἔφη. τοὺς δὲ Ῥοδίους ὁ[2] αὐτὸς Στρατόνικος σπαταλῶνας καὶ θερμοπότας θεωρῶν ἔφη αὐτοὺς λευκοὺς εἶναι Κυρηναίους. καὶ αὐτὴν δὲ τὴν c Ῥόδον ἐκάλει μνηστήρων πόλιν, χρώματι μὲν εἰς ἀσωτίαν[3] διαλλάττειν ἐκείνων ἡγούμενος αὐτούς, ὁμοιότητι δ' εἰς καταφέρειαν ἡδονῆς τὴν πόλιν μνηστήρων εἰκάζων. ζηλωτὴς δὲ τῶν εὐτραπέλων λόγων τούτων ἐγένετο ὁ Στρατόνικος Σιμωνίδου τοῦ ποιητοῦ, ὥς φησιν Ἔφορος ἐν δευτέρῳ περὶ εὑρημάτων, φάσκων καὶ Φιλόξενον τὸν Κυθήριον περὶ τὰ ὅμοια ἐσπουδακέναι. Φαινίας δ' ὁ περιπατητικὸς ἐν δευτέρῳ περὶ ποιητῶν 'Στρατόνικος,' φησίν, 'ὁ Ἀθηναῖος δοκεῖ τὴν πολυχορδίαν εἰς τὴν

[1] καὶ added by Dindorf.
[2] ὁ added by Dindorf.
[3] Corrupt. Some words like μόνον, εἰς ἀσωτίαν δ' οὐδὲν διαλλάττειν (Casaubon) must be supplied.

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[a] *i.e.*, Philotas produces what is ephemeral, Timotheus

drink it,' he answered, 'Then it can't be drinkable.' For it so happened that the men had jaundiced complexions. Listening to *The Birth-pangs of Semelê*, by Timotheus, he remarked: 'If she were bearing a theatrical manager instead of a god, what screeches she would be letting forth!' When Polyidus was boasting because his pupil Philotas had carried off the prize instead of Timotheus, Stratonicus said, 'I am surprised that you don't know that Philotas merely makes decrees, while Timotheus makes laws.'[a] To the harper Areius, who was boring him, he said, 'Sing yourself to the devil.'[b] In Sicyon he replied to a currier who had insulted him and called him a cur, 'You cur-rier!'[c] The same Stratonicus, observing that the Rhodians were lascivious and given to hot drinks, used to say that they were Cyrenaeans with white skins.[d] Rhodes, itself, he called a city of suitors; for while he thought that the Rhodians differed in colour, but not in prodigality, from the Cyrenaeans, he also likened their city to the suitors in its proneness to pleasure. In respect of these repartees Stratonicus tried to emulate the poet Simonides, according to Ephorus in the second book of his work *On Inventions*[e]; he says, too, that Philoxenus of Cythera had the same ambition. The Peripatetic Phaenias, in the second book of his treatise *On Poets*,[f] says: 'Stratonicus of Athens, it is agreed, was the first to introduce multiplicity of notes

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produces lasting νόμοι, which means "lays" as well as "laws."

[b] The usual expression was βάλλ' ἐς κόρακας, "fling yourself to the devil (lit. crows)."

[c] κακόδαιμον means a poor unfortunate; with it rhymes νακόδαιμον (for νακοδέψα, "currier").

[d] Above, 351 c.

[e] *F.H.G.* i. 275.

[f] *F.H.G.* ii. 299.

ψιλὴν κιθάρισιν πρῶτος εἰσενεγκεῖν καὶ πρῶτος
μαθητὰς τῶν ἁρμονικῶν[1] ἔλαβε καὶ διάγραμμα συνεστήσατο.
d ἦν δὲ καὶ ἐν τῷ γελοίῳ οὐκ ἀπίθανος.’
φασὶ δὲ καὶ τελευτῆσαι αὐτὸν διὰ τὴν ἐν τῷ
γελοίῳ παρρησίαν ὑπὸ Νικοκλέους τοῦ Κυπρίων
βασιλέως φάρμακον πιόντα διὰ τὸ σκώπτειν αὐτοῦ
τοὺς υἱούς.

“Τοῦ δ’ Ἀριστοτέλους τεθαύμακα, ὃν πολυθρύλητον
πεποιήκασιν οἱ σοφοὶ οὗτοι, καλέ μου Δημόκριτε
(καὶ σὺ[2] τῶν λόγων αὐτοῦ πρεσβεύεις ὡς καὶ
τῶν ἄλλων φιλοσόφων τε καὶ ῥητόρων) τῆς ἀκριβείας,
e πότε μαθὼν ἢ παρὰ τίνος ἀνελθόντος ἐκ
τοῦ βυθοῦ Πρωτέως ἢ Νηρέως, τί ποιοῦσιν οἱ
ἰχθύες ἢ πῶς κοιμῶνται ἢ πῶς διαιτῶνται.
τοιαῦτα γὰρ συνέγραψεν ὡς εἶναι κατὰ τὸν κωμῳδιοποιὸν
‘θαύματα μωροῖς.’ φησὶν γὰρ ὅτι
κήρυκες μὲν καὶ πάντα τὰ ὀστρακόδερμα ἀνόχευτον
αὐτῶν ἐστι τὸ γένος καὶ ὅτι ἡ πορφύρα καὶ ὁ
κῆρυξ μακρόβια. ζῆν γὰρ τὴν πορφύραν ἔτη ἓξ
f πόθεν ἦν[3] αὐτῷ εἰδέναι; καὶ[4] ὅτι ἐπὶ πλεῖστον χρόνον
ἐν ὀχείᾳ γίγνεται ἡ ἔχιδνα, καὶ ὅτι μέγιστον μέν
ἐστιν ἡ φάττα, δεύτερον δὲ ἡ οἰνάς, ἐλάχιστον δὲ
ἡ τρυγών. πόθεν δ’ ὅτι ὁ μὲν ἄρρην ἵππος ζῇ ἔτη
πέντε καὶ τριάκοντα, ἡ δὲ θήλεια πλείω τῶν
τεσσαράκοντα, βιῶσαι φήσας τινὰ καὶ ἑβδομήκοντα
πέντε. ἱστορεῖ δ’ ὅτι καὶ ἐκ τῆς τῶν

[1] ἁρμονικῶν Schweighäuser: ἀρμενικῶν A.
[2] σὺ Kaibel: εἰ A. [3] ἦν added by Capps.
[4] καὶ added by Kaibel, who reads πόθεν τοῦτο οἶδε.

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[a] *i.e.*, purely instrumental music, unaccompanied by singing or dancing (637 f). Stratonicus introduced a kind of harmony (πολυφωνία), against which Plato protested, *Rep.* 399 c,

in simple[a] harp-playing; he was also the first to receive pupils in harmony, and to compile a table of musical intervals. Nor in the matter of humour did he fail to hit the mark.' In fact they say that his outspoken jesting cost him his life at the hands of Nicocles, king of Cyprus; he was compelled to drink poison for poking fun at the king's sons.[b]

"As for Aristotle's minuteness in details, I am lost in admiration of it, my good Democritus. These wiseacres have had him constantly on their lips, and even you revere his words as you do those of the other philosophers and orators. When did he learn it all? From what Proteus or Nereus, rising out of the deep,[c] did he learn what fishes do, or how they go to bed or pass the day? Indeed, the things he has recorded are such as to be what the comic poet calls 'Marvels for simpletons.'[d] He says, namely, that periwinkles and all testacea are, as a class, non-copulating, and that the purple-shell and the periwinkle are long-lived. How could he know, in fact that the purple-shell lives six years? Or that the viper remains the longest time in the act of copulation, that the ringdove is the largest of the doves, and next comes the rock-pigeon, while the turtle-dove is the smallest? How does he know, too, that the stallion lives thirty-five years, whereas the mare lives more than forty? He even declares that one lived for seventy-five years! He records that from the

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Laws 669 D, 812 D; the melody of voice and of instrument should be identical. This passage, of great importance for the history of music, is scarcely noticed in the text-books.

[b] *Cf.* above, 349 f.

[c] *Cf.* the rising of Thetis, ἡμένη ἐν βένθεσσιν, *Il.* i. 359, 496.

[d] Kock iii. 548.

φθειρῶν ὀχείας αἱ κόνιδες γεννῶνται καὶ ὅτι ἐκ
τοῦ σκώληκος μεταβάλλοντος γίνεται κάμπη ἐξ
ἧς βομβυλιός, ἀφ' οὗ ὁ νεκύδαλλος ὀνομαζόμενος·
ἀλλὰ μὴν καὶ τὰς μελίσσας βιοῦν φησι μέχρι ἐτῶν
ἕξ, τινὰς δὲ καὶ ἑπτά. οὐκ ὦφθαι δέ φησιν οὔτε
353 μέλισσαν οὔτε κηφῆνα ὀχεύοντας, ὅθεν οὐκ εἶναι
διιδεῖν πότερα αὐτῶν ἄρρενα ἢ θήλεα. πόθεν δ'
ὅτι οἱ ἄνθρωποι ἥσσονες μελισσῶν· αἰεὶ γὰρ αὗται
τὴν ἰσότητα τοῦ βίου τηροῦσιν, οὐ μεταβαλλόμεναι,
ἀλλ' ἀγείρουσαι καὶ ἀδιδάκτως ποιοῦσαι.
οἱ δ' ἄνθρωποι ἥσσονες μελισσῶν καὶ πλήρεις
οἰήσεως ὡς ἐκεῖναι μέλιτος· πόθεν δ' ἐτήρησεν[1];
ἐν δὲ τῷ περὶ μακροβιότητός φησιν ὅτι ὦπταί τις
μυῖα ἔτη ἓξ ἢ ἑπτὰ ζήσασα. τίς γὰρ τούτων ἡ
ἀπόδειξις; ποῦ δὲ εἶδεν ἐκ κέρατος ἐλάφου κισσὸν
ἀναφύντα; γλαῦκες δέ, φησί, καὶ κόρακες ἡμέρας
b ἀδυνατοῦσι βλέπειν· διὸ νύκτωρ τὴν τροφὴν ἑαυτοῖς
θηρεύουσι καὶ οὐ πᾶσαν νύκτα, ἀλλὰ τὴν ἀκρέσπερον,[2]
καὶ τὰς ἰδέας δὲ τῶν ὀφθαλμῶν αὐτῶν οὐκ
ἐμφερεῖς εἶναι; τοῖς μὲν γὰρ γλαυκαί, τοῖς δὲ
μέλαιναι, τοῖς δὲ χαροποί. ἀνθρώποις δὲ ὅτι
παντοῖος ὁ ὀφθαλμὸς ἠθῶν τε διαφορὰς εἶναι περὶ
τοὺς ὀφθαλμοὺς λέγει· τοὺς μὲν γὰρ αἰγωποὺς τῶν
ἀνθρώπων πρὸς ὀξύτητα μὲν ὄψεως εὖ πεφυκέναι,
τὰ δ' ἤθη βελτίστους εἶναι. καὶ τῶν ἄλλων τοὺς
μὲν ἐκτὸς ἔχειν τοὺς ὀφθαλμούς, τοὺς δὲ ἐντός,
ἄλλους δὲ μέσως. καὶ τοὺς μὲν ἐντὸς ὀξυωπεστάτους
c εἶναι, τοὺς δ' ἐκτὸς κακοηθεστάτους· οἱ

[1] δ' ἐτήρησεν Kaibel: διετήρησεν A.
[2] ἀκρέσπερον Dindorf: ἀρχέσπερον AC: ἄχρι ἑσπερίου codd. Ar.

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[a] The nympha or chrysalis; Aristot. *H.A.* 551 b 12.

copulation of lice nits are generated; that from the transformation of the grub comes the caterpillar from which is formed the silk-cocoon, and from this, what is termed the 'necydallus.'[a] What is more, he says that bees live as much as six years; some, even seven. No bee or drone, he declares, has ever been seen in the act of copulating, hence it is impossible to tell which of them are males, which females. How, again, does he know that men are inferior to bees? The latter, indeed, maintain the even course of their lives, never changing, always accumulating, and they do this untaught. But men are inferior to bees, and are as full of false opinion[b] as bees are of honey. Where did he observe that? Again, in the treatise *On Longevity*, he says that a fly has been seen to live six or seven years. What is the proof of this, really? Where has he seen ivy growing from a stag's horn? Owls, he asserts, and ravens,[c] are unable to see by day; hence they hunt their food by night, and not all night either, but during nightfall[d]; and their eyes are not alike in appearance, for some have dark grey eyes, some black, others light-grey. That the eye of man varies in all sorts of ways, and that differences in character are associated with their eyes, is another assertion.[e] For men with goat-like eyes are well endowed with sharpness of eyesight and have the most upright characters. In the case of other men, some have their eyes projecting, others sunk in, others are intermediate. Those whose eyes are set in are the most sharp-sighted, those with projecting eyes have the most evil dispositions, those

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[b] *Cf.* Plato, cited at 35 b (Vol. i. page 152).

[c] Really the night-heron, νυκτικόραξ, as Aristotle, *H.A.* 619 b 18, says. The passage is here quoted carelessly.

[d] Aristotle adds, "and just at dawn." [e] *H.A.* 492 a 3-5.

δὲ μέσως, φησίν, ἔχοντες ἐπιεικεῖς. εἶναι δέ τινας καὶ σκαρδαμυκτικούς, τοὺς δ' ἀτενεῖς, τοὺς δὲ μέσους[1]· ἀβεβαίους[2] δ' εἶναι τοὺς σκαρδαμυκτικούς, ἀναιδεῖς[3] δ' εἶναι τοὺς ἀτενεῖς· τοὺς δὲ μέσους βελτίστων ἠθῶν. μόνον τε ἄνθρωπον τῶν ζῴων τὴν καρδίαν ἔχειν ἐν τοῖς ἀριστεροῖς μέρεσι, τὰ δ' ἄλλα[4] ἐν τῷ μέσῳ. καὶ τοὺς ἄρρενας τῶν θηλειῶν πλείονας ὀδόντας ἔχειν. τετηρῆσθαι δέ[5] φησι τοῦτο καὶ ἐπὶ προβάτου καὶ ἐπὶ συὸς καὶ ἐπὶ αἰγός. d τῶν δὲ ἰχθύων οὐδένα γεννᾶσθαι ὄρχεις ἔχοντα· μαστοὺς δὲ οὔτ' ἰχθὺν ἔχειν οὔτε ὄρνιθα,[6] δελφῖνα δὲ μόνον οὐκ ἔχειν χολήν. ἔνιοι δέ, φησίν, ἐπὶ μὲν τῷ ἥπατι οὐκ ἔχουσιν χολήν, ἀλλὰ πρὸς τοῖς ἐντέροις, ὡς ἔλοψ καὶ συναγρὶς καὶ σμύραινα καὶ ξιφίας καὶ χελιδών. ἡ δὲ ἀμία παρ' ὅλον τὸ ἔντερον παρατεταμένην ἔχει τὴν χολήν, ἱέραξ δὲ καὶ ἰκτῖνος πρὸς τῷ ἥπατι καὶ τοῖς ἐντέροις· ὁ δ' αἰγοκέφαλος πρὸς τῷ ἥπατι καὶ τῇ κοιλίᾳ, περιστερὰ δὲ καὶ ὄρτυξ καὶ χελιδὼν οἱ μὲν πρὸς τοῖς e ἐντέροις, οἱ δὲ πρὸς τῇ κοιλίᾳ. τὰ δὲ μαλακόδερμά φησι καὶ τὰ ὀστρακόδερμα καὶ τὰ σελαχώδη καὶ τὰ ἔντομα πλείονα χρόνον ὀχεύειν. δελφῖνα δὲ καί τινας τῶν ἰχθύων παρακατακλινομένους ὀχεύειν, καὶ εἶναι τῶν μὲν δελφίνων βραδεῖαν τὴν μῖξιν, τῶν δὲ ἰχθύων ταχεῖαν. ἔτι ὁ λέων, φησί, στερέμνια ἔχει τὰ ὀστᾶ, καὶ κοπτομένων αὐτῶν ὥσπερ ἐκ τῶν λίθων πῦρ ἐκλάμπειν. δελφὶς δὲ ὀστᾶ μὲν ἔχει καὶ οὐκ ἄκανθαν, τὰ δὲ σελάχη καὶ χόνδρον καὶ ἄκανθαν. τῶν δ' ἰχθύων

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[1] μέσους C: μέσως A.
[2] ἀβεβαίους Schweighäuser: ἀναιδεῖς AC.
[3] ἀναιδεῖς Schweighäuser: ἀβεβαίους AC.

with eyes intermediate, Aristotle says, are good men. Some, again, are given to blinking, others to staring, others are midway between. The blinkers are fickle, the starers are impudent; those which are midway between are of the best characters. Man, moreover, is the only animal which has the heart on the left side, all others having it in the centre. Males have more teeth than females. This, he says, has been observed in the case of the sheep, the hog, and the goat. No fish that grows ever has testicles, nor does either fish or bird have breasts; the dolphin alone has no gall-bladder. Some fishes, he says, have the gall-bladder, not next the liver, but close to the intestines; such are the elops, the synagris, the lamprey, the swordfish, and the flying-fish. The amia has a gall-bladder which extends the entire length of the intestine; the hawk and the kite have the gall-bladder close to the liver and the intestines; the horned owl has it close to the liver and the stomach. As for pigeon, quail, and swallow, some have it close to the intestines, some, close to the stomach. Soft-skinned creatures, testacea, selachians, and insects copulate a long time. The dolphin and some of the other fishes copulate while resting side by side; the intercourse of dolphins is a slow process, while that of (other) fishes is rapid. Moreover, the lion, Aristotle says, has hard bones, and when they are struck sparks blaze forth as if from stones; and though the dolphin has bones and no spine, the selachians have both cartilage and spine. As for

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[4] After *ἄλλα* A (not C) has *ζῷα*.

[5] *δέ* added in C.

[6] *ὄρνιθα* Kaibel: *ὄρνιθας* AC.

f . . .[1] τὰ μὲν εἶναι χερσαῖα, τὰ δὲ ἔνυδρα, τὰ δὲ
πυριγενῆ. εἶναι δέ τινα καὶ ἐφήμερα καλούμενα,
ἃ μίαν μόνην ἡμέραν ζῆν. τὰ δὲ ἀμφίβια εἶναι ὡς
τὸν ποτάμιον ἵππον καὶ κροκόδειλον καὶ ἔνυδριν.
πάντα τε τὰ ζῷα δύο ἡγεμόνας ἔχειν πόδας, καρκίνον
δὲ τέσσαρας. ὅσα δ' ἔναιμά ἐστι, φησί,
τῶν ζῴων ἢ ἄποδά ἐστιν ἢ δίποδα ἢ τετράποδα,[2]
ὅσα δὲ τῶν τεσσάρων πλείονας ἔχει πόδας ἄναιμά
ἐστι. διὸ καὶ πάντα τὰ κινούμενα τέτταρσι
σημείοις κινεῖται· ἄνθρωπος μὲν β' ποσὶ καὶ
β' χερσίν,[3] ὄρνις δὲ β' ποσὶ καὶ β' πτέρυξιν,
ἔγχελυς καὶ γόγγρος δύο πτερυγίοις καὶ δύο
354 καμπαῖς. ἔτι τῶν ζῴων τὰ μὲν ἔχει χεῖρας, ὡς
ἄνθρωπος, τὰ δὲ δοκεῖ, ὡς πίθηκος· οὐδὲν γὰρ
τῶν ἀλόγων ζῴων δίδωσι καὶ λαμβάνει, πρὸς ἅπερ
αἱ χεῖρες ὄργανα δέονται. πάλιν τῶν ζῴων τὰ
μὲν ἄρθρα ἔχει, ὡς ἄνθρωπος, ὄνος, βοῦς, τὰ δὲ
ἄναρθρά ἐστιν, οἷον ὄφεις, ὄστρεα, πλεύμονες.
πολλά τε τῶν ζῴων οὐ κατὰ πᾶσαν ὥραν φαίνεται,
οἷον τὰ φωλεύοντα, καὶ ὅσα δὲ μὴ φωλεύει
οὐκ αἰεὶ φαίνεται, οἷον χελιδόνες καὶ πελαργοί.

"Πολλὰ δὲ ἔχων ἔτι λέγειν περὶ ὧν ἐλήρησεν ὁ
b φαρμακοπώλης παύομαι, καίτοι εἰδὼς καὶ Ἐπίκουρον
τὸν φιλαληθέστατον ταῦτ' εἰπόντα περὶ
αὐτοῦ ἐν τῇ περὶ ἐπιτηδευμάτων ἐπιστολῇ, ὅτι
καταφαγὼν τὰ πατρῷα ἐπὶ στρατείαν ὥρμησε καὶ
ὅτι ἐν ταύτῃ κακῶς πράττων ἐπὶ τὸ φαρμακοπωλεῖν
ἦλθεν· εἶτα ἀναπεπταμένου τοῦ Πλάτωνος

[1] Lacuna marked by Kaibel.

[2] ἢ τετράποδα added by Musurus.

[3] β' χερσίν Kaibel (adding β'): χερσὶ A.

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[a] See critical note.

fish [a] . . . Some creatures live on land, some in the water, some are born of fire.[b] There are also some which are called ephemera [c] and live but a single day. Amphibians are such as the hippopotamus, crocodile, and otter. All animals have two guiding feet; the crab has four. All red-blooded animals, he says, either have no feet, or two feet, or four feet; but all that have more than four feet are bloodless. Hence, all animals that have motion move by the notation four: man, by two feet and two hands; bird, by two feet and two wings; eel and conger-eel, by two fins and two flexures. Further: some animals have hands, like man; others only seem to have them, like the monkey. For no dumb animals give or receive, those actions being just what hands, as instruments, are given for.[d] Again, among animals some have joints, like man, the ass, the ox, while others are inarticulate, like snakes, oysters, and the pulmonary molluscs. Many animals do not show themselves at every season, for example, those which hibernate underground; and those which do not hibernate are not seen at all times, for example, swallows and storks.

"Though I have still much to say about the nonsense which this apothecary has uttered, I forbear. And yet I am aware that Epicurus, the ardent devotee of truth, has said of him, in his letter *On Vocations*,[e] that after he had devoured his inheritance he entered the army, and on meeting with poor success in the campaign he betook himself to drug-selling. Afterwards, Epicurus says, Plato opened his school, and

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[b] *Cf.* Aristot. *H.A.* 552 b 10. [c] *l.c.* 552 b 21.

[d] *i.e.* instruments for giving and taking. He denies that the simians (and of course other quadrupeds) use their "hands" as man does. [e] Usener 152.

περιπάτου, φησί, παραβαλὼν ἑαυτὸν προσεκάθισε
τοῖς λόγοις, οὐκ ὢν ἀφυής, καὶ κατὰ μικρὸν εἰς
c τὴν θεωρουμένην ἕξιν ἦλθεν.[1] οἶδα δὲ ὅτι ταῦτα
μόνος Ἐπίκουρος εἴρηκεν κατ' αὐτοῦ, οὔτε δ'
Εὐβουλίδης, ἀλλ' οὐδὲ Κηφισόδωρος τοιοῦτόν τι
ἐτόλμησεν εἰπεῖν κατὰ τοῦ Σταγειρίτου, καίτοι
καὶ συγγράμματα ἐκδόντες κατὰ τἀνδρός. ἐν δὲ
τῇ αὐτῇ ἐπιστολῇ ὁ Ἐπίκουρος καὶ Πρωταγόραν
φησὶ τὸν σοφιστὴν ἐκ φορμοφόρου καὶ ξυλοφόρου
πρῶτον μὲν γενέσθαι γραφέα Δημοκρίτου· θαυμασθέντα
δ' ὑπ' ἐκείνου ἐπὶ ξύλων τινὶ ἰδίᾳ συνθέσει
ἀπὸ ταύτης τῆς ἀρχῆς ἀναληφθῆναι ὑπ' αὐτοῦ καὶ
διδάσκειν ἐν κώμῃ τινὶ γράμματα, ἀφ' ὧν ἐπὶ τὸ
d σοφιστεύειν ὁρμῆσαι. κἀγὼ δέ, ἄνδρες συνδαιταλῆς,
ἀπὸ τῶν πολλῶν τούτων λόγων τὴν ὁρμὴν
ἔχω ἐπὶ τὸ ἤδη γαστρίζεσθαι."

Εἰπόντος οὖν τινος ἔτι παρασκευάζεσθαι τοὺς
μαγείρους διὰ τὴν πολλὴν τῶν λόγων ἑστίασιν ἵνα
μὴ ψυχρὰ παρατιθῶσιν (οὐδεὶς γὰρ ἂν φάγοι
ψυχρῶν), ὁ Κύνουλκος ἔφη· "κατὰ τὸν Ἀλέξιδος
τοῦ κωμῳδιοποιοῦ Μίλκωνα

ἐγώ (φησιν) . . . .
κἂν[2] μὴ παραθῶσι θερμά. τἀγαθὸν Πλάτων
ἁπανταχοῦ φησ'[3] ἀγαθὸν εἶναι, μανθάνεις;
τὸ δ' ἡδὺ πάντως ἡδὺ κἀκεῖ κἀνθάδε.

e οὐκ ἀχαρίτως[4] δὲ καὶ Σφαῖρον τὸν συσχολάσαντα
μὲν Χρυσίππῳ παρὰ Κλεάνθει, μετάπεμπτον δὲ

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[1] ἕξιν ἦλθεν Usener: ἐξῆλθεν A.
[2] κἂν Meineke: ἐὰν A.
[3] Πλάτων ἁπανταχοῦ φησ' Grotius: πλάτωνα πανταχοῦ φῂς A.
[4] Casaubon: ἀχαρίστως A. *Cf.* 281 e.

Aristotle went so far as to hazard himself there, and attended the lectures, being no dullard, and gradually assumed the contemplative habit. I am aware, too, that Epicurus is the only one that has said these things against him, and not Eubulides as well; nor has Cephisodorus, even, ventured to say that kind of thing against the Stageirite, although both he and Eubulides have published tracts against the man. In the same letter Epicurus says also that Protagoras the sophist, from being a porter and wood-carrier, became the private secretary of Democritus. For the latter, struck by something peculiar in the way in which Protagoras piled wood, gave him his first start by adopting him into his household. He then taught reading and writing in some remote village, and from this branched out into the sophist's profession. And so I, fellow-banqueters, will branch out from this long discussion into the immediate practice of belly-stuffing."

Because of this long feast of words, somebody ordered the cooks to continue to see to it that the dishes they served should not get cold; for no one can eat cold viands.[a] And Cynulcus said: "To quote *Milcon*, by the comic poet Alexis[b]: 'I (he says) . . . even if they don't serve hot dishes. Plato declares that the Good is everywhere good. Do you understand me? What is pleasing is in all cases pleasing, both here and yon.' Again, that was not an unwitty remark of Sphaerus, who studied under Cleanthes at the same time with Chrysippus. Having

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[a] These last words, reading ψυχρῶν φάγοι, make an iambic dimeter.

[b] Kock ii. 353. In the gap, the speaker (ἐγώ) is willing to eat even cold dishes.

γενόμενον εἰς Ἀλεξάνδρειαν ὑπὸ τοῦ βασιλέως Πτολεμαίου, κηρίνων ποτὲ ἐν τῷ δείπνῳ παρατεθεισῶν ὀρνίθων ἐκτείναντα τὰς χεῖρας ἐπισχεθῆναι ὑπὸ τοῦ βασιλέως, ὡς ψεύδει συγκατατιθέμενον. τὸν δ' εὐστόχως ἀποφήνασθαι εἰπόντα οὐ τούτῳ συγκατατίθεσθαι ὅτι εἰσὶν ὄρνεις, ἀλλ' ὅτι εὔλογόν ἐστι ταύτας ὄρνεις εἶναι. διαφέρειν f δὲ τὴν καταληπτικὴν φαντασίαν τοῦ εὐλόγου· τὴν μὲν γὰρ ἀδιάψευστον εἶναι, τὸ δ' εὔλογον κἂν[1] ἄλλως ἀποβαίνειν. καὶ ἡμῖν οὖν κατὰ τὴν καταληπτικὴν φαντασίαν καὶ τῶν κηρίνων περιενεχθήτω, ἵνα κἂν κατὰ τὴν ὄψιν πλανᾶσθαι δυνώμεθα[2] μὴ πάντα λαλῶμεν."

355 Καὶ μελλόντων ἤδη δειπνεῖν ἐπισχεῖν ἐκέλευσεν ὁ Δάφνος, ἐπειπὼν τὸ ἐκ Μαμμακύθου[3] ἢ Αὐρῶν Μεταγένους ἰαμβεῖον·

ὥσπερ ἐπειδὰν δειπνῶμέν που, τότε πλεῖστα
λαλοῦμεν ἅπαντες.

"κἀγώ φημι ἐνδεῶς εἰρῆσθαι τὸν περὶ ἰχθύων λόγον, πολλὰ εἰρηκότων καὶ Ἀσκληπιαδῶν παίδων, Φιλοτίμου λέγω ἐν τοῖς περὶ τροφῆς καὶ Μνησιθέου τοῦ Ἀθηναίου, ἔτι δὲ Διφίλου τοῦ Σιφνίου. οὗτος γὰρ ἐν τῷ ἐπιγραφομένῳ περὶ τῶν προσ- b φερομένων τοῖς νοσοῦσι καὶ τοῖς ὑγιαίνουσί φησιν ὅτι τῶν θαλασσίων ἰχθύων οἱ μὲν πετραῖοί εἰσιν εὔφθαρτοι, εὔχυλοι, σμηκτικοί, κοῦφοι, ὀλιγότροφοι, οἱ δὲ πελάγιοι δυσφθαρτότεροι, πολύτροφοι, δυσοικονόμητοι. καὶ τῶν πετραίων ὁ

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[1] κἂν added by Wilamowitz.

[2] ἵνα after δυνώμεθα deleted by Kaibel.

[3] After Μαμμακύθου Dalechamp added Ἀρισταγόρου, *cf.* 571 b.

been summoned to Alexandria by King Ptolemy,[a] when some fowls made of wax were served at dinner, he stretched forth his hands to take them, but was restrained by the king on the ground that he was assenting to a falsehood. But he neatly explained by saying that he did not assent to the proposition that they were birds, but that it was probable that they were birds. The realizable presentation of sense differs from the probable—for the former is free from deception whereas the probable might turn out otherwise. And so in our own case let's have even some wax food served, so far as the realizable presentation of sense is concerned, so that, even though we may be capable of erring in vision, at least we may not spend all our time in silly talk."

Again we were just on the point of dining, when Daphnus told us to stop, appropriately quoting the iambic verse from *The Blockhead* (or *Breezes*) of Metagenes.[b] "Whenever we dine, you know, that is the time when we all babble most." "I, too, assert that the discussion about fish has been defective, since the sons of the Asclepiadae have had much to say about them[c]; I mean Philotimus in his work *On Food*, Mnesitheus of Athens, and also Diphilus of Siphnos. The last, in his book *On Food for Sick and Well*, says that, of the salt-water fish, the rock-fishes[d] are easily digested, very juicy and purgative, but unsubstantial and of little nourishment; but those caught in deep water are less easily digested, very filling, hard to assimilate. Again, as to rock-fish, the

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[a] Philopator, *cf.* Diog. Laert. vii. 177, who says that the waxen food resembled pomegranates.

[b] Kock i. 705. See critical note.

[c] *Scil.*, which should have been quoted by some speakers.

[d] Athen. 244 b, 357 f.

φύκης[1] καὶ ἡ φυκίς, ἁπαλώτατα ἰχθύδια ὄντα,
ἄβρωμα[2] καὶ εὔφθαρτά ἐστιν, ἡ δὲ πέρκη τούτοις
προσεοικυῖα κατὰ τόπους ὀλίγῳ διαλλάττει. οἱ
δὲ κωβιοὶ ἀναλογοῦσι τῇ πέρκῃ· ὧν οἱ μικροὶ καὶ
οἱ λευκοὶ ἁπαλοί εἰσιν, ἄβρωμοι,[2] εὔχυλοι, εὔ-
c πεπτοι· οἱ δὲ χλωροὶ (καλοῦνται δὲ καυλῖναι)
ξηροί εἰσι καὶ ἀλιπεῖς. αἱ δὲ χάνναι ἁπαλόσαρκοι,
σκληρότεραι δὲ τῆς πέρκης. ὁ δὲ σκάρος ἁπαλό-
σαρκος, ψαθυρός, γλυκύς, κοῦφος, εὔπεπτος, εὐανά-
δοτος, εὐκοίλιος. τούτων δὲ ὁ πρόσφατος ὕποπτος,
ἐπειδὴ τοὺς θαλαττίους λαγὼς θηρεύοντες σιτοῦν-
ται[3]· διὸ καὶ τὰ ἐντὸς χολέρας ποιητικὰ ἔχει.
ἡ δὲ καλουμένη κηρὶς ἁπαλόσαρκος, εὐκοίλιος,
d εὐστόμαχος· ὁ δὲ χυλὸς αὐτῆς παρυγραίνει[4] καὶ
σμήχει. ὀρφὸς ἢ ὀρφὼς εὔχυλος, πολύχυλος,
γλίσχρος, δύσφθαρτος, πολύτροφος, οὐρητικός·
τὰ δὲ πρὸς τῇ κεφαλῇ αὐτοῦ γλίσχρα, εὔπεπτα,
τὰ δὲ σαρκώδη δύσπεπτα, βαρύτερα· ἁπαλώτερον
δὲ τὸ οὐραῖον· φλέγματος δ' ἐστὶ δραστικὸς ὁ
ἰχθὺς καὶ δύσπεπτος. αἱ δὲ σφύραιναι τῶν
γόγγρων εἰσὶ τροφιμώτεραι. ἡ δὲ λιμναία ἔγχελυς
τῆς θαλασσίας ἐστὶν εὐστομωτέρα καὶ πολυ-
τροφωτέρα. τῷ δὲ μελανούρῳ ἀναλογεῖ ὁ χρύσ-
e οφρυς. σκορπίοι δὲ οἱ πελάγιοι καὶ κιρροὶ τροφι-
μώτεροι τῶν τεναγωδῶν τῶν ἐν τοῖς αἰγιαλοῖς
τῶν μεγάλων.[5] σπάρος δὲ δριμύς, ἁπαλόσαρκος,
ἄβρωμος, εὐστόμαχος, οὐρητικός, ἑφθὸς μὲν[6]

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[1] φύκης Schweighäuser: φυκην A.

[2] ἄβρωμα and ἄβρωμοι Dindorf: ἄβρομα, ἄβρομοι A (as usual).

[3] σιτεῖται C.

[4] παρυγραίνει Gulick: παχύνει AC.

[5] μεγάλων AC (*cf.* Aelian, *H.A.* xvii. 6): μελάνων Coraes.

[6] ἑφθὸς μὲν added by Kaibel (after Rondelet).

forked hake, male and female, are very tender small fishes, free from smell and easily digested; the sea-perch has resemblance to them, yet differs slightly according to locality. Gobies are like the perch; the small white ones are tender, free from smell, juicy, and easily digested; the yellow (also called stalk-fish) are dry and lean. The cannas have tender meat, yet are tougher than the perch. The parrot-fish has tender meat, flaky, sweet, light, easily digested and assimilated, loosening the bowels. But when recently caught the parrot-fishes should be eaten with caution, since they hunt and feed on the sea-hares. Hence their inner parts may cause cholera morbus. The fish called ceris [a] has tender meat, loosens the bowels, and is wholesome. The chyle from it gently moistens [b] and purges. The sea-perch (orphos or orphôs) has healthy and abundant juices, is viscous, not easily digested, very filling, and diuretic. That is, the parts next its head are viscous and easily digested, while the meaty parts are hard to digest and heavier. The cut by the tail is more tender. This fish is likely to cause clammy humours [c] and to be hard to digest. Hammer-fish are more nourishing than conger-eels. The lake-eel is more tasty and nourishing than the sea-eel. The gilt-head has qualities resembling those of the black-tail. The yellow deep-sea sculpins are more nourishing than the large ones caught in lagoons by the shore. The gilt-head is acrid, tender-fleshed, free from smell, of good taste, and is diuretic; when boiled it is digestible,

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[a] Elsewhere cirrhis, "yellow fish."

[b] See critical note.

[c] The four humours of ancient and mediaeval times are the phlegm, the blood, white bile, and black bile.

οὐκ ἄπεπτος, ταγηνιστὸς δὲ δύσπεπτος. τρίγλη
εὐστόμαχος, παραστύφουσα, σκληρόσαρκος, δύσφθαρτος,
ἐφεκτικὴ κοιλίας καὶ μάλιστα ἡ ἐξ
ἀνθράκων· ἡ δὲ ἀπὸ τηγάνου βαρεῖα καὶ δύσπεπτος,
κοινῶς δὲ πᾶσα αἵματος ἐκκριτική. συνόδους καὶ
f χάραξ τοῦ μὲν αὐτοῦ γένους εἰσί, διαφέρει δ' ὁ
χάραξ. φάγρος γίνεται μὲν καὶ ποτάμιος, καλλίων
δ' ἐστὶν ὁ θαλάττιος. καπρίσκος καλεῖται μὲν
καὶ μῦς,[1] βρωμώδης δ' ἐστὶ καὶ σκληρός, κιθάρου
δ' ἐστὶ δυσπεπτότερος· δέρμα δ' ἔχει εὔστομον.
ῥαφὶς ἢ βελόνη (καλεῖται δὲ[2] καὶ ἀβλεννής)
δύσπεπτος, ὑγρός, εὐκοίλιος. θρίσσα καὶ τὰ
ὁμογενῆ, χαλκὶς καὶ ἐρίτιμος, εὐανάδοτα. κεστρεὺς
δὲ γίνεται μὲν καὶ θαλάσσιος καὶ λιμναῖος
356 καὶ ποτάμιος. οὗτος δέ, φησί, καλεῖται καὶ
ὀξύρυγχος. κορακῖνος δ' ὁ ἐκ τοῦ Νείλου· ἥττων
δ' ὁ μέλας τοῦ λευκοῦ καὶ ὁ ἑφθὸς τοῦ ὀπτοῦ·
οὗτος γὰρ καὶ εὐστόμαχος καὶ εὐκοίλιος. σάλπη
σκληρά, ἄστομος· κρείσσων δ' ἡ[3] ἐν Ἀλεξανδρείᾳ
καὶ ἡ τῷ φθινοπώρῳ γινομένη· ὑγρόν τι γὰρ καὶ
λευκόν, ἔτι δὲ καὶ ἄβρωμον ἀνίησιν. ὁ γρύλλος
ὅμοιος μέν ἐστιν ἐγχέλει, ἄστομος δέ. ὁ δὲ ἱέραξ
σκληροσαρκότερος μὲν κόκκυγος, τοῖς δ' ἄλλοις
ὅμοιος· καὶ ὁ κόραξ ἱέρακος σκληρότερος. οὐρανοσκόπος
δὲ καὶ ὁ ἁγνὸς[4] καλούμενος ἢ καὶ[5] καλλιώνυμος
b βαρεῖς. βῶξ δὲ ἑφθὸς εὔπεπτος, εὐανά-

[1] σῦς Coraes: ὗς Kaibel (?).
[2] δὲ Dindorf: γε A.
[3] δ' ἡ Schweighäuser: δὲ A.
[4] ἁγνὸς Kaibel (*cf.* ἱερός 282 c): αγνος A.
[5] ἢ καὶ Musurus: ηκη A.

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[a] See critical note.
[b] As an adjective the word means "having no mucus."

but when fried, it is hard to digest. The red mullet has a good taste, but is rather astringent, tough-fleshed, hard to digest, and checks the action of the bowels, especially when baked over coals; but the fried mullet is also heavy and hard to digest; in general, all mullets have the effect of secreting blood. The synodon and pole-fish belong to the same family, but the pole-fish is superior. There is, to be sure, a pagrus caught in streams, but the sea-pagrus is better. The boar-fish is called also mouse-fish[a]; it has a bad smell and is tough, and harder to digest than the turbot. Yet it has a skin which tastes good. The tailor—or needle-fish (also called ablennes[b]) is hard to digest, yet watery and easy for the bowels. The anchovy and its allied types, herring and sardine, are easily assimilated. The barbed mullet occurs in the ocean, in lakes, and in streams. This fish, Diphilus says, is also called sharp-snout. The crow-fish is the special product of the Nile. The black is inferior to the white, the boiled to the baked. For the latter is good both for stomach and bowels. The salpa[c] is tough and unpalatable; but the salpa found in Alexandria is better, as well as that which comes in autumn; for it exudes something watery and white which is not, however, of bad odour. The gryllus[d] resembles an eel, but is unpalatable. The hawk-fish has tougher meat than the cuckoo-fish,[e] but resembles it in other respects. Also the crow-fish is tougher than the hawk-fish. The star-gazer, also called the sacred fish, or even the beauteous-name,[f] are too rich. The bôx,[g] when boiled, is easily digested and

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[c] Athen. 305 d note *f*, 321 d.

[d] Said to be the conger-eel.

[e] Athen. 309 e.

[f] 282 c-d.

[g] 286 e-f.

δοτος,[1] ὑγρὸν ἀνιείς, εὐκοίλιος· ὁ δ' ἀπ' ἀνθράκων
γλυκύτερος καὶ ἁπαλώτερος. βάκχος εὔχυλος,
πολύχυλος, εὔτροφος. τράγος οὐκ εὔχυλος, ἄπεπτος,
βρωμώδης. ψῆττα, βούγλωσσοι εὔτροφοι
καὶ ἡδεῖαι. τούτοις ἀναλογεῖ καὶ ὁ ῥόμβος.
λευκίσκοι,[2] κέφαλοι, κεστρεῖς, μυξῖνοι, χελλῶνες[3]
ὅμοιοί εἰσι κατὰ τὴν προσφοράν, τοῦ δὲ κεφάλου
καταδεέστερός ἐστιν ὁ κεστρεύς, ἥσσων δὲ ὁ
μυξῖνος, τελευταῖος ὁ χελλών.[3] θυννὶς δὲ καὶ
θύννος βαρεῖς καὶ πολύτροφοι. ὁ δὲ καλούμενος
ἀκαρνὰν γλυκύς ἐστι καὶ παραστύφων, τρόφιμος
c δὲ καὶ εὐέκκριτος. ἡ δὲ ἀφύη βαρεῖά ἐστι καὶ
δύσπεπτος· ὧν ἡ λευκὴ καλεῖται κωβῖτις. καὶ ὁ
ἑψητὸς δέ, τὸ μικρὸν ἰχθύδιον, τοῦ αὐτοῦ γένους
ἐστί. τῶν δὲ σελαχίων ὁ μὲν βοῦς κρεώδης, ὁ
δὲ γαλεὸς κρείσσων ὁ ἀστερίας λεγόμενος· ὁ δὲ
ἀλωπεκίας ὅμοιός ἐστι τῇ γεύσει τῷ χερσαίῳ
ζῴῳ, διὸ καὶ τοῦ ὀνόματος ἔτυχε. καὶ ἡ βατὶς
δὲ εὔστομος, ἡ δὲ ἀστερία βατὶς ἁπαλωτέρα καὶ
εὔχυλος· ὁ δὲ λειόβατος δυσκοιλιώτερος καὶ
βρωμώδης. ἡ δὲ νάρκη, δύσπεπτος οὖσα, τὰ μὲν
d κατὰ τὴν κεφαλὴν ἁπαλά τε καὶ εὐστόμαχα ἔχει,
ἔτι δὲ εὔπεπτα, τὰ δὲ ἄλλα οὔ· κρείττονες δέ εἰσιν
αἱ μικραὶ καὶ μάλιστα αἱ λιτῶς ἑψόμεναι. ἡ
δὲ ῥίνη, καὶ αὐτὴ τῶν σελαχίων οὖσα, εὔπεπτός
ἐστι καὶ κούφη. ἡ δὲ μείζων καὶ τροφιμωτέρα.
κοινῶς δὲ πάντα τὰ σελάχια φυσώδη ἐστὶ καὶ
κρεώδη καὶ δυσκατέργαστα πλεοναζόμενά τε τὰς
ὄψεις ἀμβλύνει. ἡ δὲ σηπία καὶ ἑψομένη μὲν

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[1] εὐανάδοτος Brodaeus: εὐανάδοτον C, εὐαπόδοτος A.

[2] Rondelet (*cf.* 306 e): γλαυκίσκοι A.

[3] Rondelet: κολωνες and κόλων A.

assimilated, gives out moisture and eases the bowels. Baked on coals, it is sweeter and tenderer. The bacchus[a] has good and plentiful juices and is nourishing. The male sprat[b] is unpalatable, indigestible, and smelly. Plaice and flounders are nourishing and pleasant. Like these is the rhombus.[c] The white mullets, the cephali,[d] grey mullets, slime-fish and chellones[e] are alike in their value as food, but the grey mullet is inferior to the cephalus, the slime-fish is still poorer, and the chellon ranks last. The tunny (both thynnis and thynnus) are rich and filling. The sea-bass called acarnan is sweet and astringent, also filling and easily eliminated. The anchovy is rich and hard to digest. The white variety is called cobitis. The hepsetus,[f] that very tiny fish, belongs to the same class. Of the selachians the cow-fish is fleshy, but the dog-fish, especially that called stellata, is superior. The thresher shark (fox-fish) resembles the land animal in taste, whence it got its name. The ray is tasty, but the stellated ray is tenderer and juicy. The smooth-ray is more costive, and is smelly. The electric ray, in general hard to digest, has parts near the head which are tender and wholesome and even digestible, but the other parts are not; the small ones are superior, especially when cooked plainly. The file-fish, another selachian, is digestible and light. The larger is also the more nourishing. In general, all the selachians are windy and meaty and hard to digest, and when eaten too plentifully they dull the eyesight. The

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[a] Grey mullet, 306 e, or a kind of cod, 118 a.

[b] So Aristot. *H.A.* 607 b 14.

[c] 330 b; perhaps a brill (*Rhombus laevis*).

[d] 307 b.

[e] 306 e.

[f] 301 a.

ἁπαλὴ καὶ εὔστομος καὶ εὔπεπτος, ἔτι δ' εὐκοίλιος· ὁ δ' ἀπ' αὐτῆς χυλὸς λεπτυντικός ἐστιν αἵματος καὶ κινητικὸς τῆς δι' αἱμορροίδων ἐκκρίσεως. e τευθὶς δὲ εὐπεπτοτέρα καὶ τρόφιμος, καὶ μᾶλλον ἡ μικρά· ἡ δὲ ἑφθὴ σκληροτέρα ἐστὶ καὶ οὐκ εὔστομος. ὁ δὲ πῶλυψ συνεργεῖ μὲν ἀφροδισίοις, σκληρὸς δ' ἐστὶ καὶ δύσπεπτος· ὁ δὲ μείζων τροφιμώτερος. παρυγραίνει δὲ καὶ κοιλίαν ἑψόμενος ἐπὶ πλεῖον καὶ τὸν στόμαχον ἵστησιν. ἐμφανίζει δὲ καὶ Ἄλεξις ἐν Παμφίλῃ τοῦ πολύποδος τὸ χρήσιμον λέγων ὧδε·

ἐρῶντι δέ, Κτήσων, τί μᾶλλον συμφέρει
ὧν νῦν φέρων πάρειμι; κήρυκας, κτένας,
f βολβοὺς μέγαν τε πουλύπουν ἰχθῦς θ' ἁδρούς.

ἡ δὲ πηλαμὺς πολύτροφος μέν ἐστι καὶ βαρεῖα, οὐρητικὴ δὲ καὶ δύσπεπτος· ταριχευθεῖσα δὲ κυβίῳ[1] ὁμοίως εὐκοίλιος καὶ λεπτυντική· ἡ δὲ μείζων συνοδοντὶς καλεῖται. ἀναλογῶν μέντοι ὁ χελιδονίας τῇ πηλαμύδι σκληρότερός ἐστιν. ἡ δὲ χελιδὼν ἡ τῷ πουλύπῳ ἐοικυῖα ἔχει τὸ ἀφ' αὐτῆς ὑγρὸν εὔχροιαν ποιοῦν καὶ κινοῦν αἷμα. ὁ δὲ 357 ὄρκυνος βορβορώδης· καὶ ὁ μείζων προσέοικε τῷ χελιδονίᾳ κατὰ τὴν σκληρότητα, τὰ δὲ ὑπογάστρια αὐτοῦ καὶ ἡ κλεὶς εὔστομα καὶ ἁπαλά. οἱ δὲ κοσταὶ[2] λεγόμενοι ταριχευθέντες εἰσὶ μέσοι. ξανθίας δ' ἐπὶ ποσὸν βρωμώδης ἐστὶν καὶ ἁπαλώτερος τοῦ ὀρκύνου. ταῦτα μὲν οὖν ὁ Δίφιλος εἴρηκεν.

"'Ο δὲ Ἀθηναῖος Μνησίθεος ἐν τῷ περὶ ἐδεστῶν

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[1] κυβίῳ Rondelet: καλλυβίωι A.
[2] κοστίαι Kaibel (?), *cf.* Hesych. *s.v.*

cuttle-fish even when boiled is tender, tasty, and digestible, and also eases the bowels. The chyle from it is adapted to thinning the blood and assisting purgation when that is obstructed by piles. The squid is more digestible and filling, especially when small. But the boiled squid is tougher and not tasty. The polyp, while it is an active aphrodisiac, is tough and indigestible. The larger sized is more nourishing. When cooked for a long time it gently moistens the bowels and settles the stomach. Alexis in *Pamphila* makes plain the usefulness of the polyp when he says:[a] 'What is better for a man in love, Cteson, than the things which I have brought with me here? There are periwinkles, scallops, bulbs,[b] a large polyp, and fine large fish.' The palamyde is filling and rich, diuretic also and hard to digest; but when smoked like the cube tunny[c] it eases the bowels and is attenuating. The larger-sized is called synodontis. The chelidonias tunny, though resembling the palamyde tunny, is tougher. The flying-fish that resembles the polyp produces a liquid which promotes a good complexion and stirs the blood. The horse-mackerel[d] is miry; the larger sort resembles the chelidonias tunny in point of toughness, but the slices from under its belly and the shoulder-bone[e] are tasty and tender. The so-called costae,[f] when smoked, are of moderate value. The yellow tunny is to a certain degree unsavoury; it is tenderer than the horse-mackerel. This, then, is what Diphilus has to say.

"Mnesitheus of Athens, in his work *On Victuals*,

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[a] Kock ii. 360.
[b] Athen. 5 c, 63 d-e and note *a*.
[c] Athen. 116 e.
[d] Athen. 315 c-d.
[e] *Ibid.*
[f] Or costiae; see critical note.

τῶν μειζόνων φησὶν ἰχθύων γένος ὑφ' ὧν μὲν
καλεῖσθαι τμητόν, ὑπ' ἄλλων δὲ πελάγιον, οἷον
b χρυσόφρυς καὶ γλαύκους καὶ φάγρους. εἰσὶ δὲ
δυσκατέργαστοι· κατεργασθέντες δὲ πολλαπλασίαν
τροφὴν παρέχουσι. τὸ δὲ τῶν ἀλεπιδώτων[1] γένος,
οἷον θύννων, σκόμβρων, θυννίδων, γόγγρων καὶ
τῶν τοιούτων, συμβαίνει τούτοις καὶ ἀγελαίοις
εἶναι. τὰ μὲν οὖν μήτε καθ' αὑτὰ φαινόμενα μήτ'
ἐν ταῖς ἀγέλαις ἐκφερόμενα μᾶλλόν ἐστιν εὔπεπτα,
οἷον γόγγροι καὶ καρχαρίαι καὶ τὰ τοιαῦτα. τὰ
δὲ ἀγελαῖα γένη τῶν ἰχθύων τούτων τὴν μὲν
ἐδωδὴν ἡδεῖαν ἔχει[2] (πίονα γάρ ἐστι), βαρεῖαν δὲ
καὶ δυσκατέργαστον. διὸ καὶ ταριχεύεσθαι δύναται
μάλιστα καί ἐστι τῶν ταριχηρῶν βέλτιστα γένη
c ταῦτα. χρήσιμοι δ' εἰσὶν ὀπτοί· τήκεται γὰρ τὸ
πιμελῶδες αὐτῶν. τὰ δὲ καλούμενα δαρτὰ τὸ
μὲν ὅλον ἐστὶν ὅσα τραχεῖαν ἔχει τὴν ἐπίφυσιν
τοῦ δέρματος, οὐ λεπίσιν,[3] ἀλλ' οἷον ἔχουσιν αἱ
βατίδες καὶ ῥῖναι. ταῦτα δὲ πάντα ἐστὶ μὲν
εὔθρυπτα, οὐκ εὐώδη δέ· καὶ τροφὰς ἐμποιεῖ τοῖς
σώμασιν ὑγράς, ὑπάγει δὲ καὶ τὰς κοιλίας μάλιστα
πάντων τῶν ἑψομένων ἰχθύων· τὰ δὲ ὀπτώμενα
χείρονα. τὸ δὲ τῶν μαλακίων γένος, οἷον πολυπόδων
τε καὶ σηπιῶν καὶ τῶν τοιούτων, τὴν μὲν
σάρκα δύσπεπτον ἔχει· διὸ καὶ πρὸς ἀφροδισιασμοὺς
d ἁρμόττουσιν. αὐτοὶ μὲν γάρ εἰσι πνευματώδεις,
ὁ δὲ τῶν ἀφροδισιασμῶν καιρὸς πνευματώδους
προσδεῖται διαθέσεως. βελτίω δὲ ταῦτα
γίνεται ἑψηθέντα. τὰς γὰρ ὑγρότητας ἔχει πονηράς·
ἰδεῖν γοῦν ἔστιν οἵας ἀφίησιν πλυνόμενα· ταύτας

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[1] ἀλεπιδώτων Huet: λεπιδωτῶν A.

[2] ἔχει A: παρέχει Meyer. But *cf.* 357 f.

says that among the larger fishes there is a kind called by some sliced,[a] by others deep-sea, such as the gilt-heads, the grey-fishes, and the pagruses. They are hard to digest, yet when digested they afford many times more nourishment. Then there is the kind known as scale-less fishes, such as tunnies, mackerel, female tunny, congers and the like, which, as it happens, are gregarious. Those kinds which neither appear solitarily nor yet run in schools are more digestible, such as congers, sharks, and the like. The gregarious kinds among these fish afford eating which is delightful (for they are rich), but heavy and hard to digest. Hence they are best adapted to smoking, and of all preserved fish these are the best kinds. But they are good when baked, since their rich fat is then melted. The kinds called darta [b] are in general those which have a rough top-growth on the skin, not scales, but the kind found on rays and file-fishes. All these, to be sure, are digestible, but not of good odour; they also furnish the body with moist nutriment, and purge the bowels better than all other boiled fish; for those which are baked are inferior. The mollusc class, such as polyps, cuttle-fishes, and the like, have a flesh which is not easily digested; hence they are adapted to stimulating sexual desire. For they are in themselves of the nature of breath, and the sexual crisis requires a bodily state which is full of breath. Molluscs are better when boiled, since the liquids which they contain are poor, as may be seen, at least, from those which they exude when they are washed. These

[a] Perhaps because cut in steaks.

[b] So called (from δέρειν, "skin") because they must be skinned before cooking.

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[3] λεπιδωτὸν Kaibel, which makes better syntax.

οὖν ἡ ἕψησις ἐκκαλεῖται τῆς σαρκός. μαλακῆς
γὰρ τῆς πυρώσεως καὶ μεθ' ὑγροῦ διδομένης
οἱονεὶ πλύσις τις αὐτῶν γίνεται. τὰ δ' ὀπτώμενα
καταξηραίνει τὰς ὑγρότητας· ἔτι δὲ καὶ τῆς σαρκὸς
αὐτῶν φύσει σκληρᾶς οὔσης κατὰ λόγον οὕτως
e ἔχει[1] γίνεσθαι αὐτά.[2] ἀφύαι δὲ καὶ μεμβράδες
καὶ τριχίδες καὶ τἄλλα ὅσων συγκατεσθίομεν τὰς
ἀκάνθας, ταῦτα πάντα τὴν πέψιν φυσώδη ποιεῖ,
τὴν δὲ τροφὴν δίδωσιν ὑγράν. τῆς οὖν πέψεως
οὐχ ὁμαλιζούσης, ἀλλὰ τῶν μὲν σαρκῶν ἄγαν
ταχὺ πεττομένων, τῆς δὲ ἀκάνθης σχολῇ διαλυομένης
(καὶ γὰρ ἅμα αἱ ἀφύαι καθ' αὑτὰς ἀκανθώδεις)
ἐμποδισμὸς αὐτῶν ἑκατέρου γίγνεται περὶ
τὴν κατεργασίαν, εἶτα φῦσαι μὲν ἀπὸ τῆς πέψεως,
f ὑγρασίαι δὲ ἀπὸ τῆς τροφῆς συμβαίνουσι. βελτίω
δ' ἐστὶν ἑψόμενα, τῆς δὲ κοιλίας ἐστὶν ἀνωμάλως
ὑπακτικά. τὰ δὲ καλούμενα πετραῖα, κωβιοὶ καὶ
σκορπίοι καὶ ψῆτται καὶ τὰ ὅμοια, τοῖς τε σώμασιν
ἡμῶν ξηράν τε δίδωσι τροφήν (εὔογκα δ' ἐστὶ
καὶ τρόφιμα καὶ πέττεται ταχέως καὶ οὐκ ἐγκαταλείπει
περιττώματα πολλά) πνευμάτων τε
οὐκ ἔστι περιποιητικά. γίνεται δ' εὐπεπτότερον
ἅπαν ὄψον ταῖς σκευασίαις ἁπλῶς ἀρτυθέν· τὰ δὲ
πετραῖα καὶ τῇ ἡδονῇ[3] ἁπλῶς σκευασθέντα. τούτοις
δ' ὅμοιόν ἐστι γένος τὸ καλούμενον μαλακόσαρκον,
κίχλαι καὶ κόσσυφοι καὶ τὰ ὅμοια. ἐστὶ
δὲ ὑγρότερα μὲν ταῦτ' ἐκείνων, πρὸς δὲ τὰς
358 ἀναλήψεις ἀπόλαυσιν[4] ἔχει πλείω. τῆς μὲν κοιλίας
καὶ τῆς οὐρήσεως ὑπακτικώτερα ταῦτ' ἐστὶν

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[1] δεῖ (?) Schweighäuser.

[2] ὀπτά ?

liquids, then, are elicited from the meat by boiling. For if the heat is applied gently, together with the water it acts as a cleansing process. Baking, on the other hand, tends to dry up these liquids; and further, since their meat is naturally tough, it is to be expected that they should become so (when baked[a]). Small fry, anchovies, young herrings, and all other fish whose bones we eat as well as the meat, produce a windy digestion in all cases and yield a moist nutriment. Since the process of digestion here is not even, but the meat is very quickly digested while the bones are dissolved slowly (for small fry, undressed, are full of bones), the digestive process is impeded in the case of each by the other. The result is that digestion causes winds, while the food causes humours to arise. And so they are better when boiled, and their purgative action on the bowels is uneven. The so-called rock-fish,[b] gobies, sculpins, plaice, and the like, yield our bodies a nutriment which is dry (they have compact flesh, are filling and digest quickly, and do not leave behind much refuse), and they are not productive of winds. Every kind of fish is more easily digested when it is prepared for the table in a simple manner; in fact rock-fishes taste better[a] when dressed simply. Like these are the class called soft-fleshed, thrushes, blackbirds,[c] and so on. They are, to be sure, more liquid than rock-fishes, but afford more enjoyment in the process of assimilation. They are more purgative and diuretic than rock-fishes because their flesh is more

[a] See critical note.

[b] Athen. 244 b, 355 b.

[c] For these fish see 305 a.

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[3] After ἡδονῇ Schweighäuser supplied διαφέρει.

[4] ἀπόλαυσιν Musurus: ἀπόλλυσιν A.

ἐκείνων διὰ τὸ καὶ τὰς σάρκας ὑγροτέρας καὶ
πλείους ἔχειν τῶν προειρημένων. χρὴ δὲ ἐὰν μὲν
τὴν κοιλίαν βούληταί τις ὑπάγειν, ἕψοντα[1] διδόναι·
μετρίως δὲ ἐχούσης ὀπτηθέντα γίνεται τρόφιμα.
πρὸς δὲ τὰς οὐρήσεις ἀμφοτέρως σκευασθέντα
χρήσιμα. οἱ δὲ τόποι τῆς θαλάσσης ὅπου ποταμοὶ
καὶ λίμναι συμβάλλουσιν, ἔτι δὲ τενάγη[2] μεγάλα
καὶ κόλποι θαλάττης εἰσίν, ἐνταῦθα μὲν πάντες
οἱ ἰχθύες εἰσὶν ὑγρότεροι καὶ μᾶλλον πίονες
ὑπάρχουσι· καὶ ἐσθίεσθαι μέν εἰσιν ἡδίους, πρὸς
δὲ τὴν πέψιν καὶ τροφὴν γίνονται χείρους. ἐν δὲ
b τοῖς αἰγιαλοῖς τοῖς κειμένοις πρὸς τὰ πελάγη καὶ
λίαν ἀναπεπταμένοις σκληροὶ καὶ λεπτοὶ καὶ
κυματοπλῆγές εἰσιν οἱ πλείους. περὶ δὲ τὰς[3]
ἀγχιβαθεῖς, ἐν αἷς[4] μὴ λίαν ἔγκειται μεγάλα
πνεύματα, πρὸς δὲ τούτοις εἴ που καὶ πόλεις
σύνεγγύς εἰσιν, ἐνταῦθα δ' ἔστι τὰ πλεῖστα γένη
τῶν ἰχθύων ὁμαλῶς ἄριστα καὶ πρὸς ἡδονὴν καὶ
πρὸς εὐπεψίαν καὶ πρὸς τὴν τροφὴν τοῦ σώματος.
δύσπεπτοι δὲ καὶ βαρύτατοι τῶν θαλασσίων εἰσὶν
οἱ μετεκβαίνοντες ἐκ τῆς θαλάσσης εἴς τε ποταμοὺς
c καὶ λίμνας, οἷον κεστρεὺς καὶ συλλήβδην τῶν
ἰχθύων ὅσοι δύνανται βιοτεύειν ἐν ἀμφοτέροις τοῖς
ὕδασι. τῶν δὲ τελείως ἐν τοῖς ποταμοῖς καὶ
λίμναις βιοτευόντων ἀμείνους εἰσὶν οἱ ποτάμιοι·
σῆψις γὰρ ὕδατος τὸ λιμναῖόν ἐστι. καὶ τῶν
ποταμίων δ' αὐτῶν βέλτιστοί εἰσιν οἱ ἐν τοῖς
ὀξυτάτοις τῶν ποταμῶν ὄντες οἵ τε πυροῦντες·
οὗτοι γὰρ οὐ γίνονται, ἐὰν μὴ ποταμὸς ὀξὺς ᾖ καὶ

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[1] ἑψηθέντα (?) Kaibel.
[2] τενάγη Casaubon: πελάγη A.
[3] τοὺς C.
[4] οἷς C.

liquid and abundant than that of the aforesaid. If one desires to purge the bowels, he should boil them before giving; if, however, the bowels are regular, they are nourishing even when baked. For diuretic purposes, they are useful when prepared in both ways.[a] As for the places in the sea where streams and lakes have outlets in it, or again where there are large lagoons and bays of the sea—in these places all fish are more liquid and more rich; and while they are pleasanter to eat, they are poorer in digestive and nourishing qualities. On the other hand, on the shores facing deep seas, or very much exposed, most fish are tough, thin, and wave-battered.[b] In places where the sea is deep inshore, and not oppressed by strong gales, especially if there are any towns near—in such places, I say, most kinds of fish are uniformly the best, whether in respect of flavour, or ease of digestion, or nourishment of the body. But those sea fishes which migrate from the sea into streams and lakes are hardest to digest and heaviest, such as the mullet, and, in a word, all fishes which have the power of living in both kinds of water.[c] Of those which live entirely in rivers or marshes, the river fish are the better; for a marshy place is the putrefaction of water. [d] And of the river fishes, in turn, those are best which are found in the most rapid streams, especially the fiery-spots,[e] for these are not found

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[a] *i.e.*, either by boiling or baking.

[b] So Archestratus, Athen. 300 e.

[c] Salt and fresh.

[d] *i.e.*, the water in a marsh is putrescent.

[e] Said to be brook-trout, of which there are many varieties in different parts of the world.

ψυχρός, διαφέρουσι δὲ τῶν ποταμίων ἰχθύων εὐπεψίᾳ.

“Ταῦτα καὶ παρ’ ἡμῶν ἔχετε, ἄνδρες φίλοι, ὀψωνησάντων κατὰ δύναμιν τὴν ἑαυτῶν ὑγιεινῶς. d κατὰ γὰρ τὸν Ἀντιφάνους Παράσιτον·

ἐγὼ περὶ τὴν ὀψωνίαν μὲν οὐ πάνυ[1]
ἐσπούδακ’ οὐδ’ αὖ συνέτεμον λίαν πόνον[2]
ὥς ἄν τις, ἄλλως ἐξενεχθεὶς ἐν πότῳ,[3]
ἐμοῦ[4] διαβάλοι[5] κραιπάλην Ἑλληνικῶς.

ἀλλὰ μὴν οὐδὲ οὕτως εἰμὶ φίλιχθυς ὡς ὁ παρὰ τῷ αὐτῷ ποιητῇ ἐν Βουταλίωνι, ὅπερ δρᾶμα τῶν Ἀγροίκων ἐστὶν ἑνὸς[6] διασκευή. φησὶ γάρ·

Α. καὶ μὴν ἑστιάσω τήμερον
ὑμᾶς ἐγώ· σὺ δ’ ἀγοράσεις ἡμῖν λαβών,
e Πίστ’, ἀργύριον. Π. ἄλλως γὰρ οὐκ ἐπίσταμαι
χρηστῶς ἀγοράζειν. Α. φράζε δή, Φιλούμενε,[7]
ὄψῳ τίνι χαίρεις; Φ. πᾶσι. Α. καθ’ ἕκαστον λέγε,
ἰχθὺν τίν’ ἡδέως φάγοις ἄν; Φ. εἰς ἀγρὸν
ἦλθεν[8] φέρων ποτ’ ἰχθυοπώλης μαινίδας
καὶ τριγλίδας, καὶ νὴ Δί’ ἤρεσεν σφόδρα
ἡμῖν ἅπασιν. Α. εἶτα καὶ νῦν, εἰπέ μοι,
τούτων φάγοις ἄν; Φ. κἄν τις[9] ἄλλος μικρὸς ᾖ·
τοὺς γὰρ μεγάλους τούτους ἅπαντας νενόμικα
ἀνθρωποφάγους ἰχθῦς. Α. τί φῄς, ὦ φίλτατε;

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[1] πάνυ Casaubon: πάνυ τι A.

[2] πόνον Gulick: πάνυ A.

[3] ἐξενεχθεὶς ἐν πότῳ Gulick (ἐξενεχθεὶς τοῦ πότου Schweighäuser): ἐξενεχθεῖσιν ὅπου A.

[4] ἐμοῦ Gulick: τοῦ A.

[5] διαβάλοι Koppiers: διαλάβοι A.

[6] ἑνὸς after ἐστὶν deleted by Lehrs; but many Ἄγροικοι were known to the Alexandrians.

[7] Meineke: φιλούμενον A.

[8] Musurus: ἦλθες A.

[9] κἄν τις Musurus: κἂν εἴ τις A.

except when a stream is rapid and cold, and they are supreme among river fish in digestibility.

"Here, gentlemen, you have our offering of food, contributed as healthfully as our powers permitted. For, as Antiphanes says in *The Parasite* [a]: 'I have not, to be sure, spent too much effort in purveying your food, nor, on the other hand, have I cut my labours too short, so that a man who has, anyhow, lost his head by drinking, could lay on me the blame for a headache *à la grecque*.' [b] Nor, again, am I so fish-loving as the man in the same poet's *Butalion*, which play is a revision of one of those entitled *The Farmers*. For he says [c]: 'A. To-day, let me tell you, I am going to give you a feast. You, Pistus,[d] take some money and go to the market for us. P. Not me! For anyhow I don't know how to buy profitably. A. Tell me then, Philumenus, what kind of fish do you like? PH. I like 'em all! A. Yes, but explain in detail, what kind of fish would you like to eat. PH. Well, once a fishmonger came into the country with a load of sprats and mullets, and Zeus is my witness, he became very popular with all of us. A. Then do tell me, would you eat some of them now? PH. Yes, and if there be any other small kind. For I hold that all these large fishes are man-eaters.[e] A. How's that, dear friend? Man-eaters!

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[a] Kock ii. 87. The text of this notorious fragment remains uncertain; see critical notes.

[b] The meaning seems to be that the entertainment provided has not been scamped, and therefore the host cannot be charged by a befuddled critic with causing a too moderate headache. Greek drinking-parties were regarded as temperate; *cf.* 431 e.

[c] Kock ii. 38.

[d] Or, Fido.

[e] See 313 b and note *d*.

f ἀνθρωποφάγους, πῶς; Π. οὓς ἂν ἄνθρωπος φάγοι[1]
δῆλον ὅτι· ταῦτα δ᾽ ἐστὶν Ἑλένης βρώματα,
ἅ φησιν οὗτος, μαινίδας καὶ τριγλίδας.

ἐν δὲ τῷ Ἀγροίκῳ Ἑκάτης βρώματα ἔφη τὰς μαινίδας εἶναι καὶ τὰς τριγλίδας. ἐκφαυλίζων δὲ καὶ Ἔφιππος[2] τοὺς μικροὺς τῶν ἰχθύων ἐν Φιλύρᾳ φησί·

παππία,[3] βούλει δραμὼν
359 εἰς τὴν ἀγορὰν κᾆτ᾽ ἀγοράσαι[4] μοι—Β. φράζε τί.
Α. ἰχθῦς φρονοῦντας, ὦ πάτερ· μή μοι βρέφη.
Β. οὐκ οἶσθ᾽ ὁτιὴ[5] τἀργύριόν ἐστ᾽ ἰσάργυρον[6];

"Ἥδιστος δ᾽ ἐστὶ καὶ ὁ παρὰ τῷ αὐτῷ ποιητῇ ἐν τοῖς Ὀβελιαφόροις νεανίσκος κατασμικρύνων ἅπαντα τὰ περὶ τὴν ὀψωνίαν καὶ λέγων ὧδε·

ἀλλ᾽ ἀγόρασον εὐτελῶς·
ἅπαν[7] γὰρ ἱκανόν ἐστι. Β. φράζ᾽, ὦ δέσποτα.[8]
Α. μὴ πολυτελῶς, ἀλλὰ καθαρείως, ὅ τι ἂν ᾖ
b ὁσίας[9] ἕνεκ᾽· ἀρκεῖ τευθίδια, σηπίδια·
κἂν κάραβός τις ᾖ λαβεῖν, εἷς ἀρκέσει
ἢ δύ᾽ ἐπὶ τὴν τράπεζαν· ἐγχελύδια
Θήβηθεν[10] ἐνίοτ᾽ ἔρχεται· τούτων[11] λαβέ.
ἀλεκτρυόνιον, φάττιον, περδίκιον,
τοιαῦτα. δασύπους ἄν τις εἰσέλθῃ,[12] φέρε.
Β. ὡς μικρολόγος εἶ. Α. σὺ δέ γε[13] λίαν πολυτελής·

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[1] πῶς; Π. οὓς ἂν ἄνθρωπος φαγοι Jacobs (*cf.* 313 b): πῶς ὡς ἀνθρωποφάγοι A.
[2] C (*cf.* 359 d): φίλιππος A.
[3] Schweighäuser: παπία A.
[4] κᾆτ᾽ ἀγοράσαι Meineke: καταγοράσαι A.
[5] ὁτιὴ Heringa: ὅτι A.
[6] ἐστ᾽ ἰσάργυρον Heringa: ἐσθ᾽ εἰς ἄγυρον A.
[7] Dindorf: ἅπαντα A.

What do you mean? P. He means, of course, what a man would eat. But these are Helen's food that he speaks of, sprats and mullets.' Now in *The Farmer* he had said that sprats and mullets were Hecate's food.[a] Ephippus also speaks contemptuously of the small kinds of fish in *Philyra*[b]: 'A. Daddy, won't you run to the market and buy me— B. Tell me, what? A. Fish, daddy, with some sense in them; don't bring me infants! B. Yes, but don't you know that money is worth its weight in—money?'

"Most entertaining is the young man, in *The Obeliaphoroi*[c] of the same poet, who speaks depreciatingly of all kinds of food and says[d]: 'A. See that you buy economically; for anything will do. B. Explain, master. A. Not sumptuously, but simply; whatever is required for piety's sake.[e] We'll be satisfied with some little cuttle-fish or squidlets; if you can get a crayfish, one or two will be enough to grace the table. Small eels sometimes come from Thebes; get some of them. A cockerel, a dovelet, a tiny partridge, and such like. If a rabbit comes to market, bring that. B. How stingy you are! A. Yes, but you are too extravagant, and anyhow,

[a] In the second edition of the play "Hecate's food" was changed to "Helen's food" for some reason unknown.

[b] Kock ii. 262; for the title see Athen. 286 e.

[c] For the long loaves baked on a spit and carried in the Dionysiac procession see Athen. 111 b.

[d] Kock ii. 258; Athen. 311 d.

[e] *i.e.*, "just to ease our conscience," said ironically.

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[8] *φράζ', ὦ δέσποτα* Hanov. Exerc. 126: *φράζεο δέποτε* A.

[9] *ὅ τι ἂν ᾖ ὁσίας* Casaubon (*cf.* 311 d): *ὅτιανοησίας* A.

[10] Palmer: *θήβημεν* A. [11] *τούτων* Jacobs: *ἐκ τούτων* AC.

[12] *εἰσέλθῃ* Porson: *ἐπέλθῃ* A.

[13] *δέ γε* Casaubon: *λέγε* A.

πάντως κρέ'[1] ἡμῖν ἔστι. Β. πότερ' ἔπεμψέ τις;
Α. οὔκ, ἀλλ' ἔθυσεν[2] ἡ γυνή· τὸ μοσχίον
τὸ τῆς Κορώνης αὔριον δειπνήσομεν.

c ὁ δὲ παρὰ Μνησιμάχῳ ἐν τῷ ὁμωνύμῳ δράματι Δύσκολος φιλάργυρος ὢν σφόδρα πρὸς τὸν ἀσωτευόμενον νεανίσκον φησίν·

ἀλλ' ἀντιβολῶ σ', ἐπίταττέ μοι μὴ πόλλ' ἄγαν,
μηδ' ἄγρια λίαν μηδ' ἐπηργυρωμένα,
μέτρια δέ, τῷ[3] θείῳ σεαυτοῦ. Β. πῶς ἔτι
μετριώτερ', ὦ δαιμόνι'; Α. ὅπως; σύντεμνε καὶ
ἐπεξαπάτα με· τοὺς μὲν ἰχθῦς μοι κάλει
d ἰχθύδι'· ὄψον δ' ἂν λέγῃς ἕτερον, κάλει
ὀψάριον. ἥδιον γὰρ ἀπολοῦμαι πολύ.

“Ἐπεὶ δὲ κατὰ θεὸν ἐν τοῖς προκειμένοις, φίλτατε Οὐλπιανέ, ἢ ὑμεῖς, γραμματικῶν παῖδες, . . .[4] εἴπατέ μοι τίνι ἐννοίᾳ ὁ Ἔφιππος ἐν τοῖς προειρημένοις ἔφη·

τὸ μοσχίον
τὸ τῆς Κορώνης αὔριον δειπνήσομεν.

ἐγὼ γὰρ οἴομαι ἱστορίαν τινὰ εἶναι καὶ ποθῶ μαθεῖν.” καὶ ὁ Πλούταρχος ἔφη Ῥοδιακὴν εἶναι λεγομένην ἱστορίαν, ἣν ἐπὶ τοῦ παρόντος e ἀποστοματίζειν οὐ δύνασθαι τῷ πάνυ πρὸ πολλοῦ ἐντετυχηκέναι τῷ ταῦτα περιέχοντι βιβλίῳ. “οἶδα δὲ Φοίνικα τὸν Κολοφώνιον ἰαμβοποιὸν μνημονεύοντά τινων ἀνδρῶν ὡς ἀγειρόντων τῇ κορώνῃ, καὶ λέγοντα ταῦτα·

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[1] κρέ' Casaubon: κρες A. [2] ἔθυσεν Grotius: εὔθυσεν A.
[3] μέτρια δέ, τῷ A: μέτρια δέ γ' ὡς Kock.
[4] Verb and subject of the protasis have fallen out.

we have plenty of meat.[a] B. Has anybody sent some to us? A. No, but the lady has just offered sacrifice; we'll dine to-morrow on Coronê's calf.[b]' Again, the Peevish Man, who was a terrible miser in the play of that name by Mnesimachus, says to the young man who leads a spendthrift life[c]: 'Nay, I entreat you, don't exact too many things from me, your own uncle—things which are too cruel, too overlaid with money. Make your demands moderate. B. But good Heavens, man, how could they be more moderate? A. How? Fool me by using diminutive terms. Call fishes little fishes; if you speak of any other dainty, call it a little dainty. Then I shall die more happily, by far.'

"Inasmuch as we happened to quote it[d] in the citations above, tell me, dear Ulpian, or you too, sons of the scholastics, what Ephippus had in mind in the afore-mentioned verses when he said: 'We'll dine to-morrow on Coronê's calf.' I, for my part, think there must be some story connected with it, and I am eager to hear it." Whereupon Plutarch said: "It is a story told in Rhodes, which I cannot at this moment repeat by heart, because it is a very long time since I have seen the book which contains it. I know however, that Phoenix of Colophon, the iambic poet, mentions certain men who took up a collection for the 'Crow,' and that he says this[e]: 'Kind friends, give

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[a] *i.e.*, of larger animals, such as beef and mutton.

[b] Coronê (Crow) was the nickname of the courtesan Theocleia, Athen. 583 e.

[c] Kock ii. 436.

[d] See critical note.

[e] Frag. 2 Diehl; the metre is choliambic. On these songs, of which the best known is the "Swallow" next quoted, see Fauriel, *Chants de la Grèce moderne*, i. p. cix; Mannhardt, *Antike Wald- und Feldkulte*, ii. 244; A. Dieterich, *Kleine Schriften*, 324.

ἐσθλοί, κορώνῃ χεῖρα πρόσδοτε κριθέων
τῇ παιδὶ τἀπόλλωνος ἢ λέκος πυρῶν
ἢ ἄρτον ἢ ἥμαιθον ἢ ὅ τι τις χρῄζει.
δότ᾽, ὦγαθοί, τι[1] τῶν ἕκαστος[2] ἐν χερσὶν
ἔχει κορώνῃ· χἄλα λήψεται χόνδρον·
φιλεῖ γὰρ αὕτη πάγχυ ταῦτα δαίνυσθαι·
f ὁ νῦν ἅλας δοὺς αὖθι κηρίον δώσει.
ὦ παῖ, θύρην ἄγκλινε· Πλοῦτος ἤκουσε,
καὶ τῇ κορώνῃ παρθένος φέρει σῦκα.
θεοί, γένοιτο πάντ᾽ ἄμεμπτος ἡ κούρη
κἀφνειὸν ἄνδρα κὠνομαστὸν ἐξεύροι·
καὶ τῷ γέροντι πατρὶ κοῦρον εἰς χεῖρας
καὶ μητρὶ κούρην εἰς τὰ γοῦνα κατθείη,
360 θάλος τρέφειν γυναῖκα τοῖς κασιγνήτοις.
ἐγὼ δ᾽ ὅκου[3] πόδες φέρουσιν,[4] εὐφθόγγοις[5]
ἀμείβομαι Μούσῃσι πρὸς θύρῃσ᾽[6] ᾄδων
καὶ δόντι καὶ μὴ δόντι πλέονα τῶν αἰτέω.[7]

καὶ ἐπὶ τέλει δὲ τοῦ ἰάμβου φησίν·

ἀλλ᾽, ὦγαθοί, ἐπορέξαθ᾽ ὧν μυχὸς πλουτεῖ·
δός, ὦ ἄναξ,[8] δὸς καὶ σὺ πότνα[9] μοι νύμφη·
νόμος κορώνῃ χεῖρα δοῦν᾽ ἐπαιτούσῃ.
τοιαῦτ᾽ ἀείδω[10]· δός τι καὶ καταχρήσει.

b κορωνισταὶ δὲ ἐκαλοῦντο οἱ τῇ κορώνῃ ἀγείροντες, ὥς φησι Πάμφιλος ὁ Ἀλεξανδρεὺς ἐν τοῖς περὶ ὀνομάτων· καὶ τὰ ᾀδόμενα δὲ ὑπ᾽ αὐτῶν κορωνίσματα καλεῖται, ὡς ἱστορεῖ Ἁγνοκλῆς ὁ Ῥόδιος

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[1] τι added by Casaubon.
[2] Schweighäuser: ἕκαστος τις AC.
[3] ὅκοι Dindorf. [4] φέρωσιν Bergk.
[5] εὐφθόγγοις Crusius: ὀφθαλμοὺς AC.

a handful of barley to the Crow, Apollo's daughter; or a plate of wheat, a loaf of bread maybe, or a farthing-bit,[a] or whatever you please. Give to the Crow, good sirs, something of what each of you has on hand. She will accept a lump of rock-salt; yes, she likes very much to feast on that. Who gives salt now will give honeycomb another day. Boy, push back the door! Abundance has heard us, and a maid brings figs for the Crow. Ye gods, may the girl prove to be blameless in every way, and may she find a husband rich and famous; I hope she may lay a son in the arms of her old father, and a girl baby on the lap of her mother—her own offspring to be nurtured as a wife for one of her kinsmen. As for me, wherever my feet carry me, I go in turn and sing at the door with tuneful muse, whether one gives or does not give more than I ask.' And at the end of the iambics he says: 'Nay, good sirs, hand out some of the wealth which your pantry hoards. Give, master, and you too, lady bride, give! It is the custom to give a handful to the Crow when she begs. That is the refrain I sing. Give something, and it will be enough.' Those who took up collections for the Crow were called Coronists, as Pamphilus of Alexandria says in his work *On Names*; and the songs sung by them are called Coronismata,[b] as Hagnocles of Rhodes

[a] *ἡμαιθον*, defined by Hesychius as "half-obol" (in Cyzicus), occurs also in Herodas iii. 45.

[b] "Crowings," as it were.

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[6] *Μούσῃσι* and *θύρῃσ'* Kaibel: *μούσαισι, θύραις* AC.

[7] *τῶν αἰτέω* Dindorf and Meineke: *τωνγεων* A.

[8] *ὦ ἄναξ* Crusius: *ὦναξ* A.

[9] *πότνα* Ilgen: *πολλά* A.

[10] *ἀείδω* Meineke: *εἰδὼς* A.

ἐν Κορωνισταῖς. καὶ χελιδονίζειν δὲ καλεῖται
παρὰ Ῥοδίοις ἀγερμός τις ἄλλος, περὶ οὗ φησι
Θέογνις ἐν β′ περὶ τῶν ἐν Ῥόδῳ θυσιῶν γράφων
οὕτως· ‘εἶδος δέ τι τοῦ ἀγείρειν χελιδονίζειν
c Ῥόδιοι καλοῦσιν, ὃ γίνεται τῷ Βοηδρομιῶνι μηνί.
χελιδονίζειν δὲ λέγεται διὰ τὸ εἰωθὸς ἐπιφωνεῖσθαι·

ἦλθ᾽, ἦλθε χελιδὼν
καλὰς ὧρας[1] ἄγουσα,
καὶ καλοὺς ἐνιαυτούς,
ἐπὶ γαστέρα λευκά,
κἠπὶ[2] νῶτα μέλαινα.
παλάθαν σὺ προκύκλει[3]
ἐκ πίονος οἴκου
οἴνου τε δέπαστρον
τυρῶν[4] τε κάνυστρον.
καὶ πύρωνα[5] χελιδὼν
καὶ λεκιθίταν
οὐκ ἀπωθεῖται. πότερ᾽ ἀπίωμες ἢ λαβώμεθα;
εἰ μέν τι δώσεις· εἰ δὲ μή, οὐκ ἐάσομες,[6]
ἢ τὰν θύραν φέρωμες ἢ τὸ ὑπέρθυρον
ἢ τὰν γυναῖκα τὰν ἔσω καθημέναν·
d μικρὰ μέν[7] ἐστι, ῥᾳδίως νιν οἴσομες.
ἂν δὴ φέρῃς τι,
μέγα δή τι φέροις.
ἄνοιγ᾽ ἄνοιγε τὰν θύραν χελιδόνι·
οὐ γὰρ γέροντές ἐσμεν, ἀλλὰ παιδία.

τὸν δὲ ἀγερμὸν τοῦτον κατέδειξε πρῶτος Κλεό-

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[1] ὧρας (Doric accus.) Hermann: ὥρας AC.
[2] κἠπὶ Hermann: κἀπὶ A.

records in the article[a] *Coronists*. Another ceremony of collecting is called among the Rhodians 'Playing the Swallow;' of this Theognis speaks in the second book of his *Rhodian Festivals*. He writes[b]: 'There is a sort of collecting the Rhodians call Playing the Swallow, which occurs in the month Boëdromion. The term "swallowing" is used because of the custom of singing in refrain[c]: "The Swallow has come, has come! She brings fair weather, and fair seasons. Her breast is white, her back is black. You there! Trundle out some pressed fruit from your rich store, a cup of wine, a tray of cheeses. A wheat-cake, too, and pulse-bread,[d] the swallow does not spurn. Are we to go away (satisfied), or shall we grab something for ourselves? If you give us something—[e] Otherwise, we won't let you be. We'll carry off your front door, or the lintel over it, or the goodwife sitting within. She's a little thing, we can easily lift her. So if you give us anything, make it something big! Open, open the door to the Swallow. Indeed we are not old men, but little boys." This mode of collection was instituted first by Cleobulus

[a] Or, "under the word." Since no Hagnocles is known, we should probably read Aristocles (so Bapp), author of lexicographical works.

[b] *F.H.G.* iv. 514.

[c] *Anthologia Lyrica*, vi. p. 201 Diehl; *cf.* the Eng. carol, "We've been awhile a-wandering."

[d] *Cf.* *ἐτνίτας ἄρτος*, Athen. 111 b.

[e] In the aposiopesis we are to understand, "well and good; we'll go away without harming you."

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[3] *σὺ προκύκλει* Hermann: *οὐ προκυκλεῖς* AC.

[4] *τυρῶν* Musurus: *τυρῶ* A: *τυροῦ* C.

[5] *πύρωνα* Wilamowitz: *πυρῶνα* A: *πύρνα* Bergk (*cf.* 114 d).

[6] *ἐάσομες* Crusius: *ἐάσομεν* AC.

[7] *μέν* Meineke: *μιν* AC.

βουλος ὁ Λίνδιος ἐν Λίνδῳ χρείας γενομένης συλλογῆς
χρημάτων.’

“ Ἐπεὶ δὲ Ῥοδιακῶν ἱστοριῶν ἐμνήσθημεν, ἰχθυολογήσων
καὶ αὐτὸς ὑμῖν ἔρχομαι ἀπὸ τῆς καλῆς
Ῥόδου, ἣν εὔιχθυν εἶναί φησιν ὁ ἥδιστος Λυγκεύς.
e Ἐργίας[1] οὖν ὁ Ῥόδιος ἐν τοῖς περὶ τῆς πατρίδος
προειπών τινα περὶ τῶν κατοικησάντων τὴν νῆσον
Φοινίκων φησὶν ὡς οἱ περὶ Φάλανθον ἐν τῇ
Ἰαλυσῷ πόλιν ἔχοντες ἰσχυροτάτην τὴν Ἀχαίαν
καλουμένην καὶ ὕδατος[2] ἐγκρατεῖς ὄντες χρόνον
πολὺν ἀντεῖχον Ἰφίκλῳ πολιορκοῦντι. ἦν γὰρ
αὐτοῖς καὶ θέσφατον ἐν χρησμῷ τινι λελεγμένον
ἕξειν τὴν χώραν, ἕως κόρακες λευκοὶ γένωνται
καὶ ἐν τοῖς κρατῆρσιν ἰχθύες φανῶσιν. ἐλπίζοντες
οὖν τοῦτ’ οὐδέποτε ἔσεσθαι καὶ τὰ πρὸς τὸν πόλεμον
ῥᾳθυμοτέρως εἶχον. ὁ δ’ Ἴφικλος πυθόμενος
f παρά τινος τὰ τῶν Φοινίκων λόγια καὶ ἐνεδρεύσας
τοῦ Φαλάνθου πιστόν τινα πορευόμενον ἐφ’ ὕδωρ,
ᾧ ὄνομα ἦν Λάρκας, καὶ πίστεις πρὸς αὐτὸν ποιησάμενος,
θηρεύσας ἰχθύδια ἐκ τῆς κρήνης καὶ ἐμβαλὼν
εἰς ὑδρεῖον ἔδωκε τῷ Λάρκᾳ καὶ ἐκέλευσε
φέροντα τὸ ὕδωρ τοῦτο ἐγχέαι[3] εἰς τὸν κρατῆρα
ὅθεν τῷ Φαλάνθῳ ᾠνοχοεῖτο. καὶ ὁ μὲν ἐποίησε
361 ταῦτα· ὁ δὲ Ἴφικλος κόρακας θηρεύσας καὶ ἀλείψας
γύψῳ ἀφῆκεν. Φάλανθος δ’ ἰδὼν τοὺς κόρακας
ἐπορεύετο καὶ ἐπὶ τὸν κρατῆρα· ὡς δὲ καὶ
τοὺς ἰχθῦς εἶδεν, ὑπέλαβε τὴν χώραν οὐκ ἔτι

[1] ἐργίας C (*cf. I.G.* xii. 1. 46): ἐργείας A.
[2] ὕδατος Kaibel: δαιτὸς AC.
[3] ἐγχέαι Wilamowitz: ἐκχέαι AC.

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[a] *F.H.G.* iv. 405.

of Lindus, when the need of collecting money once arose in Lindus.'

"Since we have mentioned Rhodian stories, I am now going to do some fish-collecting for you from fair Rhodes on my own account, because the entertaining Lynceus says that Rhodes is well supplied with fish. Now Ergias of Rhodes, in *History of My Native Land*, after prefacing some remarks on the Phoenicians who settled the island, says[a] that Phalanthus and his followers occupied a very strongly fortified city in Ialysus[b] called Achaea; and having control of the water-supply, they were able to hold out a long time against the siege laid by Iphiclus. In fact, they also had a prophecy divinely given in an oracle, which said that they would hold the country until crows became white and fishes appeared in their mixing-bowls. Since, then, they were confident that this would never happen, they became more lax in carrying on the war. Iphiclus learned from some source about the oracles given to the Phoenicians; so he intercepted by means of an ambush a trusted follower of Phalanthus, named Larcas, as he was going to get water, and having exchanged pledges with him, he caught some small fish in the spring, and placing them in a water-jar he gave it to Larcas, and told him to take this water and pour it into the mixing-bowl from which Phalanthus was accustomed to have his wine dispensed. This Larcas did. Then Iphiclus caught some crows, and having smeared them with gypsum, he let them go. Phalanthus saw the crows and then went up to the mixing-bowl; and when he saw the fish as well, he reasoned that the country was theirs no longer and

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[b] More correctly, "in the territory of Ialysus," Diodorus v. 57.

αὐτῶν εἶναι καὶ ἐπεκηρυκεύσατο πρὸς τὸν Ἴφικλον,
ὑπόσπονδος ὑπεξελθεῖν ἀξιῶν μετὰ τῶν σὺν αὐτῷ.
συγκαταθεμένου δὲ τοῦ Ἰφίκλου ἐπιτεχνᾶται ὁ
Φάλανθος τοιόνδε τι· καταβαλὼν ἱερεῖα καὶ τὰς
κοιλίας ἐκκαθάρας ἐν ταύταις ἐπειρᾶτο ἐξάγειν
χρυσίον καὶ ἀργύριον· αἰσθόμενος δὲ ὁ Ἴφικλος
διεκώλυε. προφέροντός τε τοῦ Φαλάνθου τὸν
b ὅρκον ὃν ὤμοσεν, ἐάσειν ἐξάγεσθαι ὅ τι κα τᾷ
γαστρὶ[1] αἴρωνται, ἀντισοφίζεται πλοῖα αὐτοῖς
διδοὺς ἵνα ἀποκομισθῶσιν, παραλύσας τὰ πηδάλια
καὶ τὰς κώπας καὶ τὰ ἱστία, ὀμόσαι φήσας πλοῖα
παρέξειν, ἄλλο δὲ οὐδέν. ἐν ἀπορίᾳ δὲ οἱ Φοίνικες
ἐχόμενοι πολλὰ μὲν τῶν χρημάτων κατώρυσσον
ἐπισημαινόμενοι τοὺς τόπους, ἵν' ὕστερόν ποτε
ἀνέλωνται ἀφικόμενοι, πολλὰ δὲ τῷ Ἰφίκλῳ κατέλειπον.
ἀπαλλαγέντων οὖν τούτῳ τῷ τρόπῳ ἐκ
c τῆς χώρας τῶν Φοινίκων κατέσχον τὰ πράγματα
οἱ Ἕλληνες. τὰ δ' αὐτὰ ἱστορήσας καὶ Πολύζηλος
ἐν τοῖς Ῥοδιακοῖς τὰ περὶ τῶν ἰχθύων,
φησί, καὶ τῶν κοράκων μόνοι ᾔδεσαν ὁ Φακᾶς
καὶ ἡ θυγάτηρ αὐτοῦ Δορκία. αὕτη δ' ἐρασθεῖσα
τοῦ Ἰφίκλου καὶ συνθεμένη περὶ γάμου διὰ τῆς
τροφοῦ ἔπεισε τὸν φέροντα τὸ ὕδωρ ἰχθῦς ἀγαγεῖν
καὶ ἐμβαλεῖν εἰς τὸν κρατῆρα, καὶ αὐτὴ δὲ τοὺς
κόρακας λευκάνασα ἀφῆκεν.

“Κρεώφυλος δ' ἐν τοῖς Ἐφεσίων Ὥροις[2] οἱ τὴν
d Ἔφεσον, φησί, κτίζοντες καὶ πολλὰ ταλαιπωρηθέντες
ἀπορίᾳ τόπου τὸ τελευταῖον πέμψαντες εἰς

[1] κα τᾷ γαστρὶ Kaibel: κατὰ γαστρὶ A (γαστρὸς C).
[2] Ὥροις Schweighäuser: ὅροις A.

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[a] The Doric dialect in the formula (see critical note) shows that the Rhodians had devised the stipulation themselves.

made overtures through heralds to Iphiclus, proposing that he should be allowed to retire with all that were with him, under the protection of a truce. Iphiclus agreed to this, but Phalanthus devised a trick, as follows: he slaughtered and disembowelled some sacrificial victims, and tried to carry out his gold and silver money in their bellies. But Iphiclus was apprised of the trick and succeeded in preventing it. And when Phalanthus reproached him with the oath which he had sworn, that he would allow to be carried out 'whatsoever they carried in their belly,'[a] he answered the quibble by giving them boats for their departure, but took away the rudders, the oars, and the sails, saying that he had sworn to supply boats, but nothing else. In despair the Phoenicians buried a large quantity of their money, marking the hiding-places in order that they might recover it if they ever came back later; but a large part they abandoned to Iphiclus. In this manner, then, the Phoenicians departed from the country, and the Greeks got control of affairs. The same facts are recorded also by Polyzelus in his *History of Rhodes*. He says[b] that the trick of the fishes and the crows was known only to Phacas and his daughter Dorcia. She had fallen in love with Iphiclus, and having through her nurse become engaged to marry him, she persuaded the man who carried the water to take the fish and put them into the mixing-bowl, while she herself whitewashed the crows and let them go.

"Creophylus, in *Chronicles of the Ephesians*, says[c] that the founders of Ephesus, after suffering many hardships because of the difficulties of the region,

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[b] *F.H.G.* iv. 481.

[c] *Ibid.* 371.

θεοῦ ἡρώτων ὅπου τὸ πόλισμα θῶνται. ὁ δ' αὐτοῖς ἔχρησεν ἐνταῦθα οἰκίζειν πόλιν ᾗ ἂν[1] ἰχθὺς δείξῃ καὶ ὗς ἄγριος ὑφηγήσηται. λέγεται οὖν ὅπου νῦν ἡ κρήνη ἐστὶν Ὑπέλαιος καλουμένη καὶ ὁ ἱερὸς λιμὴν ἁλιέας ἀριστοποιεῖσθαι, καὶ τῶν ἰχθύων τινὰ ἀποθορόντα σὺν ἀνθρακιᾷ εἰσπεσεῖν εἰς φορυτόν, καὶ ἁφθῆναι ὑπ' αὐτοῦ λόχμην, ἐν ᾗ ἔτυχε σῦς ἄγριος ὤν· ὃς ὑπὸ τοῦ πυρὸς θορυβηθεὶς ἐπέδραμε τοῦ ὄρους ἐπὶ πολύ, ὃ δὴ καλεῖται e Τρηχεῖα, καὶ πίπτει ἀκοντισθεὶς ὅπου νῦν ἐστιν ὁ τῆς Ἀθηνᾶς ναός. καὶ διαβάντες οἱ Ἐφέσιοι ἐκ τῆς νήσου, ἔτεα εἴκοσιν[2] οἰκήσαντες, τὸ δεύτερον[3] κτίζουσι Τρηχεῖαν καὶ τὰ ἐπὶ Κορησσόν, καὶ ἱερὸν Ἀρτέμιδος ἐπὶ τῇ ἀγορῇ ἱδρύσαντο Ἀπόλλωνός τε τοῦ Πυθίου ἐπὶ τῷ λιμένι."

Τοιούτων οὖν ἔτι πολλῶν λεγομένων τότε ἐξάκουστος ἐγένετο κατὰ πᾶσαν τὴν πόλιν αὐλῶν τε βόμβος καὶ κυμβάλων ἦχος ἔτι τε τυμπάνων κτύπος μετὰ ᾠδῆς ἅμα γινόμενος. ἔτυχεν δὲ f οὖσα ἑορτὴ τὰ Παρίλια[4] μὲν πάλαι καλουμένη, νῦν δὲ Ῥωμαῖα, τῇ τῆς πόλεως Τύχῃ ναοῦ καθιδρυμένου ὑπὸ τοῦ πάντα ἀρίστου καὶ μουσικωτάτου βασιλέως Ἀδριανοῦ· ἐκείνην τὴν ἡμέραν κατ' ἐνιαυτὸν ἐπίσημον ἄγουσι πάντες οἱ τὴν Ῥώμην κατοικοῦντες καὶ οἱ ἐνεπιδημοῦντες τῇ πόλει. ὁ οὖν Οὐλπιανὸς "ἄνδρες," ἔφη, "τί τοῦτο;

362 εἰλάπιν' ἠὲ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν."

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[1] ᾗ ἂν C: ἥντινα A.
[2] ἔτεα εἴκοσιν Wilamowitz: ἐτεά τ' A.
[3] εἴκοσι after δεύτερον deleted by Wilamowitz.
[4] Παρίλια Palmer: παράλια AC.

finally sent to the oracle of the god and asked where they should place their city. And he declared to them that they should build a city ' wheresoe'r a fish shall show them and a wild boar shall lead the way.' It is said, accordingly, that some fishermen were eating their noonday meal in the place where are the spring to-day called Oily and the sacred lake. One of the fish popped out with a live coal and fell into some straw, and a thicket in which a wild boar happened to be was set on fire by the fish. The boar, frightened by the fire, ran up a great distance on the mountain which is called Trecheia (Rough), and when brought down by a javelin, fell where to-day stands the temple of Athena. So the Ephesians crossed over from the island after living there twenty years, and for the second time settled Trecheia and the regions on the slopes of Coressus ; they also built a temple of Artemis overlooking the market-place, and a temple of the Pythian Apollo at the harbour."

While much talk of this nature was still going on, right then was heard all through the town the ringing notes of flutes, the crash of cymbals and the beating of drums, accompanied by voices in song. It so happened that it was the festival of the Parilia, as it used to be called, though it is now called the Roman Festival, instituted in honour of the Fortune of Rome, when her temple was erected by that best and most enlightened of emperors, Hadrian. That day is celebrated annually as especially glorious by all the residents of Rome and by all who happen to be staying in the city. Therefore Ulpian said : " What is that, gentlemen ? ' Is it a solemn banquet, or a wedding ? For surely this cannot be a dinner to which all men

καί τινος εἰπόντος ὅτι βαλλίζουσιν οἱ κατὰ τὴν πόλιν ἅπαντες τῇ θεῷ, "ὦ λῷστε," ὁ Οὐλπιανὸς γελάσας ἔφη, "καὶ τίς Ἑλλήνων τοῦτο βαλλισμὸν ἐκάλεσεν, δέον εἰρηκέναι κωμάζουσιν ἢ χορεύουσιν ἤ τι ἄλλο τῶν εἰρημένων; σὺ δὲ ἡμῖν ἐκ τῆς Συβούρας[1] ὄνομα πριάμενος

ἀπώλεσας τὸν οἶνον ἐπιχέας ὕδωρ."

καὶ ὁ Μυρτίλος ἔφη· "ἀλλὰ μὴν καὶ Ἑλληνικώ-
b τερον ἀποδείξω σοι τὸ ὄνομα, ὦ φίλε Ἐπιτίμαιε.[2] πάντας γὰρ ἐπιστομίζειν πειρώμενος οὐδενὸς μὲν ἀμαθίαν κατέγνως, 'σαυτὸν δ' ἀποφαίνεις κενότερον λεβηρίδος.' Ἐπίχαρμος, ὦ θαυμασιώτατε, ἐν τοῖς Θεαροῖς μέμνηται τοῦ βαλλισμοῦ, καὶ οὐ μακράν ἐστι τῆς Σικελίας ἡ Ἰταλία. ἐν οὖν τῷ δράματι οἱ θεωροὶ καθορῶντες τὰ ἐν Πυθοῖ ἀναθήματα καὶ περὶ ἑκάστου λέγοντές φασι καὶ τάδε·

λέβητες χάλκιοι,[3]
κρατῆρες, ὀδελοί. τοῖς γα μὰν ὑπωδέλοις
παιδάρια βαλλίζοντ', ἀγαστὸν χρῆμ', ἐνῆς.[4]

c καὶ Σώφρων δ' ἐν τῇ ἐπιγραφομένῃ Νυμφοπόνῳ

[1] τῆς Συβούρας Casaubon: γῆς σιβουρας A.
[2] Ἐπιτίμαιε Schweighäuser: ἐπεὶ τιμαῖς A.
[3] Kaibel: χάλκεοι A: χάλκειοι 408 d.
[4] παιδάρια βαλλίζοντ', ἀγαστὸν χρῆμ', ἐνῆς Morel: και λωτε βαλλιζόντες σιοσσον χρῆμα εἴη A. Kaibel proposed for this desperate line: χλιδῶντι βαλλίζοντες, ὅσσον χρῆμ' ἐνί; ὑπωδέλοις usually means "mortgages."

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[a] *Od.* i. 226, *cf.* below, 362 d. Athena speaks to Telemachus.

[b] From this Sicilian and Italian βαλλίζειν, "dance," have come *ball* (dance), *ballet*, and *ballade*.

[c] Fortuna.

[d] "To hold revel."

bring their share.' "[a] And when someone explained that everyone in town was dancing[b] in honour of the goddess,[c] Ulpian said with a laugh: "Now what Greek ever called dancing by the name of *ballismus*, when the proper verb is *comazo*[d] or *choreuo*[e] or some other common expression[f]? But you have purloined a word from the slums,[g] and have utterly spoiled the wine by pouring water on it."[h] Then Myrtilus said: "Nevertheless, I will prove to you, Master Critic,[i] that the word is more in accord with Greek usage. For though you try to muzzle us all, you have not convicted any of us of ignorance, whereas you proclaim yourself more empty than a serpent's slough.[j] You surprise me indeed; for Epicharmus in *The Pilgrims* mentions 'ballismus' as the word for dancing, and Italy is not far from Sicily. Well, in this play the pilgrims inspect the votive offerings at Delphi, and in their enumeration of them all in turn, they say[k]: 'Cauldrons of bronze, mixing-bowls, spits. Look! On the supports are children dancing—a marvellous work!' And Sophron also, in the mime entitled

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[e] The Modern Greek word.

[f] He omits the commonest, ὀρχεῖσθαι.

[g] Literally "have brought . . . from Subura," the Roman quarter between the Esquiline, Viminal, and Quirinal, where provisions were sold, and which was notorious for prostitutes.

[h] A line from *The Cyclops* of Aristias, *T.G.F.*[2] 727; it may also be rendered: "You have drowned the wine in the water you poured on it."

[i] See 272 b.

[j] A proverb in iambic vs.; Diogenian. iii. 73. See Demiańzcuk, 86.

[k] Kaibel 105, Athen. 408 d. θεωροί were ambassadors sent by one state to attend a religious festival in another. Epicharmus was a Sicilian, and the inference is drawn that βαλλισμός was used by the Greeks of Italy as well as of Sicily. I have adopted with some hesitation the emendation of Morel. See critical note.

φησίν· ‘κἤπειτα λαβὼν προῆχε, τοὶ δ’ ἐβάλλιζον.’ καὶ πάλιν· ‘βαλλίζοντες τὸν θάλαμον σκάτους ἐνέπλησαν.’ ἀλλὰ μὴν καὶ Ἄλεξις ἐν Κουρίδι φησί·

καὶ γὰρ ἐπὶ κῶμον[1] . . . ἀνθρώπων ὁρῶ
πλῆθος προσιὸν ὡς[2] τῶν καλῶν τε κἀγαθῶν
ἐνθάδε συνόντων. μὴ γένοιτό μοι μόνῳ
νύκτωρ ἀπαντῆσαι καλῶς πεπραγόσιν
ὑμῖν περὶ τὸν βαλλισμόν· οὐ γὰρ ἄν ποτε
d θοἰμάτιον ἀπενέγκαιμι μὴ φύσας πτερά.

οἶδα δὲ καὶ ἀλλαχόθι τοὔνομα καὶ ἀναπεμπασάμενος ἐξοίσω. σὺ δὲ ἡμῖν δίκαιος εἶ λέγειν, ὁ καὶ τῶν Ὁμηρικῶν μεμνημένος τούτων·

τίς δαίς, τίς δὲ ὅμιλος ὅδ’ ἔπλετο; τίπτε δέ σε χρεών;
εἰλάπιν’ ἠὲ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ’[3] ἐστίν,

τίνι διαφέρει ἀλλήλων. ἐπεὶ δὲ σιγᾷς, ἐγὼ ἐρῶ. κατὰ γὰρ τὸν Συρακόσιον ποιητήν·

τὰ πρὸ τοῦ δύ’ ἄνδρες ἔλεγον, εἷς ἐγὼν ἀποχρέω.

e τὰς θυσίας καὶ τὰς λαμπροτέρας παρασκευὰς ἐκάλουν οἱ παλαιοὶ εἰλαπίνας καὶ τοὺς τούτων μετέχοντας εἰλαπιναστάς. ἔρανοι δέ εἰσιν αἱ ἀπὸ τῶν συμβαλλομένων συναγωγαί,[4] ἀπὸ τοῦ συνερᾶν καὶ συμφέρειν ἕκαστον. καλεῖται δ’ ὁ αὐτὸς καὶ ἔρανος καὶ θίασος καὶ οἱ συνιόντες ἐρανισταὶ καὶ

[1] Casaubon: κώμων A.
[2] προσιόντων, ὡς Meineke.
[3] γ’ Homer: τ’ A.
[4] συναγωγαί Eustath. 1119. 12: εἰσαγωγαί AC (Eustath. 1702. 6).

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[a] Kaibel 156.

Busied with the Bride, says[a]: 'Thereupon he took it and stood forth,[b] and the others danced.' And again: 'Dancing, they filled the room with ordure!' What is more, Alexis also says in *The Hairdresser*[c]: 'Look, I can see a crowd of fellows coming to revel, evidently with the idea that here are assembled the élite. I hope it may not be my lot to meet you alone in the dark after you have had a high time at the ball, for in that case I should never carry home my cloak, unless I grew wings.' I know of the word in other places, too, and after thinking them over I will produce them. But you who have just cited these lines from Homer[d]: 'What feast, what throng is this? What hast thou to do with it? Is it a solemn banquet, or a wedding? For surely this cannot be a dinner to which all men bring their share'—you are the right man to tell us how these terms differ. But since you keep silence, *I* will explain. For, just as the Syracusan poet[e] says: 'That which it took two men to say before me, I can answer sufficiently alone.' All sacrifices and the more elaborate feasts were called *eilapinae*[f] by the ancients, and those who participated in them, *eilapinastae*. But *eranoi* are dinners got together from food contributed by the diners, the word being derived from *erân* (love), because all mutually love and contribute. The same kind of dinner may be called either *eranus* or *thiasus*, and the members who come together *eranistae* or

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[b] Or "went on ahead," "led off." The object of λαβών is not known; probably it was some badge or staff, like the handkerchief used by leaders of the dance in Greece to-day.

[c] Kock ii. 333.

[d] *Od*. i. 225, *cf*. above, 362 a.

[e] Epicharmus, Kaibel 138, Athen. 308 c.

[f] The word, if it represents an older ἐ-Ϝελαπ-ίνη, Aeolic ἐλλαπίνα, may be connected with *volup-tas*.

θιασῶται.[1] καλεῖται δὲ καὶ ὁ τῷ Διονύσῳ παρεπόμενος ὄχλος θίασος, ὡς Εὐριπίδης φησίν·

ὁρῶ δὲ θιάσους τρεῖς γυναικείων χορῶν.

τοὺς μὲν οὖν θιάσους ἀπὸ τοῦ θεοῦ προσηγόρευον·
f καὶ γὰρ αὐτοὺς τοὺς θεοὺς οἱ Λάκωνες σιούς φασι.
τὰς δ' εἰλαπίνας ἀπὸ τῆς ἐν αὐταῖς παρασκευῆς
γινομένης καὶ δαπάνης. λαφύττειν γὰρ καὶ λαπάζειν
τὸ ἐκκενοῦν καὶ ἀναλίσκειν, ὅθεν καὶ ἐπὶ τοῦ
πορθεῖν τὸ ἀλαπάζειν οἱ ποιηταὶ τάττουσι, καὶ τὰ
διαρπαζόμενα κατὰ τὴν λάφυξιν λάφυρα. τὰς δὲ
363 τοιαύτας εὐωχίας Αἰσχύλος καὶ Εὐριπίδης εἰλαπίνας
ἀπὸ τοῦ λελαπάχθαι. λάπτειν δὲ τὸ τὴν
τροφὴν ἐκπέττειν καὶ κενούμενον λαγαρὸν γίγνεσθαι·
ὅθεν ἀπὸ μὲν τοῦ λαγαροῦ ἡ λαγών, ὥσπερ
καὶ λάγανον, ἀπὸ δὲ τοῦ λαπάττειν λαπάρα.
λαφύττειν δέ ἐστι τὸ δαψιλῶς καὶ ἐπὶ πολὺ λαπάττειν
καὶ ἐκκενοῦν. τὸ δὲ δαπανᾶν ἀπὸ τοῦ δάπτειν
λέγεται· καὶ τοῦτο δὲ τοῦ δαψιλοῦς ἔχεται.
διόπερ ἐπὶ τῶν ἀπλήστως καὶ θηριωδῶς ἐσθιόντων
τὸ δάψαι καὶ δαρδάψαι. Ὅμηρος·

ἀλλ' ἄρα τόν γε[2] κύνες τε καὶ οἰωνοὶ κατέδαψαν.

b τὰς δ' εὐωχίας ἐκάλουν οὐκ ἀπὸ τῆς ὀχῆς, ἥ ἐστι
τροφή, ἀλλ' ἀπὸ τοῦ κατὰ ταῦτα εὖ ἔχειν. εἰς ἃς

[1] θιασῶται Wilamowitz: συνθιασῶται AC.
[2] Homer: τὸν δ' ἄρα αλλα A.

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[a] *Bacch.* 680; the report of the messenger, to Pentheus.
[b] Not in any play now extant; *T.G.F.*² 119.
[c] In lyric passages only, *Med.* 193, *Hel.* 1337.
[d] Athen. 110 a.
[e] Regularly in Homer for λαγών.

thiasotae. Again, the noisy crowd which follows in the train of Dionysus is a *thiasus*, as Euripides says[a]: 'And I saw three troops (*thiasi*) of women in revel bands.' Now the *thiasi* were so called from the word *theos* (god). And (if you object that it has an *i* instead of an *e*), the Lacedaemonians call the gods *sioi.* But *eilapinae* are so called from the elaborate preparation and expense connected with them, since *laphytto* and *lapazo* mean to empty out, to spend; hence the poets use *alapazo* even of sacking a town, and the loot which is carried away is called *laphyra* because of the greed for spoiling (*laphyxis*). And all such feasts are called *eilapinae* by Aeschylus[b] and Euripides,[c] because one is completely emptied (*lapatto*) of his store. Again there is a verb *lapto* meaning to digest food, to become loose by emptying; hence, from the word meaning loose (*lagaros*) comes *lagôn* meaning flank, as also *laganon*, a thin wafer.[d] and from *lapatto* comes *lapara*, also meaning flank.[e] *Laphytto* means the same as *lapatto*, that is, to loosen or empty out in a lavish and extensive fashion. The verb *dapanô* (spend) arises from *dapto* (devour), since this latter word is closely connected with the idea of abundance; hence, of persons who eat greedily and bestially, we have the words *dapto* and *dardapto.*[f] Homer[g] has *catadapto*: 'Nay, dogs and birds of prey had devoured him.' But they called feasts *euôchiae* not from *ochê*, which means food, but from *eu echo*, meaning well-being in respect of these things. At

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[f] These mean the same thing ("devour," especially of wild beasts, or "consume recklessly") but appear not to be related.

[g] *Od.* iii. 259; the reference is to the traitor Aegisthus, and the original has κε in the preceding line: "would have devoured."

δὴ συνιόντες οἱ τὸ θεῖον τιμῶντες καὶ εἰς εὐφροσύνην καὶ ἄνεσιν αὑτοὺς μεθιέντες τὸ μὲν ποτὸν μέθυ, τὸν δὲ τοῦτο[1] *δωρησάμενον θεὸν Μεθυμναῖον καὶ Λυαῖον καὶ Εὔιον καὶ Ἰήιον προσηγόρευον, ὥσπερ καὶ τὸν μὴ σκυθρωπὸν καὶ σύννουν ἱλαρόν. διὸ καὶ τὸ δαιμόνιον ἵλεων ἠξίουν γίνεσθαι ἐπι-* c *φωνοῦντες ἰὴ ἰή. ὅθεν καὶ τὸν τόπον ἐν ᾧ τοῦτο ἔπραττον ἱερὸν ὠνόμαζον. ὅτι δὲ τὸν αὐτὸν ἵλεων καὶ ἱλαρὸν ἔλεγον δηλοῖ Ἔφιππος ἐν τῷ ἐπιγραφομένῳ δράματι Ἐμπολή· περὶ ἑταίρας δέ τινος λέγει·*

ἔπειτά γ' εἰσιόντ', ἐὰν λυπούμενος[2]
τύχῃ τις ἡμῶν, ἐκολάκευσεν ἡδέως,
ἐφίλησεν οὐχὶ συμπιέσασα τὸ στόμα
ὥσπερ πολέμιον,[3] *ἀλλὰ τοῖσι στρουθίοις*
χανοῦσ'[4] *ὁμοίως, ᾖσε,*[5] *παρεμυθήσατο,*
ἐποίησέ θ' ἱλαρὸν εὐθέως τ'[6] *ἀφεῖλε πᾶν*
αὐτοῦ τὸ λυποῦν κἀπέδειξεν ἵλεων.

d "*Οἱ δ' ἀρχαῖοι καὶ τοὺς θεοὺς ἀνθρωποειδεῖς ὑποστησάμενοι καὶ τὰ περὶ τὰς ἑορτὰς*[7] *διέταξαν. ὁρῶντες γὰρ ὡς τῆς μὲν ἐπὶ τὰς ἀπολαύσεις ὁρμῆς οὐχ οἷόν τε τοὺς ἀνθρώπους ἀποστῆσαι, χρήσιμον δὲ καὶ συμφέρον τοῖς τοιούτοις εὐτάκτως καὶ κοσμίως ἐθίζειν χρῆσθαι, χρόνον ἀφορίσαντες*

[1] E, Musurus: *τοῦτον* AC.
[2] *λυπούμενος* 571 e: *λυπουμένοις* A.
[3] *πολέμιον* 571 e: *πολέμιος* A.
[4] *χανοῦσ'* Meineke: *χαυνοῦσ'* AC.
[5] *ᾖσε* Turnebus, Kock: *ἤ σε* A: *ᾗς* (*ἐπαρεμυθήσατο*) 571 e.
[6] *τ'* added from 571 f.
[7] Meyer adds *οὕτως* after *ἑορτὰς* (rather, before *καὶ τὰ*), but more is lost.

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[a] Really akin to Eng. *mead.*

these feasts, accordingly, people who honoured the divinity gathered and gave themselves up (*methiemi*) to jollity and relaxation; and so they called the drink *methy*,[a] while the god whose gift this is they called Methymnaeus or Lyaeus[b] or Euius[c] or Ieius,[d] just as they called the man who was not scowling or gloomy *hilaros* (cheerful). Wherefore, they thought that the divinity must prove propitious (*hileôs*) when they shouted the refrain *iê, iê!* So also they named the place in which they practised this ritual *hieron* (temple). Ephippus, in the play entitled *Merchandise*, makes it clear that they could call the same person *hileos* or *hilaros*. Of a certain courtesan he says[e]: 'And then, let me tell you, if one of us happen to come in feeling downcast, she greets him with pleasant flattery; she kisses him, not tightly pressing her lips together, as if he were hateful to her, but opening her mouth as fledgling sparrows do; she gives him a chair, she speaks consoling words, she makes him cheerful (*hilaros*), and soon takes away all his gloom, and renders him propitious (*hileos*) again.'

"But the ancients, having conceived the gods as bearing the likeness of men, also constituted their festivals in accordance with the customs of men.[f] For they observed that it was not possible for men to resist the impulse to enjoyment, while on the other hand it was useful and expedient to accustom men to a disciplined and orderly use of such things; so they

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[b] Liberator, *cf.* Lat. *Liber*, Bacchus.

[c] Invoked with the cry εὐοῖ, but here apparently connected with εὖ, "well," hence "beneficent."

[d] From the joyous call ἰή, interpreted as meaning "healer" (ἰάομαι, ἰατρός). See the amusing etymology of ἰὴ παιών in 701 d-e.

[e] Kock ii. 254; Athen. 571 e.

[f] See critical note.

καὶ τοῖς θεοῖς προθύσαντες οὕτω μεθῆκαν αὑτοὺς
εἰς ἄνεσιν, ἵν' ἕκαστος ἡγούμενος ἥκειν τοὺς θεοὺς
ἐπὶ τὰς ἀπαρχὰς καὶ τὰς σπονδὰς μετὰ αἰδοῦς τὴν
e συνουσίαν ποιῆται. Ὅμηρος γοῦν φησιν·

ἦλθε δ' Ἀθήνη
ἱρῶν ἀντήσουσα.

καὶ ὁ Ποσειδῶν

Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης.

καὶ ὁ Ζεὺς

χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο.

κἂν ἄνθρωπος δέ που παρῇ πρεσβύτερος καὶ τῇ προαιρέσει σπουδαῖος, αἰδοῦνται λέγειν τι τῶν ἀσχημόνων ἢ καὶ πράττειν, ὡς καὶ Ἐπίχαρμός που φησιν·

f ἀλλὰ καὶ σιγῆν ἀγαθὸν ὅκκα παρέωντι[1] κάρρονες.

ὑπολαμβάνοντες οὖν τοὺς θεοὺς πλησίον αὑτῶν
εἶναι τὰς ἑορτὰς κοσμίως καὶ σωφρόνως διῆγον.
ὅθεν οὔτε κατακλίνεσθαι παρὰ τοῖς ἀρχαίοις ἔθος,
ἀλλὰ 'δαίνυνθ' ἑζόμενοι,' οὔτ' εἰς μέθην πίνειν,
ἀλλ' 'ἐπεὶ ἔσπεισάν τ' ἔπιόν θ' ὅσον ἤθελε
θυμός, ἔβαν οἶκόνδε ἕκαστος.' οἱ δὲ νῦν προσποιούμενοι
θεοῖς θύειν καὶ συγκαλοῦντες ἐπὶ τὴν
364 θυσίαν τοὺς φίλους καὶ τοὺς οἰκειοτάτους καταρῶνται
μὲν τοῖς τέκνοις, λοιδοροῦνται δὲ ταῖς
γυναιξί, κλαυθμυρίζουσιν[2] τοὺς οἰκέτας, ἀπει-

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[1] παρέωντι Ahrens: παρέοντι. A.

[2] κλαυθμυρίζουσιν Casaubon: καλὰ μυριζουσιν A: πλήττουσι C.

set definite times, and after first sacrificing to the gods they let themselves go in relaxation, their purpose being that everyone should believe that the gods had come to receive the first-fruits and libations, and so might join in the assemblage with due reverence. Homer[a] says, for example: 'Athena too came to receive her sacrifice.' And Poseidon[b] 'had departed for the Aethopians far away, to receive his hecatomb of bulls and rams.' And Zeus[c] 'went yesterday for a feast, and all the gods followed together with him.' And if a man be present, one perhaps who is elderly and of serious deportment, they respectfully refrain from saying or doing anything indecent, in accordance with what Epicharmus says somewhere[d]: 'Nay, it is good to keep silence when one's betters are present.' In their assumption, then, that the gods were near them, they conducted their festivals in an orderly and sober manner. Hence among the ancients it was neither customary to recline, but 'they feasted sitting down'[e]; nor yet to drink to intoxication, but 'when they had poured libations and drunk all that heart desired, they went each to his own house.'[f] But the men of to-day, who pretend to sacrifice to the gods and call together their friends and intimates, curse their children, quarrel with their wives, drive their slaves to tears, threaten the crowd, all but repeating

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[a] *Od.* iii. 435.
[b] *Od.* i. 22, 25.
[c] *Il.* i. 424.
[d] Kaibel 121.
[e] *Od.* iii. 471; Athen. 11 f.
[f] *Od.* iii. 395.

λοῦσι τοῖς πολλοῖς, μονονουχὶ τὸ τοῦ Ὁμήρου λέγοντες·

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα,

ἐπὶ νοῦν οὐ λαμβάνοντες τὰ εἰρημένα ὑπὸ τοῦ τὸν Χείρωνα πεποιηκότος, εἴτε Φερεκράτης ἐστὶν εἴτε Νικόμαχος ὁ ῥυθμικὸς ἢ ὅστις δή ποτε·

μηδὲ σύ γ' ἄνδρα φίλον καλέσας ἐπὶ δαῖτα θάλειαν
b ἄχθου ὁρῶν παρεόντα· κακὸς γὰρ ἀνὴρ τόδε ῥέζει·
ἀλλὰ μάλ' εὔκηλος τέρπου φρένα τέρπε τ' ἐκεῖνον.

νῦν δὲ τούτων μὲν οὐδ' ὅλως μέμνηνται,[1] τὰ δὲ ἑξῆς αὐτῶν ἐκμανθάνουσιν, ἅπερ πάντα ἐκ τῶν εἰς Ἡσίοδον ἀναφερομένων μεγάλων Ἠοίων[2] πεπαρῴδηται[3]·

ἡμῶν δ' ἤν τινά τις καλέσῃ θύων ἐπὶ δεῖπνον,
ἀχθόμεθ' ἢν ἔλθῃ καὶ ὑποβλέπομεν παρεόντα
χὤττι[4] τάχιστα θύραζ'[5] ἐξελθεῖν βουλόμεθ' αὐτόν.
c εἶτα γνούς πως τοῦθ' ὑποδεῖται, κᾆτά τις εἶπε
τῶν ξυμπινόντων 'ἤδη σύ; τί οὐχ ὑποπίνεις;
οὐχ ὑπολύσεις αὐτόν;' ὁ δ' ἄχθεται αὐτὸς ὁ θύων
τῷ κατακωλύοντι καὶ εὐθὺς ἔλεξ' ἐλεγεῖα·
'μηδένα μήτ' ἀέκοντα μένειν κατέρυκε παρ' ἡμῖν
μήθ' εὕδοντ' ἐπέγειρε, Σιμωνίδη.' οὐ γὰρ ἐπ' οἴνοις[6]
τοιαυτὶ λέγομεν δειπνίζοντες φίλον ἄνδρα;

ἔτι δὲ καὶ ταῦτα προστίθεμεν·

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[1] Casaubon: μέμνηται A.

[2] καὶ μεγάλων ἔργων after Ἠοίων deleted by Dindorf.

[3] Meineke: παρῴδηται A.

[4] Dindorf: χόττι A.

[5] Cobet: θύρας A.

Homer's line [a]: 'But now go to your dinner, that we may join battle;' not taking to heart the words spoken by the author of *Cheiron*, whether it is Pherecrates or the metrician Nicomachus or whoever it may be [b]: 'And do thou not, having bidden a friend to the bounteous feast, become vexed at his presence. For only an evil man does that. Nay, rather, have joy in thy heart undisturbed, and give him joy as well.' But to-day they do not remember these injunctions at all; on the contrary, they learn by heart the lines which follow these, all of which are a parody drawn from the *Great Eoeae* commonly ascribed to Hesiod: 'But if one of us sacrifices and invites another to the meal, we are vexed if he comes, and look angrily at his presence, and desire him to depart at the door with what speed he may. Thereupon he recognizes this somehow and begins to put on his sandals, and one of the company says: "What? Going already? Why don't you take a drink? Take your sandals off, won't you?" But the host who is sacrificing gets angry at the man who would detain him, and straightway recites the verses of elegy [c]: "Don't try to detain among us anyone, so that he should stay against his will, and don't wake up a man who is asleep, Simonides." Is not this, really, the kind of thing we say over the wine,[d] when we give a dinner to a friend?' Again, we add these lines [e] also: 'And

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[a] *Il.* ii. 381; Athen. 420 f.

[b] Kock i. 193; assigned to the comic poet Pherecrates, but possibly copied by him verbatim from the Hesiodic *Eoeae.*

[c] Theognis 467.

[d] Or reading ἑτοίμως, "without scruple." See critical note.

[e] Hes. *Op.* 722.

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[1] ἐπ' οἴνοις suspected: ἑτοίμως (?) Kaibel.

d μηδὲ πολυξείνου δαιτὸς δυσπέμφελον εἶναι
ἐκ κοινοῦ· πλείστη τε χάρις δαπάνη τ᾽ ὀλιγίστη.

καὶ θύοντες μὲν τοῖς θεοῖς ὀλίγιστα εἰς τὰς θυσίας καὶ τὰ τυχόντα δαπανῶμεν, ὥσπερ ὁ καλὸς Μένανδρος ἐν τῇ Μέθῃ παρίστησιν·

εἶτ᾽ οὐχ ὅμοια[1] πράττομεν καὶ θύομεν·
ὅπου γε τοῖς θεοῖς μὲν ἠγορασμένον
δραχμῶν ἄγω προβάτιον ἀγαπητὸν[2] δέκα,
αὐλητρίδας δὲ καὶ μύρον καὶ ψαλτρίας,
τὸν μέλανα[3] Θάσιον, ἐγχέλεις, τυρόν, μέλι
e μικροῦ ταλάντου· γίνεταί τε κατὰ λόγον
δραχμῶν μὲν ἀγαθὸν ἄξιον λαβεῖν δέκα
ἡμᾶς, ἐὰν καὶ καλλιερηθῇ τοῖς θεοῖς,
τούτων δὲ πρὸς ταῦτ᾽ ἀντανελεῖν[4] τὴν ζημίαν,
πῶς οὐχὶ τὸ κακὸν τῶν ἱερῶν διπλάζεται;
ἐγὼ μὲν οὖν ὤν γε θεὸς οὐκ εἴασα τὴν
ὀσφὺν ἂν ἐπὶ τὸν βωμὸν ἐπιθεῖναί ποτε,
εἰ μὴ καθήγιζέν τις ἅμα τὴν ἔγχελυν,
ἵνα Καλλιμέδων ἀπέθανεν, εἷς τῶν συγγενῶν.

f “Ὀνομάζουσι δ᾽ οἱ ἀρχαῖοι καὶ ἐπιδόσιμά τινα δεῖπνα, ἅπερ Ἀλεξανδρεῖς λέγουσιν ἐξ ἐπιδομάτων. Ἄλεξις γοῦν ἐν τῇ[5] εἰς τὸ φρέαρ φησί·

νυνί τέ με[6]
ὁ δεσπότης προὔπεμψεν οἴνου κεράμιον
τῶν ἔνδοθεν κομιοῦντ᾽. Β. ἐκεῖθεν; μανθάνω·

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[1] ὅμοια 146 d: ἅπαντα A.
[2] 146 e: ἀγαπητῶν A.
[3] τὸν μέλανα Morel: μενδαῖον A.
[4] ἀντανελεῖν Dobree: ἀνελεῖν A.
[5] Add ἐπιγραφομένῃ from 340 c? Yet *cf.* 109 b.
[6] με Schweighäuser: μοι A.

when the feast brings many guests at common expense, be not discourteous. Great is the delight, while the cost is very little.' When we sacrifice to the gods, we spend very little, and that too an ordinary sum, as the good Menander makes clear in *The Carouse* [a]: 'So, then, our prosperity accords not with the way in which we offer sacrifice. For to the gods I bring an offering of a tiny sheep bought for ten drachmas, and glad I am to get it so cheap: but for flute-girls and perfume, harp-girls, the red Thasian wine, eels, cheese, and honey, the cost is almost a talent; and whereas by analogy it is fair that we should receive only ten drachmas' worth of blessing, even supposing that our sacrifice to the gods prove auspicious, and so cancel the loss of the one by the other—is not the nuisance of making the sacrifice doubled? For my part, were I a god, I would never have allowed anyone to put the loin on the altar unless at the same time he offered the eel for consecration; that would have been the end of Callimedon,[b] one of the eel's kinsmen!'

"The ancients also have a name for certain dinners, 'added to boot,' which are what Alexandrians call dinners 'by special contribution.'[c] Alexis, for example, says in the comedy entitled *In the Well* [d]: 'A. At this very moment the boss has sent me out to fetch a jar of wine from the neighbours within. B. From in there? I understand. That is going to be something

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[a] Kock iii. 91, Allinson 402; Athen. 146 d.

[b] See 100 c.

[c] *i.e.*, in which special and unexpected luxuries are given, something like the slang "swell dinner"; *cf.* 141 b.

[d] Kock ii. 319. The joke here is that the "contribution added to boot" is not furnished by the host, but a loan forced from his neighbours.

ἐπιδόσιμον παρὰ τἄλλα τοῦτ' ἔσται. Α. φιλῶ
αἰσθητικὴν γραῦν.

καὶ Κρώβυλος ἐν Ψευδυποβολιμαίῳ·

365 Λάχης, ἐγὼ δὲ πρὸς σέ. πρόαγε. Β. ποῖ;
Α. ὅποι[1] μ' ἐρωτᾶς; ὡς Φιλουμένην, παρ' ᾗ
τἀπιδόσιμ' ἡμῖν ἐστιν· ἧς ἐχθὲς πιεῖν
κυάθους ἀκράτου μ'[2] ἐβιάσω σὺ δώδεκα.

οἴδασι δὲ οἱ ἀρχαῖοι καὶ τὰ νῦν καλούμενα ἀπὸ σπυρίδος δεῖπνα. ἐμφανίζει δὲ Φερεκράτης περὶ τούτων ἐν Ἐπιλήσμονι ἢ Θαλάττῃ οὕτως·

συσκευασάμενος δεῖπνον ἐς[3] τὸ σπυρίδιον
ἐβάδιζεν ὡς πρὸς Ὠφελίαν.[4]

τοῦτο δὲ σαφῶς δηλοῖ τὸ ἀπὸ σπυρίδος δεῖπνον,
b ὅταν τις αὐτὸς αὑτῷ σκευάσας δεῖπνον καὶ συνθεὶς εἰς σπυρίδα παρά τινα δειπνήσων ἴῃ. σύνδειπνον εἴρηκεν ἐπὶ συμποσίου Λυσίας ἐν τῷ κατὰ Μικίνου φόνου. φησὶν γάρ· "ἐκεῖνον ἐπὶ τὸ σύνδειπνον κεκλημένον." καὶ Πλάτων δ' ἔφη "τοῖς τὸ σύνδειπνον ποιησαμένοις." καὶ Ἀριστοφάνης Γηρυτάδῃ·

ἐν τοῖσι[5] συνδείπνοις ἐπαινῶν Αἰσχύλον.

διόπερ τινὲς καὶ τὸ Σοφοκλέους δρᾶμα κατὰ τὸ οὐδέτερον ἐπιγράφειν ἀξιοῦσιν Σύνδειπνον. καλοῦσι

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[1] Jacobs: οπου A.

[2] ἀκράτου μ' Dobree: εκατον A: ἕκαστον Casaubon, Kock.

[3] ἐς (εἰς) Runkel: ἐν A.

[4] πρὸς Ὠφελίαν Meineke, προσωφελεῖν Kaibel: πρὸς ωφελην A.

[5] τοῖσι Brunck: τοῖς A.

added to all the rest. A. I like an old woman who is so discerning!' And Crobylus in *The False Substitute*[a]: 'A. And I was coming to see you, Laches. Do you go on ahead. L. Where to? A. You ask me where to! Why, to Philumena's, in whose house our special contributions are. It was in her honour that you forced me yesterday to drink a pint[b] of wine neat.' The ancients also know of what are to-day called 'basket dinners.'[c] Pherecrates explains what this is in *The Forgetful Man*, or *The Sea*,[d] as follows: 'He packed a dinner into the basket and went off, as though he were going to the house of Ophelias.' This clearly refers to the basket dinner, when a man gets up a dinner for himself, and putting it into a basket goes to somebody's house to eat it. Lysias has used the word *syndeipnon* for symposium in the speech *Against Micinus*, a murder case. He says[e]: 'He had been invited to a *syndeipnon*.' And Plato also said[f]: 'With those who had got up the *syndeipnon*.' So Aristophanes in *Gerytades*[g]: 'Singing the praises of Aeschylus at the *syndeipna*.' Hence some authorities require that the title of Sophocles' play be written in the neuter, *Syndeipnon*.[h] Sometimes dinners are also

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[a] Kock iii. 380.

[b] The κύαθος was about one-twelfth of a pint; a dozen *petits verres* of liqueur would be the modern equivalent in quantity and potency.

[c] An ἔρανος to which the members of the party brought contributions in kind (*e sportula*), not in money.

[d] Kock i. 159.

[e] Frag. 174.

[f] *Symp*. 172 b reads τῶν τότε ἐν τῷ συνδείπνῳ παραγενομένων, the only occurrence of the word in Plato.

[g] Kock i. 429.

[h] Instead of *Syndeipnoi*, "Companions at Dinner."

δέ τινα καὶ συναγώγιμα δεῖπνα, ὡς Ἄλεξις ἐν Φιλοκάλῳ ἢ Νύμφαις·

c κατάκεισο κἀκείνας κάλει.
συναγώγιμον ποιῶμεν. ἀλλ' εὖ οἶδ' ὅτι
κυμινοπρίστης ὁ τρόπος ἐστί σου πάλαι.

καὶ Ἔφιππος ἐν Γηρυόνῃ·

καὶ συναγώγιμον
συμπόσιον ἐπιπληροῦσιν.[1]

ἔλεγον δὲ συνάγειν καὶ τὸ μετ' ἀλλήλων πίνειν καὶ συναγώγιον τὸ συμπόσιον. Μένανδρος Ἐμπιμπραμένῃ·

καὶ νῦν ὑπὲρ τούτων συνάγουσι κατὰ μόνας.

εἶθ' ἑξῆς ἔφη·

d ἐπλήρωσέν τε τὸ συναγώγιον.

μήποτε δὲ τοῦτ' ἐστὶ τὸ ἀπὸ συμβολῶν καλούμενον. τίνες δ' εἰσὶν αἱ συμβολαὶ αὐτὸς Ἄλεξις ἐν Μανδραγοριζομένῃ σημαίνει διὰ τούτων·

ἥξω φέρουσα συμβολὰς τοίνυν ἅμα.
B. πῶς συμβολάς; A. τὰς ταινίας οἱ Χαλκιδεῖς
καὶ τοὺς ἀλαβάστους συμβολὰς καλοῦσι, γραῦ.

Ἀργεῖοι δ', ὡς ἐν τοῖς ὑπομνήμασί φησιν Ἡγήσανδρος· γράφει δ' οὕτως· "τὴν συμβολὴν τὴν εἰς τὰ συμπόσια ὑπὸ τῶν πινόντων εἰσφερομένην
e Ἀργεῖοι χῶν καλοῦσι, τὴν δὲ μερίδα αἶσαν."

Οὐκ ἀνάρμοστον δὲ καὶ τούτου τοῦ συγγράμ-

[1] Casaubon: ἐπικληροῦσιν A.

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[a] "Collected together."

[b] Kock ii. 389.

called *synagogima* [a]; so Alexis, in *A Man of Taste*, or *The Nymphs* [b]: 'Lie down now and call in the girls. Let's have a get-together. Although to be sure I know that your ways have long been those of a skinflint.' And Ephippus in *Geryones* [c]: 'And they are paying more than their share for a get-together symposium.' They also used the verb *synago* (gather) of drinking one with another, and *synagogion* (gathering) of the symposium. Menander, *In the Flames* [d]: 'And at this moment, for these reasons, they are gathering (drinking) apart by themselves.' Then in what follows he said: 'He paid for the gathering.' Possibly the dinner called 'contributed' is meant here. And what 'contributions' are is indicated by Alexis in *The Woman who drank Belladonna* by these lines [e]: 'A. I will come then with you, bringing contributions. B. What do you mean by contributions? A. Why, old woman, the people of Chalcis call ribbons and perfume bottles contributions.' But the Argives, as Hegesander says in his *Commentaries*, have other words. He writes as follows [f]: 'The contribution brought in to the symposia by the drinkers is called by the Argives a *chôs* (heap) while the single share is called an *aisa* (lot).' "

Since this book also has reached an end [g] not inap-

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[c] Kock ii. 252. I have, against Liddell & Scott, rendered ἐπιπληροῦσιν by "pay." This sense, familiar in the papyri and in Modern Greek, is also classical, and seems to be confirmed by what follows.

[d] Kock iii. 46; the title refers to a woman.

[e] Kock ii. 349; not a good example, since the quotation seems to refer rather to funeral offerings.

[f] *F.H.G.* iv. 419.

[g] Or "taken a toll," punning on what has just been said, since τέλος means end, conclusion, payment in full.

ματος τέλος εἰληφότος, ἑταῖρε Τιμόκρατες, αὐτοῦ καταπαύσω[1] τὸν λόγον, μὴ καὶ ἡμᾶς τις οἰηθῇ κατὰ τὸν Ἐμπεδοκλέα ἰχθῦς ποτε γεγονέναι. φησὶ γὰρ ὁ φυσικός·

> ἤδη γάρ ποτ᾽ ἐγὼ γενόμην κούρη τε κόρος τε,
> θάμνος τ᾽ οἰωνός τε καὶ ἐξ ἁλὸς[2] ἔμπορος[3] ἰχθύς.

[1] Kaibel: καταπαῦσαι A. [2] ἔξαλος Diels.
[3] ἔλλοπος Clem. Al., Diels: *cf.* Plut. *Qu. Symp.* 728 e.

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[a] The writer facetiously hints that the long discussion of

propriate, friend Timocrates, I will bring the discourse to a close here, lest someone think that we, like Empedocles, were once fishes.[a] That natural philosopher says[b]: "For I have already been a girl, a boy, a bush, a bird, and a fish faring from the sea."[c]

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fishes in the two preceding books (as they are now divided) might be explained as due to a previous avatar when men were fish.

[b] P. 153 Diels, referring to previous existences.

[c] See critical notes.

Θ[1]

366 Δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ[2] δ' ἐφ' ὕδωρ
χευάντων· μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται

ἐμοί τε καὶ σοί, ὦ Τιμόκρατες. περιενεχθέντων γὰρ κωλήνων καί τινος εἰπόντος εἰ τακεραί εἰσι, "παρὰ τίνι κεῖται τὸ τακερόν;" ὁ Οὐλπιανὸς ἔφη. "καὶ σίναπυ[3] δὲ τίς εἴρηκε τὸ νᾶπυ; ὁρῶ γὰρ ἐν παροψίσι περιφερόμενον μετὰ τῶν κωλεῶν.[4] οἶδα γὰρ καὶ οὕτως λεγόμενον κωλεὸν ἀρσενικῶς καὶ οὐχ, ὡς οἱ ἡμεδαποὶ Ἀθηναῖοι, μόνως θηλυκῶς. b Ἐπίχαρμος γοῦν ἐν Μεγαρίδι φησίν· 'ὀρύα,[5] τυρίδιον,[6] κωλεοί, σφονδύλοι, τῶν δὲ βρωμάτων οὐδὲ ἕν.' καὶ ἐν Κύκλωπι·

χορδαί τε ἁδὺ ναὶ μὰ Δία χὠ κωλεός.

μάθετε δὲ καὶ τοῦτο παρ' ἐμοῦ, ὦ σοφώτατοι, ὅτι νῦν ὁ Ἐπίχαρμος καὶ χορδὴν ὠνόμασεν, ἀεί ποτε ὀρύαν καλῶν. καὶ ἅλας δὲ ἡδυσμένους ὁρῶ ἐν ἄλλαις παροψίσιν. ἀνηδύντων δὲ ἁλῶν πλήρεις οἱ κυνικοί, παρ' οἷς κατὰ τὸν Ἀντιφάνην, λέγει δ' ἐν Κωρύκῳ τις ἄλλος[7] κύων·

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[1] των εις λ̄ αρχη του ιϛ̄.

[2] χαίρει A.

[3] Dindorf: σίναπι A.

[4] κωλεῶν Casaubon: κωλήνων A.

[5] ὀρύα Schweighäuser (ὄρυα Casaubon).

[6] τυρίδιον Musurus: οοεατηρηδιον A.

BOOK IX

"And let us once more bethink us of supper, and let them pour water over our hands; and in the morning there will be tales"[a] for you and for me, Timocrates. In fact, no sooner were some hams served to us, and someone had asked whether they were tender, than Ulpian began: "In what author is that word *takeron* for 'tender' found? And who has called *napy* (mustard) *sinapy*? For I see that it is served in side-dishes along with the hams (*koleoi*). Yes, *koleoi*; for I know that this word is used thus as a masculine, and not, as our native[b] Athenians would have it, solely as a feminine.[c] Epicharmus, at any rate, says in *The Woman from Megara*[d]: 'Sausage, cheese, hams (*koleoi*), vertebrae; but of things fit to eat, not a single thing.' And in *Cyclops*[e]: 'Sausages are nice, I swear by Zeus, and so is a ham (*koleos*).' Learn this, too, of me, most learned men, that in this line Epicharmus speaks of sausage as *chordé*, though elsewhere he always calls it *orya*. Again, I see seasoned salt in other side-dishes. But our Cynics are full of unseasoned salt; among them, to quote Antiphanes,[f] another Cynic says in *The Bag*: 'A. Of

[a] *Od.* iv. 213.
[b] Ulpian himself affects Atticism.
[c] In the form *kolea*, pl. *koleai*.
[d] Kaibel 107.
[e] *Ibid.* 105.
[f] Kock ii. 66.

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[7] ἄναλος (?) Kaibel.

τῶν θαλαττίων δ' ἀεὶ
c ὄψων ἓν ἔχομεν, διὰ τέλους δὲ τοῦθ', ἅλας.[1]
. . . ἐπὶ δὲ τούτοις πίνομεν
οἰνάριον, εἶδος,[2] νὴ Δί', οἰκίας τρόπον.
B. πῶς εἶδος[3]; A. οἷον τοῖς παροῦσι συμφέρει
ἁπαξάπασιν[4] ὀξυβάφῳ ποτηρίῳ.

ὁρῶ δὲ καὶ μετὰ ὄξους ἀναμεμιγμένον γάρον. οἶδα δὲ ὅτι νῦν τινες τῶν Ποντικῶν ἰδίᾳ καθ' αὑτὸ κατασκευάζονται ὀξύγαρον."

Πρὸς ταῦτα ἀπαντήσας ὁ Ζωίλος ἔφη· "Ἀριστοφάνης, ὦ οὗτος, ἐν Λημνίαις τὸ τακερὸν ἔταξεν ἐπὶ τοῦ τρυφεροῦ λέγων οὕτως·

d Λῆμνος κυάμους τρέφουσα τακεροὺς καὶ καλούς.

καὶ Φερεκράτης Κραπατάλλοις·

τακεροὺς ποιῆσαι τοὺς ἐρεβίνθους αὐτόθι.

σίνηπυ[5] δ' ὠνόμασε Νίκανδρος ὁ Κολοφώνιος ἐν μὲν Θηριακοῖς οὕτως·

ἢ μὴν καὶ σικύην χαλκήρεα ἠὲ σίνηπυ.

ἐν δὲ τοῖς Γεωργικοῖς·

σπέρματά τ' ἐνδάκνοντα σινήπυος.

καὶ πάλιν·

κάρδαμ' ἀνάρρινόν[6] τε μελάμφυλλόν τε σίνηπυ.

Κράτης δ' ἐν τοῖς περὶ τῆς Ἀττικῆς λέξεως Ἀριστοφάνη παριστᾷ λέγοντα·

367 κἄβλεπε[7] σίναπυ καὶ τὰ πρόσωπ' ἀνέσπασε,

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[1] Schweighäuser : ἄλα A.
[2] εἶδος A : ἦδος Schweighäuser.
[3] πῶς Cobet ; ἦδος Kock : ποσειδος A.
[4] Musurus : ἀπαξαναπασιν A.

the relishes which come from the sea we always have one, and that day in, day out. I mean salt. . . . With that to season it, we manage to drink our poor wine—a speciality, Zeus be my witness, that matches our house.[a] B. What do you mean, then, by calling it a speciality? A. Why, it's the kind of thing that is expedient for the entire company to drink from the cruet, like a cup.' And I also see garum sauce beaten up in a mixture with vinegar. I know that in our day some inhabitants of Pontus prepare a special kind which is called vinegar-garum."

In answer to this Zoïlus said: "Aristophanes, sir, applied the word 'tender' to what is dainty when he said, in *The Lemnian Women*[b]: 'Lemnos, which grows fine, tender beans.' And Pherecrates in *Good-for-nothings*[c]: 'To make the chick-peas tender on the spot.' As for mustard, Nicander of Colophon gave it the name *sinepy* in *Theriaca* thus[d]: 'Yea, verily, a brass-bound gourd, or *sinepy*.' And in the *Georgics* he says[e]: 'Seeds of mustard (*sinepy*) with sharp bite.' And again[f]: 'Pepper-grass and nose-smart and dark-leaved *sinepy*.' Crates, in the treatise *On Attic Diction*, cites[g] Aristophanes as saying: 'He had a mustard (*sinapy*) look, and drew back his

[a] *i.e.*, our house is poor, our wine is poor. After the last line supply *πίνειν*.

[b] Kock i. 486.

[c] *Ibid.* 169; but *cf.* Athen. 55 b.

[d] Vs. 921, *cf.* p. 159 Schneider.

[e] Frag. 70. 16 Schneider; Athen. 133 e.

[f] Frag. 84 Schneider.

[g] p. 65 Wachsmuth.

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[5] *σίνηπυ* (superscr. *ϊ*) E: *σινηπι* AC.

[6] *κάρδαμ' ἀνάρρινον* Casaubon: *κάρδαμον ἄρρινον* A.

[7] *κᾄβλεπε* edd.: *καὶ βλέπε* A. In Aristoph. the line reads: *κᾄβλεψε νᾶπυ καὶ τὰ μέτωπ' ἀνέσπασεν.*

καθά φησι Σέλευκος ἐν τοῖς περὶ Ἑλληνισμοῦ· ἐστὶ δ' ὁ στίχος ἐξ Ἱππέων καὶ ἔχει οὕτως· 'κἄβλεψε νᾶπυ.' οὐδεὶς δ' Ἀττικῶν σίναπυ ἔφη. ἔχει δὲ ἑκάτερον λόγον. νᾶπυ μὲν γὰρ οἷον νᾶφυ, ὅτι ἐστέρηται φύσεως· ἀφυὲς γὰρ καὶ μικρόν, ὥσπερ καὶ ἡ ἀφύη. σίναπυ δὲ ὅτι σίνεται τοὺς ὦπας ἐν τῇ ὀδμῇ, ὡς καὶ τὸ κρόμμυον ὅτι τὰς κόρας μύομεν. Ξέναρχος δὲ ὁ κωμῳδιοποιὸς ἐν Σκύθαις ἔφη·

τουτὶ τὸ κακὸν οὐκ ἔστ' ἔτι
b κακόν· τὸ θυγάτριόν γέ[1] μου σεσινάπικεν
διὰ τῆς ξένης.

ἁλῶν δὲ καὶ ὄξους μέμνηται ὁ καλὸς Ἀριστοφάνης ἐν τοῖς περὶ Σθενέλου τοῦ τραγικοῦ λέγων·

καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα;
εἰς ὄξος ἐμβαπτόμενος ἢ λευκοὺς ἅλας;

"Ἡμεῖς μὲν οὖν σοι ταῦτα, καλὲ ἄνθρωπε,
ζητοῦντι συνεισευπορήσαμεν· σὺ δ' ἡμῖν ἀποκρί-
νασθαι δίκαιος εἶ παρὰ τίνι ἐπὶ τοῦ ἀγγείου ἡ
παροψὶς κεῖται. ἐπὶ μὲν γὰρ ὄψου παρεσκευασμέ-
c νου ποικίλου καὶ εἴδους τινὸς τοιούτου Πλάτωνα
οἶδα εἰρηκότα ἐν Ἑορταῖς οὕτως·

ὁπόθεν ἔσοιτο μᾶζα καὶ παροψίδες.

ἐν δὲ Εὐρώπῃ πάλιν ἐπὶ παροψήματος διὰ πλειόνων εἴρηκεν, ἐν οἷς ἐστι καὶ τάδε·

[1] γέ Kaibel: τε A, om. C.

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[a] vs. 631.

[b] As if compounded of νη-, "not," and φυ, "grow."

[c] "Small fry," 284 f-285 f.

[d] Kock ii. 472.

[e] Kock i. 429, from *Gerytades*; see Schol. *Vesp.* 1312.

[f] *Cf.* above, 366 b.

brow.' Thus Crates, according to Seleucus in his work *On Hellenism*. But the verse is from *The Knights*, and runs thus[a]: 'He had a mustard (*napy*) look.' No Attic writer ever said *sinapy*. Yet either form is reasonable. For *napy* is, as it were, *naphy*,[b] because it has lost growth; for it is without size and small, just like *aphye*.[c] Sinapy, on the other hand, is so called because it hurts (*sinetai*) faces (*opes*) in the smelling, just as the onion (*krommyon*) is so called because we close (*myomen*) our eyes (*korai*). The comic poet Xenarchus said in *The Scythians*[d]: 'This pain isn't pain any more; my little daughter has applied a mustard-plaster by the help of the foreign woman.' Salt and vinegar also are mentioned by the excellent Aristophanes in the lines about the tragic poet Sthenelus. He says[e]: 'And how could I ever chew the words of Sthenelus? Can I souse them in vinegar or white salt?'

"We then, my good fellow, have contributed these examples to help you answer your questions.[f] And now you should answer the question, in what author the word *paropsis*[g] is used of the well-known vessel. For I know that Plato, in *Holidays*, uses the word of a specially prepared, mixed dish, or some spice[h] of that sort, thus[i]: 'Whence we might have a barley-cake and side-dishes.' But in *Europa*, again, he uses the word in an extended passage of any exquisite delight; in it is the following[j]: 'A. A

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[g] Properly a relish served as a side-dish or sauce. The use here discussed is condemned in Lob. *Phryn.* 176.

[h] Eng. spice, from Lat. *species*, originally meant "kind," Greek εἶδος.

[i] Kock i. 609, below 368 c.

[j] *Ibid.* 611; A. expostulates with Zeus for attacking Europa in her sleep, *cf.* Aeschyl. *Agam.* 1447, Aristoph. *Lysistr.* 162-166.

Α. γυνὴ καθεύδουσ᾽ ἐστὶν ἀργόν. Ζ. μανθάνω.
Α. ἐγρηγορυίας δ᾽ εἰσὶν αἱ παροψίδες
αὐταὶ[1] μόνον κρεῖττον[2] πολὺ χρῆμ᾽ εἰς ἡδονὴν
ἢ τἄλλα. Ζ. βείνου[3] γάρ τινες παροψίδες
d εἰσ᾽, ἀντιβολῶ σ᾽;

κἀν τοῖς δ᾽ ἑξῆς δίεισιν ὥσπερ ἐπὶ παροψήματος λέγων τῶν παροψίδων. ἐν δὲ Φάωνι·

τὰ δ᾽ ἀλλότρι᾽ ἔσθ᾽ ὅμοια ταῖς παροψίσι·
βραχὺ γάρ τι[4] τέρψαντ᾽ ἐξανάλωται ταχύ.

Ἀριστοφάνης Δαιδάλῳ·

πάσαις γυναιξὶν ἐξ ἑνός γέ του τρόπου[5]
ὥσπερ παροψὶς μοιχὸς ἐσκευασμένος."

Σιωπῶντος οὖν τοῦ Οὐλπιανοῦ, "ἀλλ᾽ ἐγώ," φησὶν ὁ Λεωνίδης, "εἰπεῖν εἰμι δίκαιος πολλὰ ἤδη σιωπήσας·

e πολλοῖς δ᾽ ἀντιλέγειν (κατὰ τὸν Πάριον Εὔηνον)
ἔθος περὶ παντὸς ὁμοίως,
ὀρθῶς δ᾽ ἀντιλέγειν οὐκέτι τοῦτ᾽ ἐν ἔθει[6]·
καὶ πρὸς μὲν τούτους[7] ἀρκεῖ λόγος εἷς ὁ παλαιός·
'σοὶ μὲν ταῦτα[8] δοκοῦντ᾽ ἔστω, ἐμοὶ δὲ τάδε.'
τοὺς ξυνετοὺς δ᾽ ἄν τις πείσειε τάχιστα λέγων εὖ,
οἵπερ καὶ ῥᾷστης εἰσὶ διδασκαλίας.

ἐπὶ τοῦ σκεύους οὖν εἴρηκεν, ὦ φιλότης
f Μυρτίλε (προήρπασα γάρ σου τὸν λόγον), Ἀντιφάνης Βοιωτίδι[9]·

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[1] αὐταὶ Meineke : αὗται A.
[2] κρεῖττον Schweighäuser : κρείττους A.
[3] ἢ τἄλλα. B. βείνου Wilamowitz : ἠταλλαβεῖν. οὐ A.
[4] τι added by Porson.

sleeping woman is inert. Z. I understand that! A. But when she is awake, the side-dishes, taken by themselves alone, are a much greater contribution to pleasure than all else. Z. What, are there 'side-dishes' in loving, I entreat you?' And in the next lines he goes on to describe these 'side-dishes' as if he were speaking of a relish at table. Again, in *Phaon*[a]: 'Frivolous dallyings are like side-dishes; their delight is brief, and quickly are they spent.' Aristophanes in *Daedalus*[b]: 'To all women, in one way or another, at least, an adulterer ready for his work is like a side-dish.'"

Since, then, Ulpian had nothing to say, Leonides spoke up: "But I have a right to speak, having for a long time kept silence. As Evenus of Paros says[c]: 'Many there be whose habit is to dispute everything indiscriminately, but further than that, it is not their habit to dispute soundly. And against these one ancient saying suffices: "To you these things may seem so to be, but to me they seem otherwise." One can very soon convince the wise by a word well spoken, for they are the easiest to instruct.' And so, Myrtilus, my love (for I have got the floor before you),[d] Antiphanes uses the word *paropsis* of the vessel in *The Boeotian*

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[a] Kock i. 649.

[b] *Ibid.* 436, below, 368 b.

[c] *P.L.G.*^{4} ii. 269.

[d] Literally "I have snatched the word away from you." *Cf.* German "Ich greife das Wort," of one who demands of the Speaker the right of speech.

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[5] τρόπου added by Musurus.

[6] τοῦτ' ἐν ἔθει Stobaeus ii. 22: τοῦτο ἐθέλει A.

[7] Stobaeus: τούτοις A.

[8] μὲν ταῦτα Stobaeus: μέντοι αὐτὰ A.

[9] Βοιωτίδι Kock: Βοιωτίωι A, Βοιωτίαι Pollux x. 88.

καλέσας[1] τε παρατίθησιν ἐν παρυψίδι.

καὶ Ἄλεξις ἐν Ἡσιόνῃ·

ὡς εἶδε τὴν τράπεζαν ἀνθρώπους δύο
φέροντας εἴσω ποικίλων παροψίδων
κόσμου βρύουσαν, οὐκέτ᾽ εἰς ἔμ᾽ ἔβλεπεν.[2]

καὶ ὁ τὰ εἰς Μάγνητα ἀναφερόμενα ποιήσας ἐν Διονύσῳ πρώτῳ·

καὶ ταῦτα μέν μοι τῶν κακῶν παροψίδες.

368 Ἀχαιὸς δ᾽ ἐν Αἴθωνι σατυρικῷ·

κεκερματίσθω δ᾽ ἄλλα μοι παροψίδων
κάθεφθα καὶ κνισηρὰ παραφλογίσματα.

Σωτάδης δ᾽ ὁ κωμικὸς Παραλυτρουμένῳ·

παροψὶς εἶναι φαίνομαι τῷ Κρωβύλῳ·
τοῦτον μασᾶται, παρακατεσθίει δ᾽ ἐμέ.

ἀμφιβόλως δ᾽ εἴρηται τὸ παρὰ τῷ Ξενοφῶντι ἐν πρώτῳ Παιδείας. φησὶ γὰρ ὁ φιλόσοφος· ‘προσῆγεν αὐτῷ παροψίδας καὶ παντοδαπὰ ἐμβάμματα b καὶ βρώματα.’ καὶ παρὰ τῷ τὸν Χείρωνα δὲ πεποιηκότι τὸν εἰς Φερεκράτην ἀναφερόμενον ἐπὶ ἡδύσματος ἡ παροψὶς κεῖται καὶ οὐχ, ὡς Δίδυμος ἐν τῷ περὶ παρεφθορυίας λέξεως, ἐπὶ τοῦ ἀγγείου. φησὶ γάρ·

νὴ τὸν Δί᾽ οὗτοί γ᾽[3] ὥσπερ αἱ παροψίδες
τὴν αἰτίαν ἔχουσ᾽ ἀπὸ τῶν ἡδυσμάτων,
αὐτοὺς δ᾽ ὁ καλέσας[4] ἀξιοῖ τοῦ μηδενός.

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[1] καλέσας Pollux: καλέσασα A: καὶ ζέσας Kock.
[2] ἔμ᾽ ἔβλεπεν Dindorf: ἐμὲ βλέπον A.
[3] οὗτοί γ᾽ added by Kaibel.
[4] αὐτοὺς δ᾽ ὁ καλέσας Kaibel: οὓς ὁ καλετας A.

Woman[a]: 'He called out, and served in a saucer' . . .[b] And Alexis in *Hesionê*[c]: 'When he saw two fellows bringing in the table laden with its adornment of varied saucers,[d] he no longer had eyes for me.' Again, the author of the lines attributed to Magnes says, in *Dionysus*, first edition[e]: 'These are saucers full of troubles for me.' And Achaeus in the satyric drama *Aethon*[f]: 'Let me have other well-stewed saucer-meats served chopped in fine bits, and steaming dishes aflame on the side.' And the comic poet Sotades in *Ransomed*[g]: 'Plainly I am only a side-dish to Crobylus; he masticates Crobylus, but bolts me on the side.' But Xenophon's use of the word, in the first book of *Cyropaedeia*, is ambiguous. For that philosopher says[h]: 'He set before him side-dishes and all kinds of sauces and meats.' And in the author of *Cheiron*, which is attributed to Pherecrates, the word *paropsis* is used of a sauce, and not, as Didymus maintains in his treatise on *The Corrupt Use of Words*,[i] of the vessel containing it. Pherecrates says[j]: 'Zeus is my witness, these fellows, like side-dishes, have qualities according to their seasoning, and the host who has invited them regards them as

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[a] Kock ii. 36; but the word may be taken also in the other sense, "as a relish."

[b] *Sc.* bulbs, Pollux x. 88.

[c] Kock ii. 324.

[d] In spite of Leonides, the meaning is really "different relishes."

[e] Kock i. 7; but the true interpretation is "These are but side-dishes to my troubles."

[f] *T.G.F.*² 748; for the title see Athen. 270 c note *b*.

[g] Kock ii. 449.

[h] *Cyrop.* i. 3. 4; Astyages entertains his grandson Cyrus.

[i] p. 19 Schmidt.

[j] Kock i. 191; the uncertain text seems to compare parasites with sauces, whose quality is determined solely by their piquancy.

Νικοφῶν Σειρῆσιν·

ἀλλᾶς[1] μαχέσθω περὶ ἕδρας παροψίδι.

Ἀριστοφάνης Δαιδάλῳ·

c πάσαις γυναιξὶν ἐξ ἑνός γέ τοῦ τρόπου[2]
ὥσπερ παροψὶς μοιχὸς ἐσκευασμένος.

Πλάτων Ἑορταῖς·

ὁπόθεν ἔσοιτο μᾶζα καὶ παροψίδες.

περὶ βολβῶν δ' ἀρτύσεως καὶ σκευασίας τὸν λόγον ποιεῖται. οἱ δ' Ἀττικοί, ὦ Συραττικὲ Οὐλπιανέ, καὶ ἔμβαμμα λέγουσιν, ὡς Θεόπομπος ἐν Εἰρήνῃ·

ὁ μὲν ἄρτος ἡδύ, τὸ δὲ φενακίζειν προσὸν
d ἔμβαμμα τοῖς ἄρτοις πονηρὸν γίγνεται.

"Καὶ κωλῆνα δὲ λέγουσι καὶ κωλῆν. Εὔπολις Αὐτολύκῳ·

σκέλη δὲ καὶ κωλῆνες εὐθὺ τοὐρόφου.[3]

Εὐριπίδης Σκίρωνι·

οὐδὲ κωλῆνες νεβρῶν.[4]

ἀπὸ δὲ τοῦ κωλέα συνῃρημένον ἐστὶν ὡς συκέα συκῆ, λεοντέα λεοντῆ, κωλέα κωλῆ. Ἀριστοφάνης Πλούτῳ δευτέρῳ·

οἴμοι δὲ κωλῆς, ἣν ἐγὼ κατήσθιον,

καὶ ἐν Δαιταλεῦσι·

e καὶ δελφακίων ἁπαλῶν κωλαῖ καὶ χναυμάτια
πτερόεντα.

ἐν δὲ Πελαργοῖς·

κεφαλάς τ' ἀρνῶν κωλᾶς τ'[5] ἐρίφων.

a worthless trifle.' Nicophon in *The Sirens*[a]: 'Let sausage fight for a place with the side-dishes.' Aristophanes in *Daedalus*[b]: 'To all women, in one way or another, at least, an adulterer ready for his work is like a side-dish.' Plato in *Holidays*[c]: 'Whence we might have a barley-cake and side-dishes.' He speaks, too, of the seasoning and dressing of bulbs. And the Attic writers, you Syro-Atticist, Ulpian, say *embamma* for sauce. Thus Theopompus in *The Peace*[d]: 'The wheat loaf is nice,[e] but to cheat us with the addition of sauces to the loaves is vicious.'

"Attic writers say both *kolên* and *kolê* for ham. Eupolis in *Autolycus*[f]: 'Legs and haunches (*kolênes*) aimed straight at the ceiling.' Euripides in *Sciron*[g]: 'Not even haunches (*kolênes*) of young venison.' But from the form *kolea* there is a contracted form; like *sykea*, *sykê* (fig-tree), *leontea*, *leontê* (lion-skin), so *kolea*, *kolê*. Aristophanes in the second *Plutus*[h]: 'Alas for the ham (*kolê*) which I used to eat!' And in *Men of Dinnerville*[i]: 'Hams (*kolae*) from tender young porkers, and winged tid-bits.' In *The Storks*[j]: 'Lambs' heads and kids' hams.' Plato in *The*

[a] Kock i. 777; perhaps to be added to the quotation in Athen. 269 e.

[b] *Ibid.* 436, above, 367 d.

[c] Kock i. 609, above, 367 c.

[d] Kock i. 735.

[e] *i.e.*, by itself alone.

[f] Kock i. 269, *cf.* Aristoph. *Lysistr.* 229.

[g] *T.G.F.*² 573.

[h] *Plut.* 1128; Hermes speaks. An earlier *Plutus* was produced in 408 B.C.

[i] Kock i. 450.

[j] *Ibid.* 504.

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[1] ἀλλᾶς Bergk: ἄλλος A.

[2] τρόπου added by Musurus.

[3] τοὐρόφου C. F. Hermann: τοῦ ῥόφου A.

[4] νεβρῶν Casaubon: νεκρῶν A.

[5] τ' added by Bergk.

Πλάτων Γρυψίν· ‘ἰχθῦς, κωλᾶς, φύσκας.’ Ἀμειψίας Κόννῳ·

δίδοται μάλισθ᾽ ἱερώσυνα,
κωλῆ, τὸ πλευρόν, ἡμίκραιρ᾽ ἀριστερά.

Ξενοφῶν Κυνηγετικῷ· ‘κωλῆν σαρκώδη, λαγόνας ὑγράς.’ καὶ Ξενοφάνης δ᾽ ὁ Κολοφώνιος ἐν τοῖς ἐλεγείοις φησί·

f πέμψας γὰρ κωλῆν ἐρίφου σκέλος ἤραο πῖον
ταύρου λαρινοῦ, τίμιον ἀνδρὶ λαχεῖν,
τοῦ κλέος Ἑλλάδα πᾶσαν ἐφίξεται[1] οὐδ᾽ ἀπολήξει
ἔστ᾽ ἂν ἀοιδάων ᾖ γένος[2] Ἑλλαδικόν.”

Ἑξῆς δὲ τούτων πολλῶν καὶ παντοδαπῶν ἐπιφερομένων ἡμεῖς ἐπισημανούμεθα τὰ μνήμης ἄξια. καὶ γὰρ ὀρνίθων πλῆθος ἦν ἄλλων τε[3] καὶ χηνῶν, ἔτι δὲ τῶν νεοσσῶν ὀρνίθων οὓς πίπους[4] 369 τινὲς καλοῦσι, καὶ χοίρων καὶ τῶν περισπουδάστων φασιανικῶν ὀρνίθων. περὶ λαχάνων οὖν πρότερον ἐκθέμενός σοι καὶ περὶ τῶν ἄλλων μετὰ ταῦτα διηγήσομαι.

ΓΟΓΓΥΛΙΔΕΣ. ταύτας Ἀπολλᾶς ἐν τῷ περὶ[5] τῶν ἐν Πελοποννήσῳ πόλεων ὑπὸ Λακεδαιμονίων γάστρας[7] φησὶ καλεῖσθαι. Νίκανδρος δ᾽ ὁ Κολοφώνιος ἐν ταῖς Γλώσσαις παρὰ Βοιωτοῖς γάστρας[6] ὀνομάζεσθαι τὰς κράμβας, τὰς δὲ γογγυλίδας ζεκελτίδας[7]· Ἀμερίας δὲ καὶ Τιμαχίδας τὰς κολο- b κύντας ζεκελτίδας καλεῖσθαι. Σπεύσιππος δ᾽ ἐν

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[1] ἐφίξεται Karsten: ἀφίξεται AC.
[2] γάνος “pride” Kaibel (?).
[3] ἄλλων τε Gulick: αἰεὶ A.
[4] πίπους Casaubon: ἵππους AC.
[5] περὶ Musurus: μέρει A.
[6] γάστρας Hesychius *s.v.*: γαστέρας and γαστέασ A.

Griffins[a]: 'Fishes, hams, sausages.' Ameipsias in *Connus*[b]: 'Special perquisites given to the priests are a ham, the rib, and the left side of the head.' Xenophon in *Art of Hunting*[c]: 'A fleshy ham, loose flanks.' So, also, Xenophanes of Colophon says in his *Elegies*[d]: 'For though thou didst send but the ham of a kid, thou hast won the fat leg of a stout bull, a rich prize for a man to win, whose fame shall reach over all Greece, and never cease so long as the Greek mode of songs shall be.'"

Although many viands of all kinds were brought in successively after those we have mentioned, we shall indicate those only which deserve record. For besides a quantity of other[e] birds, including geese, there were also the small birds which some call woodpeckers; also pigs, and the much-sought-after pheasants. I will, therefore, first set forth the vegetables for you, and then proceed to explain the other things.

Turnips.—These, as Apollas says[f] in his book *On the Cities of Peloponnesus*, are called by the Lacedaemonians paunches. But Nicander of Colophon, in his *Glossary*, says[g] that cabbages are called paunches in Boeotia, while turnips are called *zekeltides*.[h] Amerias and Timachidas, on the other hand, say that gourds are called *zekeltides*. Speusippus, in the

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[a] Kock i. 604.

[b] *Ibid.* 672; see Athen. 218 c and note e.

[c] Chap. 5. 30, of a hare.

[d] *P.L.G.*⁴ ii. 114, Diels *P.P.Fr.* iii. 1. 38, perhaps referring to the alleged greed of Simonides (Schol. Aristoph. *Pac.* 697).

[e] See critical note.

[f] *F.H.G.* iv. 307.

[g] Frag. 132 Schneider.

[h] *Cf.* Hesychius *s.v.* ζέλκια, defined as the Phrygian word for λάχανα, "vegetables," in Modern Greek "cabbages."

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[7] ζακελτίδας C; *cf.* Hesych. *s.v.* ζέλκια.

δευτέρῳ Ὁμοίων “ῥαφανίς,” φησί, “γογγυλίς, ῥάφυς, ἀνάρρινον ὅμοια.” τὴν δὲ ῥάφυν Γλαῦκος ἐν τῷ Ὀψαρτυτικῷ διὰ τοῦ π ψιλῶς καλεῖ ῥάπυν. τούτοις δ’ οὐδὲν ἄλλο ἐστὶν ὅμοιον εἰ μὴ ἡ νῦν προσαγορευομένη βουνιάς. Θεόφραστος δὲ[1] βουνιάδα μὲν οὐκ ὀνομάζει, ἄρρενα δὲ καλεῖ τινα γογγυλίδα, καὶ ἴσως αὕτη ἐστὶν ἡ βουνιάς. Νίκανδρος δ’ ἐν τοῖς Γεωργικοῖς τῆς βουνιάδος μνημονεύει·

γογγυλίδας σπείροις δὲ κυλινδρωτῆς ἐφ’ ἅλωος,[2]
c ὄφρ’ ἂν ἴσαι πλαθάνοισι χαμηλότεραι θαλέθωσι.
βουνιάδες δ’ ἶσαι ῥαφάνοις κείσθων ἰδὲ δαῦκοι.[3]
γογγυλίδος δισσὴ γὰρ ἰδ’ ἐκ[4] ῥαφάνοιο γενέθλη
μακρή τε στιφρή τε φαείνεται ἐν πρασιῇσι.[5]

Κηφισιακῶν δὲ γογγυλίδων μνημονεύει Κράτης ἐν Ῥήτορσιν[6] οὕτως·

Κηφισιακαῖσι γογγυλίσιν ὅμοια πάνυ.

Θεόφραστος δὲ γογγυλίδων φησὶν εἶναι γένη δύο, ἄρρεν καὶ θῆλυ· γίνεσθαι δ’ ἄμφω ἐκ τοῦ αὐτοῦ σπέρματος. Ποσειδώνιος δ’ ὁ ἀπὸ τῆς στοᾶς ἐν τῇ ἑβδόμῃ καὶ εἰκοστῇ τῶν ἱστοριῶν περὶ τὴν d Δαλματίαν[7] φησὶ γίγνεσθαι γογγυλίδας ἀκηπεύτους καὶ ἀγρίους σταφυλίνους. Δίφιλος δ’ ὁ Σίφνιος ἰατρὸς “ἡ γογγυλίς,” φησί, “λεπτυντική ἐστι καὶ δριμεῖα καὶ δύσπεπτος, ἔτι δὲ πνευματωτική. κρείττων δέ,” φησίν, “ἡ βουνιὰς καθέστηκεν· γλυκυτέρα γάρ ἐστι καὶ πεπτικωτέρα πρὸς τῷ εὐστό-

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[1] δὲ Schweighäuser : μὲν A.

[2] κυλινδρωτῆς ἐφ’ ἅλωος Casaubon : κυλίνδρωι τησεφαλωιος A.

[3] βουνιάδες . . . δαῦκοι Gulick (ῥάφανος κείσθω Schneider) : βουνιὰς ἀλλ’ εἴσω ῥαφάνοις εἴσω λαθαρωκοι A.

[4] ἰδ’ ἐκ Athen. 133 d : δ’ ἐκ A.

second book of *Similars*, says that radish, turnip, rape-turnip, and nose-smart are similar. Glaucus, in *The Art of Cookery*, calls the rape-turnip (*raphys*) *rapys*, spelling it with *p* without the aspirate. There is nothing else similar to these except what is to-day called *bounias*.[a] Theophrastus, though he does not mention the *bounias* by name, speaks [b] of a certain turnip which he calls male-turnip, and perhaps this is the *bounias*. Nicander mentions the *bounias* in the *Georgics*[c]: "Turnips shalt thou sow on ground levelled with a roller, that they may grow more level and equal to their moulds.[d] Sow *bouniades*, too, and carrots, evenly with cabbages. Of turnip and cabbage, in truth, two families appear in our gardens, long and solid." Cephisian turnips are mentioned by Crates in *Orators* thus[e]: "Very much like Cephisian turnips." Theophrastus says[f] there are two kinds of turnips, male and female; both grow from the same seed. Poseidonius (he of the Porch), in the twenty-seventh book of his *Histories*, says[g] that in Dalmatia there are turnips that grow without cultivation, and carrots that grow wild. Diphilus, the physician of Siphnos, says that the turnip is thinning, acrid, and hard to digest; it is also likely to cause flatulence. The *bounias*, he says, is better; for it is sweeter and more digestible, in addition to being wholesome and

[a] French turnip or kohlrabi, *choux raves*.

[b] *Hist. Pl.* vii. 4. 3.

[c] Frag. 70 Schneider, *cf.* Athen. 133 d.

[d] "Equal to their moulds," a kind of litotes, means "keeping to their proper shape," since the turnip, unless evenly sown, will send out divided roots.

[e] Kock i. 138.

[f] *Hist. Pl.* vii. 4. 3.

[g] *F.H.G.* iii. 263.

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[5] 133 d: τρασιῆισι A.

[6] ἐν Ἡρωσιν Meineke.

[7] Dalechamp: αλματίαν A.

μαχος εἶναι καὶ τρόφιμος. ἡ δὲ ὀπτωμένη,” φησί, “γογγυλὶς μᾶλλον πέττεται, περιττότερον δὲ λεπτύνει.” ταύτης μνημονεύει Εὔβουλος ἐν Ἀγκυλίωνι οὕτως·

e ὀπτήσιμον γογγυλίδα ταυτηνὶ φέρω.

καὶ Ἄλεξις ἐν Θεοφορήτῳ·

λαλῶ Πτολεμαίῳ γογγυλίδος ὀπτῶν[1] τόμους.

ἡ δὲ ταριχευομένη γογγυλὶς λεπτυντικωτέρα ἐστὶ τῆς ἑφθῆς καὶ μάλιστα ἡ διὰ νάπυος γινομένη, ὥς φησιν ὁ Δίφιλος.

ΚΡΑΜΒΗ. Εὔδημος ὁ Ἀθηναῖος ἐν τῷ περὶ λαχάνων κράμβης φησὶν εἶναι γένη τρία, τῆς τε καλουμένης ἁλμυρίδος καὶ λειοφύλλου καὶ σελινούσσης[2]· τῇ δ᾽ ἡδονῇ πρώτην κεκρίσθαι τὴν f ἁλμυρίδα. “φύεται δ᾽ ἐν Ἐρετρίᾳ καὶ Κύμῃ καὶ Ῥόδῳ, ἔτι δὲ Κνίδῳ καὶ Ἐφέσῳ· ἡ δὲ λειόφυλλος ἀνὰ πᾶσαν,” φησί, “χώραν γίγνεται. ἡ δὲ σελινοῦσσα[3] τὴν ὀνομασίαν ἔχει διὰ τὴν οὐλότητα· ἐμφερὴς γάρ ἐστι σελίνῳ καὶ κατὰ τὴν ἄλλην πύκνωσιν.[4]” Θεόφραστος δὲ οὕτως γράφει· “τῆς δὲ ῥαφάνου (λέγω δὲ τὴν κράμβην) ἡ μέν ἐστιν οὐλόφυλλος, ἡ δὲ ἀγρία.” Δίφιλος δ᾽ ὁ Σίφνιός φησι· “κράμβη δὲ καλλίστη γίνεται καὶ γλυκεῖα ἐν Κύμῃ, ἐν δὲ Ἀλεξανδρείᾳ πικρά. τὸ δ᾽ ἐκ Ῥόδου φερόμενον σπέρμα εἰς Ἀλεξάνδρειαν ἐπὶ ἐνιαυτὸν γλυκεῖαν ποιεῖ τὴν κράμβην, μεθ᾽ ὃν χρόνον πάλιν ἐπιχωριάζει.” Νίκανδρος δ᾽ ἐν Γεωργικοῖς·

370 λείη μὲν κράμβη, ὁτὲ δ᾽ ἀγριὰς ἐμπίπτουσα
σπειρομένῃς[5] πολύφυλλος ἐνήβησε[6] πρασιῇσιν

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[1] ὀπτῆς C.
[2] Meineke: σελινουσίης AC (σελινουσία E).
[3] Meineke: σελινουσία AC.

nourishing. The roasted turnip, he adds, is more easily digested, but is excessively thinning. Eubulus mentions it thus in *Ancylion*[a]: "I bring you here a turnip for roasting." And Alexis in *God-inspired*[b]: "I babble the while I roast slices of turnip for Ptolemy." The pickled turnip is more thinning than the boiled, especially when it is done in mustard, according to Diphilus.

The Cabbage.—Eudemus of Athens, in his book *On Vegetables*, says that there are three sorts of cabbage, the so-called *halmyris*,[c] the smooth-leaf, and the parsley-leaved; in flavour the halmyris is judged supreme. "It grows in Eretria, Cyme, and Rhodes, also in Cnidus and Ephesus. The smooth-leaf grows in all countries. The parsley-leaved has its name from its curliness, for in this respect it resembles parsley, and also in its tendency to compactness."[d] Theophrastus writes thus[e]: "Of the *rhaphanos* (by which I mean the cabbage) there are two sorts, one curly-leaved, the other wild." Diphilus of Siphnos says: "The cabbage which grows in Cyme is very good and sweet, but in Alexandria it is bitter. Seed brought from Rhodes to Alexandria produces a cabbage which is sweet for the first year, but after that period it becomes acclimatized.[f]" Nicander says in the *Georgics*[g]: "Smooth-skinned is the cabbage, but sometimes it occurs in wild state, with many leaves, and grows rank in seeded gardens; either

[a] Kock ii. 165.

[b] *Ibid.* 325.

[c] "grown on salty ground."

[d] Probably kail is meant.

[e] *Hist. Pl.* vii. 4. 4.

[f] *i.e.* becomes bitter.

[g] Frag. 85 Schneider.

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[4] Some words appear to have been lost.

[5] Wilamowitz: σπειρομένη A.

[6] Schweighäuser: ἐνηβῆσαι A.

ἣ οὔλη καπυροῖσιν[1] ὀραμνῖτις[2] πετάλοισιν
ἣ[3] ἐπιφοινίσσουσα καὶ αὐχμηρῇσιν ὁμοίη
βατραχέη κύμη δὲ[4] κακόχροος, ἣ μὲν ἔοικε
πέλμασιν οἷσι πέδιλα παλίμβολα κασσύουσιν·
ἣν μάντιν λαχάνοισι παλαιόγονοι ἐνέπουσιν.

μήποτε δὲ ὁ Νίκανδρος μάντιν κέκληκε τὴν κράμ-
βην ἱερὰν οὖσαν, ἐπεὶ καὶ παρ᾽ Ἱππώνακτι ἐν
b τοῖς ἰάμβοις ἐστί τι λεγόμενον τοιοῦτον·

ὁ δ᾽ ἐξολισθὼν ἱκέτευε τὴν κράμβην
τὴν ἑπτάφυλλον ᾗ θύεσκε Πανδώρῃ
Θαργηλίοισιν ἔγχυτον πρὸ φαρμακοῦ.

καὶ Ἀνάνιος δέ φησι·

καὶ σὲ πολλὸν ἀνθρώπων
ἐγὼ φιλέω μάλιστα, ναὶ μὰ τὴν κράμβην.

καὶ Τηλεκλείδης Πρυτάνεσιν "ναὶ μὰ τὰς κράμ-
βας" ἔφη. καὶ Ἐπίχαρμος ἐν Γᾷ καὶ Θαλάσσᾳ
"ναὶ μὰ τὰν κράμβαν." Εὔπολις Βάπταις "ναὶ
μὰ τὴν κράμβην." ἐδόκει δὲ Ἰωνικὸς εἶναι ὁ
c ὅρκος· καὶ οὐ παράδοξον εἰ κατὰ τῆς κράμβης
τινὲς ὤμνυον, ὁπότε καὶ Ζήνων ὁ Κιτιεὺς ὁ τῆς
στοᾶς κτίστωρ μιμούμενος τὸν κατὰ τῆς κυνὸς
ὅρκον Σωκράτους καὶ αὐτὸς ὤμνυε τὴν κάππαριν,
ὡς Ἔμπεδός[6] φησιν ἐν Ἀπομνημονεύμασιν. Ἀθή-
νησι δὲ καὶ ταῖς τετοκυίαις κράμβη παρεσκευάζετο
ὥς τι ἀντιφάρμακον εἰς τροφήν. Ἔφιππος γοῦν
ἐν Γηρυόνῃ φησίν·

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[1] Jacobs: *καὶ τύριος* A.
[2] Schneider: *ὀθάμνιτις* A.
[3] Casaubon: *ηκαι* A.

branching in curly tendrils with brownish leaves, or purplish and like disordered hair, or again, in ugly greenish tints its hollow leaf is like the sole-leather with which they mend sandals turned and patched; it is the plant which those of yore called the prophet among vegetables." Now perhaps Nicander has called the cabbage a prophet because it is sacred, since in the iambic verses of Hipponax something of this kind is said[a]: "But he slipped away, and made entreaty of the seven-leaved cabbage, to which Pandora sacrificed a moulded cake at the Thargelia to take the curse away."[b] And Ananius says[c]: "And I like you by far the most in all the world, so help me Cabbage!" And Telecleides in *The Prytanes* said[d]: "So help me Cabbages!" So Epicharmus in *Earth and Sea*[e]: "So help me Cabbage!" Eupolis in *The Bathers*[f]: "So help me Cabbage!" It was thought that this oath was Ionian; and it is not surprising that some people swore by the cabbage, seeing that even Zeno of Citium, the founder of the Porch, imitated Socrates' oath by the dog and swore, in his turn, by the caper, as Empedus says in his *Reminiscences*.[g] At Athens, too, a cabbage was prepared for women in childbed as a kind of antidote in their food. Ephippus, at any rate, says in *Geryones*[h]: "If

[a] *P.L.G.*^{4} ii. 475. The verses are choliambic.

[b] The φαρμακός was a scape-goat offered in atonement, or in purification of the community. For ἔγχυτος see 172 b, 644 d.

[c] *P.L.G.*^{4} ii. 502.

[d] Kock i. 216.

[e] Kaibel 95.

[f] Kock i. 275.

[g] *F.H.G.* iv. 403.

[h] Kock ii. 251, Athen. 65 c.

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[4] δὲ Schneider: τε A.

[5] Ἐμπεδός Müller: ἔμποδος A.

ἔπειτα πῶς
οὐ στέφανος οὐδείς ἐστι πρόσθε τῶν θυρῶν,
d οὐ κνῖσα κρούει ῥινὸς ὑπεροχὰς ἄκρας
Ἀμφιδρομίων ὄντων; ἐν οἷς νομίζεται
ὀπτᾶν τε τυροῦ Χερρονησίτου τόμους
ἕψειν τ' ἐλαίῳ ῥάφανον ἠγλαϊσμένην[1]
πνίγειν τε παχέων ἀρνίων στηθύνια
τίλλειν τε φάττας καὶ κίχλας ὁμοῦ σπίνοις
κοινῇ τε χναύειν τευθίσιν σηπίδια
πιλεῖν τε πολλὰς πλεκτάνας ἐπιστρεφῶς[2]
πίνειν τε πολλὰς κύλικας εὐζωρεστέρας.

Ἀντιφάνης δ' ἐν Παρασίτῳ ὡς εὐτελοῦς βρώ-
e ματος τῆς κράμβης μέμνηται ἐν τούτοις·

οἷα δ' ἐστὶν οἶσθα νῦν·
ἄρτοι,[3] σκόροδα, τυρός, πλακοῦντες, πράγματα
ἐλευθέρι', οὐ τάριχος οὐδ' ἡδύσμασιν
ἄρνεια καταπεπασμέν' οὐδὲ[4] θρυμματὶς
τεταραγμένη καὶ λοπάδες ἀνθρώπων φθοραί.
καὶ μὴν ῥαφάνους γ' ἕψουσι λιπαράς, ὦ θεοί,
ἔτνος θ' ἅμ'[5] αὐταῖς[6] πίσινον.

Δίφιλος δ' ἐν Ἀπλήστῳ·

ἥκει φερόμεν' αὐτόματα πάντα τἀγαθά,
f ῥάφανος λιπαρά, σπλαγχνίδια πολλά, σαρκία[7]
ἁπαλώτατ', οὐδὲν μὰ Δία τοῖς ἐμοῖς βλίτοις[8]
ὅμοια πράγματ' οὐδὲ ταῖς . . .[9]
θλασταῖς ἐλάαις.

Ἀλκαῖος Παλαίστρᾳ·

ἤδη δ' ἧψε χύτραν ῥαφάνων.

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[1] ἠγκαλισμένην E.
[2] ἐπιστρεφῶς Athen. 65 d: ἐπιστρόφως AC.

that is so, then how is it that there is no wreath before the doors, no savour of cooking strikes the tip ends of the projecting nose, though the feast of the Amphidromia is on? For then it is the custom to toast slices of Gallipoli cheese, to boil a cabbage glistening in oil, to broil some fat lamb chops, to pluck the feathers from ringdoves, thrushes, and finches withal, at the same time to devour cuttle-fish and squids, to pound with care many wriggling polyps, and drink many a cup not too diluted." But Antiphanes mentions the cabbage as a cheap food in these lines from *The Parasite*[a]: "You now understand what kind of things they are—wheat loaves, garlic, cheese, flat-cakes, things which gentlemen eat; not smoked fish, not lamb chops spread with seasoning, no jumbled pastry, and dishes fit to ruin men. Yes, and they will boil sleek cabbages—ye gods!—and serve pea-soup with them." Diphilus in *Greedy*[b]: "There have come with a swoop all kinds of goodies, of their own accord; there's a sleek cabbage, entrails in abundance, tenderest pieces of meat—things, I can tell you, not at all like my pot-herbs or d—d crushed olives." Alcaeus in *The Wrestling-school*[c]: "She was already boiling a pot of cabbages." Poly-

[a] Kock ii. 86.

[b] Kock ii. 544; for *αὐτόματα cf.* Athen. 270 a, and for crushed olives, Athen. 56 b-c.

[c] Kock i. 762, *cf.* Aristoph. *Ran.* 505.

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[3] *νῦν* Kaibel, *ἄρτοι* Meineke: *οἶσθαγυναιτοισκοροδα* A.

[4] *καταπεπασμέν' οὐδὲ* Jacobs: *καταπεπλησμενου δὲ.*

[5] *θ' ἄμ'* Casaubon: *θαῦμ'* A.

[6] Meineke: *αὐτοῖς* A.

[7] *σαρκία* Schweighäuser: *σαρκίδια* A.

[8] *βλίτοις* Schweighäuser: *βαιτοις* A.

[9] Supply *ἀπολουμέναις*?

Πολύζηλος δ' ἐν Μουσῶν γοναῖς κράμβας αὐτὰς ὀνομάζων φησί·

ὑψιπέταλοί τε κράμβαι συχναί.

371 ΣΕΥΤΛΑ. τούτων φησὶν ὁ Θεόφραστος εὐχυλότερον εἶναι τὸ λευκὸν τοῦ μέλανος καὶ ὀλιγοσπερμότερον καὶ καλεῖσθαι Σικελικόν. "ἡ δὲ σευτλὶς ἕτερον," φησί, "τοῦ τεύτλου ἐστί." διὸ καὶ Δίφιλος ὁ κωμῳδιοποιὸς ἐν Ἥρωι δράματι ἐπιτιμᾷ τινι ὡς κακῶς λέγοντι καὶ "τὰ τεῦτλα σευτλίδας[1] καλῶν." Εὔδημος δ' ἐν τῷ περὶ λαχάνων δ' γένη φησὶν εἶναι τεύτλων, σπαστόν, καυλωτόν, λευκόν, πάνδημον· τοῦτο δ' εἶναι τῇ χρόᾳ φαιόν. Δίφιλος δ' ὁ Σίφνιος τὸ σευτλίον φησὶν εὐχυλότερον εἶναι τῆς κράμβης καὶ θρεπτικώτερον μετρίως· ἐκζεστὸν δὲ καὶ λαμβανόμενον μετὰ νάπυος λεπτυντικώτερον εἶναι καὶ ἑλμίνθων φθαρτικόν. **b** εὐκοιλιώτερον δὲ τὸ λευκόν, τὸ δὲ μέλαν οὐρητικώτερον. ὑπάρχειν δ' αὐτῶν καὶ τὰς ῥίζας εὐστομωτέρας καὶ πολυτροφωτέρας.

ΣΤΑΦΥΛΙΝΟΣ. "οὗτος δριμύς ἐστι," φησὶν ὁ Δίφιλος, "ἱκανῶς δὲ θρεπτικὸς καὶ εὐστόμαχος μέσως διαχωρητικός τε καὶ πνευματώδης, δύσπεπτος, οὐρητικὸς ἱκανῶς, διεγερτικὸς πρὸς ἀφροδίσια· διὸ καὶ ὑπ' ἐνίων φίλτρον καλεῖται." Νουμήνιος δ' ἐν τῷ Ἁλιευτικῷ φησι·

φύλλων δ' ὅσσ' ἄσπαρτα τά[2] τ' ἐρρίζωται ἀρούραις
c χείματος ἠδ' ὁπόταν πολυάνθεμον εἶαρ ἵκηται,

zelus, mentioning them by the name *crambê* in *Birth of the Muses*, says[a]: "Many tall-leaved cabbages."

Beets.—As to these, Theophrastus says[b] that the white is juicier than the red, has fewer seeds, and is called Sicilian. He[c] says that the *seutlis* is different from the *teutlon*. Hence the comic poet Diphilus criticizes[d] someone in the play of *The Hero* for misuse of the word, "and calling *teutla seutlides*." Eudemus, in his book *On Vegetables*, says there are four kinds of beets—the drawn, the stalked, the white, the common; the last is dun-coloured. Diphilus of Siphnos says that the beet is juicier than the cabbage and is somewhat more nourishing; when boiled and eaten with mustard it is more thinning and calculated to destroy worms. The white acts more readily on the bowels, the red is more diuretic. Their roots are also better flavoured and more nourishing.

The Carrot.[e]—"This is pungent," says Diphilus, "very nourishing and fairly wholesome, with a tendency to loosening and windiness; not easy to digest, very diuretic, calculated to rouse sexual desire; hence by some it is called love-philtre." Numenius says in *The Art of Angling*[f]: "Of the herbs which grow unsown or are found rooted in our fields in winter, or when flowering springtime

[a] Kock i. 792.
[b] *Hist. Pl.* vii. 4. 4.
[c] Not Theophrastus, but some grammarian who objected to the use of *seutlis* for *teutlon*.
[d] Kock ii. 557.
[e] Early editors rendered σταφυλῖνος by pastinaca, parsnip.
[f] This quotation could hardly have come from the *Halieuticon* (it is not in Birt), and may not have come from Numenius even.

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[1] σευτλίδας Kock (τευτλίδας Casaubon): τοῦ τάινας AC.
[2] ὅσσ' ἄσπαρτα τά Casaubon: ὅσσασπαρατα A.

αὐχμηρὴν σκόλυμόν τε καὶ ἀγριάδα σταφυλῖνον,
καὶ ῥάφυν[1] ἐμπέδιον[2] καὶ καυκαλίδ'[3] ἀγροιῶτιν.

Νίκανδρος δ' ἐν δευτέρῳ Γεωργικῶν φησιν·

ἐν δέ τε[4] καὶ μαράθου καυλὸς βαθύς, ἐν δέ τε[5]
    ῥίζαι
πετραίου,[6] σὺν δ' αὐτὸς ἐπαυχμήεις[7] σταφυλῖνος,
σμυρνεῖον σόγκος τε κυνόγλωσσός τε σέρις τε·
σὺν καὶ ἄρου δριμεῖα καταψήχοιο πέτηλα
ἠδ' ὅπερ ὄρνιθος κλέεται[8] γάλα.

μνημονεύει τοῦ σταφυλίνου καὶ Θεόφραστος. Φαι-
d νίας δ' ἐν ε′ περὶ φυτῶν γράφει οὕτως· "κατὰ δὲ τὴν αὐτοῦ τοῦ σπέρματος φύσιν ὁ καλούμενος σὴψ καὶ τὸ τοῦ σταφυλίνου σπέρμα." κἀν τῷ πρώτῳ δέ φησι· "πετασώδη τὴν τῶν σπερμάτων ἀπείληφε φύσιν ἄννησον, μάραθον, σταφυλῖνος, καυκαλίς, κώνειον, κόριον, σκίλλα,[9] ἣν ἔνιοι μυηφόνον." ἐπεὶ δὲ ἄρου ἐμνημόνευσεν ὁ Νίκανδρος, προσαποδοτέον ὅτι καὶ Φαινίας ἐν τῷ προειρημένῳ βιβλίῳ γράφει οὕτως· "δρακόντιον, ὃ ἔνιοι ἄρον ἀρωνια.[10]" τὸν δὲ σταφυλῖνον Διοκλῆς ἐν πρώτῳ Ὑγιεινῶν ἀσταφυλῖνον καλεῖ. τὸ δὲ καρτὸν[11] καλούμενον (μέγας δ' ἐστὶν καὶ εὐαυξὴς
e σταφυλῖνος) εὐχυλότερόν ἐστι τοῦ σταφυλίνου καὶ μᾶλλον θερμαντικώτερον, οὐρητικώτερον, εὐστόμαχον, εὐοικονόμητον, ὡς ὁ Δίφιλος ἱστορεῖ.

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[1] καὶ ῥάφυν Dindorf: ῥάφιν τ' A.
[2] ἐμπέδιον Casaubon: ἔμπεδον A.
[3] καυκαλίδ' Casaubon: καυλίδα A.
[4] τε Bernard: τι A.
[5] ἐν δέ τε Bernard: οὐδ' ἔτι A.
[6] πετραίου Schweighäuser: πετρίου A.
[7] Casaubon, Schneider: επαυχμειην A.
[8] κλέεται Dindorf: καλέεται A.

comes, there are the scraggly cardoon and the wild carrot, the deep-rooted rape-turnip, and the wild bur-parsley." Nicander in the second book of the *Georgics* says[a]: "Among them, too, are the high stalk of the fennel, the roots of rock-parsley, with it, also, the scraggly carrot itself, horse-parsley, sow-thistle, hound's-tongue, and chicory; with them, too, thou shalt pound the pungent leaves of edder-wort, or the herb which is called bird's milk." Theophrastus, also, mentions the carrot. Phaenias, in the fifth book of his work *On Plants*, writes as follows[b]: "With respect to the qualities of its seed, the so-called *seps* and the seed of the carrot." And in the first book he says[c]: "Umbelliferous types of seeded plants are found in anise, fennel, carrot, bur-parsley, hemlock, coriander, and squill, which some call mouse-bane." Since Nicander has mentioned edderwort, it should be added that Phaenias, also, writes as follows in the book before-mentioned[c]: "Edder-wort, which some call arum. . . ."[d] Diocles, in the first book of his *Hygiene*, calls[e] the carrot (*staphylinus*) *astaphylinus*. What is called the "sliced," which is a large, well-grown carrot, is juicier than the carrot and more heating, diuretic, wholesome, and easy to digest, as Diphilus records.

[a] Frag. 71 Schneider.

[b] *F.H.G.* ii. 300; evidently from a list of antidotes; carrot-seed is here mentioned as a cure for the bite of the seps, a kind of lizard-snake. Nic. *Ther.* 843, Diosc. iii. 54 (59).

[c] *F.H.G.* ii. 300.

[d] See critical note.

[e] p. 168 Wellmann.

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[9] Wilamowitz (*cf.* Hesych. *s.v.*): σκιάς A.

[10] ἀρωνια is corrupt.

[11] καρτὸν Musurus: καρω A (καρωτὸν Schweighäuser).

ΚΕΦΑΛΩΤΟΝ. τοῦτο καὶ πράσιον καλεῖσθαί φησιν ὁ αὐτὸς Δίφιλος καὶ εὐχυλότερον εἶναι τοῦ καρτοῦ. εἶναι δὲ καὶ αὐτὸ μέσως λεπτυντικόν, θρεπτικόν τε καὶ πνευματῶδες. Ἐπαίνετος δ' ἐν Ὀψαρτυτικῷ τὰ κεφαλωτὰ καλεῖσθαί φησι γηθυλλίδας.[1] τοῦτο δὲ τὸ ὄνομα μνήμης εὑρίσκω τετυχηκὸς παρὰ μὲν Εὐβούλῳ ἐν Πορνοβοσκῷ οὕτως·

f οὐκ ἂν δυναίμην ἐμφαγεῖν ἄρτον τινά·
παρὰ Γναθαινίῳ γὰρ ἄρτι κατέφαγον,
ἕψουσαν[2] αὐτὴν καταλαβὼν γηθυλλίδας.

οἱ δὲ τὸ γήθυον καλούμενον τοῦτό φασιν εἶναι, οὗ
μνημονεύει Φρύνιχος ἐν Κρόνῳ· ὅπερ ἐξηγούμενος
δρᾶμα Δίδυμος ὅμοιά φησιν εἶναι τὰ γήθυα τοῖς
λεγομένοις ἀμπελοπράσοις, τὰ δ' αὐτὰ καὶ γηθυλλίδας[3]
λέγεσθαι. μνημονεύει τῶν γηθυλλίδων καὶ
Ἐπίχαρμος ἐν Φιλοκτήτῃ οὕτως· "ἐν δὲ σκόροδα
372 δύο καὶ γαθυλλίδες δύο." Ἀριστοφάνης Αἰολοσίκωνι
δευτέρῳ·

τῶν δὲ γηθύων
ῥίζας ἐχούσας σκοροδομίμητον[4] φύσιν.

Πολέμων δ' ὁ περιηγητὴς ἐν τῷ περὶ Σαμοθρᾴκης
καὶ κιττῆσαί φησι τῆς γηθυλλίδος τὴν Λητώ,
γράφων οὕτως· "διατέτακται παρὰ Δελφοῖς τῇ
θυσίᾳ τῶν Θεοξενίων, ὃς ἂν κομίσῃ γηθυλλίδα
μεγίστην τῇ Λητοῖ, λαμβάνειν μοῖραν ἀπὸ τῆς
τραπέζης. ἑώρακα δὲ[5] καὶ αὐτὸς οὐκ ἐλάττω
γηθυλλίδα γογγυλίδος καὶ τῆς στρογγύλης ῥαφανῖδος.
b ἱστοροῦσι δὲ τὴν Λητὼ κύουσαν τὸν Ἀπόλ-

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[1] τηθυλλίδας ἢ γηθυλλίδας C: τηθυλλίδας A.

[2] Dalechamp: ἔψευσαν A.

The Leek.[a]—This, the same Diphilus says, is also called prasium, and it is more juicy than the "sliced" plant (carrot). It is also moderately thinning, nourishing, and also likely to cause flatulence. Epaenetus in *The Art of Cookery* says that leeks are called *gethyllides* (spring onions). This name, I find, has received mention in Eubulus's *Pimp*, as follows[b]: "I couldn't touch a bit of bread; for I have just eaten at the house of Gnathaenium; I found her cooking spring onions." But others say that this is what is called *gethyon* (horn onion), mentioned by Phrynichus in *Cronus*.[c] Didymus, in his explanatory notes on this play, says that horn onions are similar to the so-called vine-leeks, and that the same are also called *gethyllides*. These last are mentioned thus by Epicharmus in *Philoctetes*[d]: "Among them were two heads of garlic and two horn onions." Aristophanes in *Aeolosicon*, second edition[e]: "Roots of horn onions, with qualities that imitate garlic." Polemon the geographer, in his work *On Samothrace*, says that Leto had a pregnant woman's craving for the horn onion. He writes as follows[f]: "It is ordained among the Delphians that whosoever shall bring for the festival of the Theoxenia[g] the largest horn onion to Leto, shall receive a portion from the table. And I have myself seen a horn onion as large as a turnip or the round radish. They relate that

[a] Literally "headed plant."
[b] Kock ii. 195.
[c] Kock i. 373.
[d] Kaibel 116.
[e] Kock i. 393.
[f] Frag. 36 Preller.
[g] See 82 e note *c*, 137 e, 252 b note *f*.

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[3] Dalechamp: ἐπιθυλλίδας AC.
[4] Toup: σκοροδόμητον A.
[5] Wilamowitz: τε AE, τι C.

λωνα κιττῆσαι γηθυλλίδος· διὸ δὴ τῆς τιμῆς τετυχηκέναι ταύτης."

ΚΟΛΟΚΥΝΤΗ. χειμῶνος δὲ ὥρᾳ ποτὲ κολοκυντῶν ἡμῖν περιενεχθεισῶν πάντες ἐθαυμάζομεν[1] νεαρὰς εἶναι νομίζοντες, καὶ ὑπεμιμνησκόμεθα ὧν ἐν Ὥραις ὁ χαρίεις Ἀριστοφάνης εἶπεν ἐπαινῶν τὰς καλὰς Ἀθήνας ἐν τούτοις·

ὄψει δὲ χειμῶνος μέσου σικυούς, βότρυς, ὀπώραν,
στεφάνους ἴων, ῥόδων, κρίνων,[2] κονιορτὸν ἐκτυφλοῦντα.
c αὐτὸς[3] δ' ἀνὴρ πωλεῖ κίχλας, ἀπίους, σχαδόνας, ἐλάας,
πυόν, χόρια, χελιδόνια,[4] τέττιγας, ἐμβρύεια.
ὑρίσους[5] δ' ἴδοις ἂν νειφομένους σύκων ὁμοῦ τε μύρτων·
ἔπειτα κολοκύντας ὁμοῦ ταῖς γογγυλίσιν ἀροῦσιν,
ὥστ' οὐκέτ' οὐδεὶς οἶδ' ὁπηνίκ' ἐστὶ τοὐνιαυτοῦ.
. . . μέγιστον ἀγαθόν, εἴπερ ἔστι δι' ἐνιαυτοῦ
ὅτου τις ἐπιθυμεῖ λαβεῖν. Β. κακὸν μὲν οὖν μέγιστον·
εἰ μὴ γὰρ ἦν, οὐκ ἂν ἐπεθύμουν οὐδ' ἂν ἐδαπανῶντο.
ἐγὼ δὲ ταῦτ'[6] ὀλίγον χρόνον χρήσας[7] ἀφειλόμην ἄν.
Α. κἄγωγε ταῖς ἄλλαις πόλεσι δρῶ[8] ταῦτα πλὴν Ἀθηνῶν.[9]
d τούτοις δ' ὑπάρχει ταῦτ', ἐπειδὴ τοὺς θεοὺς σέβουσιν.

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[1] Dindorf: ἐθαύμασον A.
[2] ῥόδων, κρίνων added by Porson.
[3] αὐτὸς Dindorf: ωυετος A: ὠυτὸς C.
[4] Porson: χελιδόνα AC.

Leto, before the birth of Apollo, had a craving for the horn onion; hence it has received this special honour."

The Gourd.—Once, in the season of winter, cucumbers were served to us,[a] and we all wondered, thinking they were fresh, and we recalled what the witty Aristophanes said in *The Seasons* when he praised the fair city of Athens in these lines[b]: "A. You will see, in midwinter, cucumbers, grapes, fruit, wreaths of violets, roses, and lilies—a dust-cloud utterly blinding. The same tradesman sells thrushes, pears, honeycomb, olives, beestings, haggis, celandine, cicadas, embryo-meat. You can see baskets of figs and of myrtle-berries together, covered with snow, and what is more, they sow cucumbers at the same time with turnips, so that nobody knows any longer what time of the year it is. . . . A very great boon, if one may get throughout the year whatever he wants. B. A very great evil, rather! For if they couldn't get these things, they wouldn't be so eager for them and spend so much money on them. As for me, I would supply these things for a brief season and then take them away. A. I too do that for other cities, but not for Athens. The Athenians enjoy all these things because they revere the gods. B. Much

[a] See Introd. vol. i. p. xi; κολοκύντη may be used of any gourd, see Athen. 58 f and note *a*, 68 d. It is here rendered "cucumber," though probably nearer related to "Italian squash," French *courges*.

[b] Kock i. 536, *cf.* Xen. *Vect.* 1. 3; apparently two divinities are disputing, one of whom is probably Athena.

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[5] ὑρίχους Porson.
[6] ταῦτ' Kock: τοῦτον A.
[7] χρήσας Porson: φήσας A.
[8] δρῶ Casaubon: δρῶν A.
[9] Ἀθηνῶν Brunck: ἀθηναίων A.

Β. ἀπέλαυσαν ἄρα σέβοντες ὑμᾶς, ὡς σὺ φής.
Α. τιὴ τί[1];
Β. Αἴγυπτον αὐτῶν τὴν πόλιν πεποίηκας ἀντ' Ἀθηνῶν.

ἐθαυμάζομεν οὖν τὰς κολοκύντας μηνὶ Ἰανουαρίῳ ἐσθίοντες· χλωραί τε γὰρ ἦσαν καὶ τὸ ἴδιον ἀπεδίδοσαν τοῦ χυμοῦ. ἐτύγχανον δ' οὖσαι τῶν συντεθειμένων ὑπὸ τῶν τὰ τοιαῦτα μαγγανεύειν εἰδότων ὀψαρτυτῶν. ἐζήτει οὖν ὁ Λαρήνσιος εἰ e καὶ τὴν χρῆσιν ταύτην ἠπίσταντο οἱ ἀρχαῖοι. καὶ ὁ Οὐλπιανὸς ἔφη· "Νίκανδρος ὁ Κολοφώνιος ἐν τῷ δευτέρῳ τῶν Γεωργικῶν μνημονεύει ταύτης τῆς χρήσεως σικύας ὀνομάζων τὰς κολοκύντας· οὕτως γὰρ ἐκαλοῦντο, ὡς πρότερον εἰρήκαμεν· λέγει δ' οὕτως·

αὐτὰς μὴν σικύας τμήγων[2] ἀνὰ κλώσμασι πείραις,
ἠέρι δὲ ξήρανον· ἐπεγκρεμάσαιο δὲ καπνῷ,
χείμασιν ὄφρ' ἂν δμῶες ἅλις περιχανδέα χύτρον
f πλήσαντες ῥοφέωσιν ἀεργέες,[3] ἑφθά τε μάκτρῃ[4]
ὄσπρια πανσπερμηδὸν ἐπεγχεύῃσιν ἀλετρίς.
τῇ ἔνι μὲν σικύης ὅρμους βάλον ἐκπλύναντες,
ἐν δὲ μύκην σειράς τε πάλαι λαχάνοισι πλακείσας
αὐοτέροις[5] καυλοῖς τε μιγήμεναι ἔστ' ἔαρ ἵξῃ.[6]"

373 ΟΡΝΕΙΣ. ἐπεὶ δὲ καὶ ὄρνεις ἐπῆσαν ταῖς κολοκύνταις καὶ ἄλλοις κνιστοῖς λαχάνοις (οὕτως δ' εἴρηκεν Ἀριστοφάνης[7] ἐν Δηλίᾳ τὰ σύγκοπτα

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[1] τιή,τι A : τί δὴ σύ Kock : τί, εἴ τι Kaibel (?) : τοιαυτί Lumb.
[2] Schweighäuser : τμητῶν AE.
[3] Musurus : ἀεργὲς A.
[4] ἑφθά τε μάκτρῃ Morel : ἔνθα τε μέτρια A.
[5] αὐοτέροις Wilamowitz : αὐλοτέροις A.

good, then, does it do them for revering you, as you say! A. Why, how's that? B. You have made their city Egypt instead of Athens."[a] We wondered, as I was saying, that we should be eating cucumbers in the month of January; for they were fresh and had all their native savour. But it so happened that they belonged to the class of things which are compounded by cooks who know how to play these kinds of tricks. Accordingly, Larensis asked whether the ancients also understood this use. Ulpian replied: "Nicander of Colophon, in the second book of his *Georgics*, mentions this use, but he names these gourds *sikyae*; they were, in fact, called thus, as we have explained before.[b] He says[c]: 'As for the gourds themselves, cut and skewer them in clues and dry them in the air; then hang them up over the smoke, so that when winter comes the slaves may have enough to fill the capacious pot and gulp it down at their ease, and that the girl who grinds the corn may pour in to the vat boiled pulse of every kind. In it, too, they have laid the clues of gourd, after thoroughly washing them, and mushrooms and dried vegetables long since plaited in strings, with broccoli-stalks as well—to lie all together until spring comes.'"

Chickens.—Chickens followed the gourds and other "shredded" vegetables. This last is a term used[d] by Aristophanes in *The Woman of Delos*, of chopped

[a] No Athenian in his senses would exchange Athens for any other town; see Plato, *Crito* 54 A.

[b] 59 a-b.

[c] Frag. 72 Schneider.

[d] Kock i. 592, ii. 43; see critical note 1, p. 190.

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[6] ἔστ' ἔαρ ἵξῃ Morel: εὐφαοριξη A.

[7] Ἀντιφάνης Meineke.

λάχανα, κνιστὰ[1] ἢ στέμφυλα), ὁ Μυρτίλος ἔφη· "ἀλλὰ μὴν καὶ ὄρνιθας καὶ ὀρνίθια νῦν μόνως ἡ συνήθεια καλεῖ τὰς θηλείας, ὧν ὁρῶ περιφερόμενον[2] πλῆθος (καὶ Χρύσιππος δ' ὁ φιλόσοφος ἐν τῷ πέμπτῳ περὶ τοῦ καλοῦ καὶ τῆς ἡδονῆς γράφει οὕτως· 'καθάπερ τινὲς τὰς λευκὰς ὄρνιθας τῶν b μελαινῶν ἡδίους εἶναι μᾶλλον'), ἀλεκτρυόνας δὲ καὶ ἀλεκτοριδέας[3] τοὺς ἄρρενας· τῶν ἀρχαίων δὲ τὸ ὄρνις καὶ ἀρσενικῶς καὶ θηλυκῶς λεγόντων ἐπ' ἄλλων ὀρνέων, οὐ περὶ τούτου τοῦ εἰδικοῦ, περὶ οὗ φησιν ἡ συνήθεια ὄρνιθας ὠνήσασθαι. Ὅμηρος μὲν οὖν φησι·

ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἠελίοιο.

καὶ ἀλλαχόθι θηλυκῶς "ὄρνιθι λιγυρῇ." καί·

ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι
μάστακ' ἐπεί κε λάβῃσι, κακῶς δέ τέ οἱ πέλει αὐτῇ.

c Μένανδρος δ' ἐν Ἐπικλήρῳ πρώτῃ σαφῶς τὸ ἐπὶ τῆς συνηθείας φησὶν ἐμφανίζων οὕτως· 'ἀλεκτρυών τις ἐκεκράγει μέγα. οὐ σοβήσετ' ἔξω,' φησί, 'τὰς ὄρνιθας ἀφ' ἡμῶν;' καὶ πάλιν·

αὕτη ποτ' ἐξεσόβησε τὰς ὄρνις μόλις.

ὀρνίθια δ' εἴρηκε Κρατῖνος ἐν Νεμέσει οὕτως· 'τἄλλα πάντ' ὀρνίθια.' ἐπὶ δὲ τοῦ ἀρσενικοῦ d οὐ μόνον ὄρνιν ἀλλὰ καὶ ὄρνιθα. ὁ αὐτὸς Κρατῖνος ἐν τῷ αὐτῷ δράματι· 'ὄρνιθα φοινικόπτερον.' καὶ πάλιν·

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[1] κνηστὰ Kock, C.

[2] Casaubon: περιφερομένων A.

[3] Kaibel: ἀλεκτορίδας AC.

vegetables: "Shredded, or pressed in cakes." So Myrtilus spoke up: "Colloquial usage to-day calls only hens[a] by the name of birds and birdlings, a great number of which I see being served. (And the philosopher Chrysippus, in the fifth book *On Pleasure and the Good*, writes as follows: 'Just as some persons are more inclined to regard white fowls as pleasanter to the taste than dark.') But the male birds are called cocks or cockerels. Yet among the ancients the word *ornis* (bird) was used, both as a masculine and a feminine, of other birds as well, and not merely of this special sort, concerning which colloquial usage speaks of 'buying birds.[b]' Homer, at any rate, says[c]: 'Many birds, under the sun's rays.' And elsewhere he has the feminine[d]: 'To the shrill bird.' Also[e]: 'As a bird brings to her unfledged nestlings a morsel when she has found it, but with herself it goes hard.' But Menander, in the first edition of *The Heiress*, clearly brings out the colloquial usage when he says[f]: 'A cock crowed lustily. Won't you shoo away,' says he, 'these birds (*ornithas*) from us?' And again: 'She has at last shooed away the birds (*ornis*) with difficulty.' Cratinus uses the term *ornithia* (birdlings) thus in *Nemesis*[g]: 'All the other birdlings.' Of the male bird we have not only the accusative form *ornin*, but also *ornitha*. The same Cratinus in the same play: 'A red-winged bird' (*ornitha*).[h] And again[i]:

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[a] Meaning barn-yard fowls.

[b] *i.e.* fowls.

[c] *Od.* ii. 181; referring to birds of the air, and using a masculine adjective.

[d] *Il.* xiv. 290, here meaning a bird of prey.

[e] *Il.* ix. 323.

[f] Kock iii. 49.

[g] Kock i. 50; the form is colloquial, not diminutive in meaning.

[h] Perhaps the flamingo.

[i] Kock i. 48.

ὄρνιθα τοίνυν δεῖ σε γίγνεσθαι μέγαν.

καὶ Σοφοκλῆς Ἀντηνορίδαις·

ὄρνιθα καὶ κήρυκα καὶ διάκονον.

Αἰσχύλος Καβείροις·

ὄρνιθα δ' οὐ ποιῶ σε τῆς ἐμῆς ὁδοῦ.

Ξενοφῶν δ' ἐν δευτέρῳ Παιδείας· 'ἐπὶ μὲν τοὺς ὄρνιθας τῷ ἰσχυροτάτῳ χειμῶνι.' Μένανδρος Διδύμαις[1]· 'ὄρνεις φέρων ἐλήλυθα.' καὶ ἑξῆς 'ὄρνιθας ἀποστέλλει' φησίν. ὅτι δὲ καὶ ἐπὶ τοῦ πληθυντικοῦ ὄρνις λέγουσι πρόκειται τὸ e Μενάνδρειον μαρτύριον· ἀλλὰ καὶ Ἀλκμάν πού φησι·

λῦσαν δ' ἄπρακτα νεάνιδες
ὥστ' ὄρνις ἱέρακος ὑπερπταμένω.[2]

καὶ Εὔπολις ἐν Δήμοις·

οὐ δεινὸν οὖν κριοὺς ἔμ'[3] ἐκγεννᾶν τέκνα
ὄρνις[4] θ' ὁμοίους[5] τοὺς νεοττοὺς τῷ πατρί;

τὸν δ' ἀλεκτρυόνα ἐκ τῶν ἐναντίων οἱ ἀρχαῖοι καὶ θηλυκῶς εἰρήκασι. Κρατῖνος Νεμέσει·

Λήδα, σὸν ἔργον· δεῖ σ' ὅπως εὐσχήμονος[6]
ἀλεκτρυόνος μηδὲν διοίσει τοὺς τρόπους,
ἐπὶ τῷδ' ἐπῴζουσ',[7] ὡς ἂν ἐκλέψῃς καλὸν
f ἡμῖν τι καὶ θαυμαστὸν ἐκ τοῦδ' ὄρνεον.

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[1] διδυμίαις A.

[2] ὑπερπταμένω Dindorf: ὑπερπταμένωι A.

[3] ἔμ' Valckenaer: με A, μὲν Wakefield, μὲν ἐμὲ γεννᾶν Kock.

[4] Casaubon: ὄρνεις A.

[5] Casaubon: ὁμοίως A.

[6] Stephanus: εὐσχημόνως A.

[7] Valckenaer: ἐπωάζουσα A.

'So, then, you must turn into a large bird.'[a] And Sophocles in *Sons of Antenor*[b]: 'Bird and herald and minister.' Aeschylus in *The Cabeiri*[c]: 'I make you not the bird (omen) of my journey.' Xenophon in the second book of *Cyropaedeia*[d]: 'Against the birds in the severest weather.' Menander in *The Girl Twins*[e]: 'I have come with a present of birds (*orneis*).' And later on he says: 'He sends birds (*ornithas*).' But that for the plural they also say *ornis* is shown by the testimony of Menander quoted above.[f] Why, even Alcman says,[g] I believe: 'The maidens scattered[h] without finishing their song, like birds (*ornis*) when a hawk flies over them.' And Eupolis in *The Demes*[i]: 'Isn't it dreadful, then, that I should bring forth children who are rams, and chicks who are birds (*ornis*) like their father?' On the other hand, old writers use the word *alectryon*[j] even as a feminine. Cratinus in *Nemesis*[k]: 'Leda, it is now thy task; thou must needs be in no wise different from a well-behaved hen (*alectryon*) in thy ways, clucking over the egg here, that thou may hatch out for us a beautiful and marvellous bird from it.'

[a] Such as the swan into which Zeus was changed.

[b] *T.G.F.*² 160; here and in the next quotation "bird" means "omen."

[c] *Ibid.* 31.

[d] i. 6. 39; of game birds in the forest.

[e] Kock iii. 35.

[f] 373 c; see 243 d.

[g] *P.L.G.*⁴ iii. 47.

[h] Literally "broke up," *sc.* their band.

[i] Kock i. 283; rams were proverbial for ingratitude, ἐπεὶ τὰς φάτνας (mangers) πλήττουσιν, Zenob. iv. 63. For the second vs. *cf.* Aristoph. *Av.* 767.

[j] Properly masculine, "cock"; see Aristoph. *Nub.* 662, and below 374 c.

[k] Kock i. 48.

Στράττις Ψυχασταῖς·

αἱ δ' ἀλεκτρυόνες ἅπασαι
καὶ τὰ χοιρίδια τέθνηκε
καὶ τὰ μίκρ' ὀρνίθια.

Ἀναξανδρίδης Τηρεῖ·

ὀχευομένους δὲ τοὺς κάπρους
καὶ τὰς ἀλεκτρυόνας θεωροῦσ' ἄσμενοι.

ἐπεὶ δὲ τοῦ κωμικοῦ τούτου ἐμνήσθην καὶ οἶδα τὸ δρᾶμα τὸν Τηρέα αὐτοῦ μὴ κεκριμένον ἐν τοῖς
374 πρώτοις ἐκθήσομαι ὑμῖν, ἄνδρες φίλοι, εἰς κρίσιν ἃ εἴρηκε περὶ αὐτοῦ Χαμαιλέων ὁ Ἡρακλεώτης ἐν ἕκτῳ περὶ κωμῳδίας γράφων ὧδε· ‘ Ἀναξανδρίδης διδάσκων ποτὲ διθύραμβον Ἀθήνησιν εἰσῆλθεν ἐφ' ἵππου καὶ ἀπήγγειλέν τι τῶν ἐκ τοῦ ᾄσματος. ἦν δὲ τὴν ὄψιν καλὸς καὶ μέγας καὶ κόμην ἔτρεφε καὶ ἐφόρει ἁλουργίδα καὶ κράσπεδα χρυσᾶ. πικρὸς δ' ὢν τὸ ἦθος ἐποίει τι τοιοῦτο
b περὶ τὰς κωμῳδίας· ὅτε γὰρ μὴ νικῴη, λαμβάνων ἔδωκεν εἰς τὸν λιβανωτὸν κατατεμεῖν καὶ οὐ μετεσκεύαζεν ὥσπερ οἱ πολλοί. καὶ πολλὰ ἔχοντα κομψῶς τῶν δραμάτων ἠφάνιζε, δυσκολαίνων τοῖς θεαταῖς διὰ τὸ γῆρας.’ λέγεται δ' εἶναι τὸ γένος Ῥόδιος ἐκ Καμίρου. θαυμάζω οὖν πῶς καὶ ὁ Τηρεὺς περιεσώθη μὴ τυχὼν νίκης καὶ ἄλλα δράματα τῶν ὁμοίων τοῦ αὐτοῦ. καὶ Θεόπομπος δὲ ἐν Εἰρήνῃ ἐπὶ τῆς θηλείας ἔταξε τὸν ἀλεκτρυόνα λέγων οὕτως·

ἄχθομαι δ' ἀπολωλεκὼς
ἀλεκτρυόνα τίκτουσαν ᾠὰ πάγκαλα.

c καὶ Ἀριστοφάνης Δαιδάλῳ·

Strattis in *Keeping Cool*[a]: 'All the hens and sucking-pigs are dead, and the little birds (*ornithia*) as well.' Anaxandrides in *Tereus*[b]: 'They like to watch the boars copulating, and the hens when they are covered.' Now that I have mentioned this comedian, and know that his play, *Tereus,* is not rated among the best, I am going to quote for your opinion, my friends, what Chamaeleon of Heracleia says in the sixth book of his work *On Comedy*. He writes as follows[c]: 'Once when Anaxandrides was producing a dithyramb at Athens, he entered the theatre on horseback and recited something from the song. He was fine-looking and tall, affected long hair, and wore a purple cloak with golden hem. Being of a morose disposition, he used to do this with his comedies: whenever he failed to win, he took and gave them to the grocer to cut up for wrappings,[d] and he never revised them, as most writers did. In this way he destroyed many plays which had been elaborately composed, because his old age made him peevish towards the spectators.' It is said that he was Rhodian-born, from Camirus. Therefore I wonder how the *Tereus* survived, since it did not win a victory, and other plays of the same author which had a similar fate. Theopompus, in *The Peace*, also used the word *alectryon* of the female bird when he said[e]: 'I am grieved at the loss of my hen, that laid very nice eggs.' And Aristophanes in *Daedalus*[f]: 'She

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[a] Kock i. 728.
[b] Kock ii. 156.
[c] Frag. 17 Koepke.
[d] The fate of bad verses; *cf.* Hor. *Ep.* ii. 1. 269.
[e] Kock i. 735.
[f] *Ibid.* 435.

ᾠὸν μέγιστον τέτοκεν, ὡς ἀλεκτρυών,

καὶ πάλιν·

πολλαὶ τῶν ἀλεκτρυόνων βίᾳ
ὑπηνέμια[1] τίκτουσιν ᾠὰ πολλάκις.

ἐν δὲ Νεφέλαις διδάσκων τὸν πρεσβύτην περὶ ὀνόματος διαφορᾶς φησι·

νῦν δὲ πῶς με χρὴ καλεῖν;
Σ. ἀλεκτρύαιναν, τὸν δ᾿ ἕτερον ἀλέκτορα.

d λέγεται δὲ καὶ ἀλεκτορὶς καὶ ἀλέκτωρ. Σιμωνίδης ‘ἱμερόφων’ ἀλέκτωρ’ ἔφη. Κρατῖνος Ὥραις·

ὥσπερ ὁ Περσικὸς ὥραν πᾶσαν καναχῶν ὀλόφωνος ἀλέκτωρ.

εἴρηται δ᾿ οὕτως ἐπειδὴ καὶ ἐκ τοῦ λέκτρου ἡμᾶς διεγείρει. οἱ δὲ Δωριεῖς λέγοντες ὄρνιξ τὴν γενικὴν διὰ τοῦ χ̄ λέγουσιν ὄρνιχος. Ἀλκμὰν δὲ διὰ τοῦ σ̄ τὴν εὐθεῖαν ἐκφέρει· ‘ἁλιπόρφυρος εἴαρος[2] ὄρνις.’ καὶ τὴν γενικήν· ‘οἶδα δ᾿ ὀρνίχων[3] νόμως πάντων.’”

ΔΕΛΦΑΞ. Ἐπίχαρμος τὸν ἄρρενα χοῖρον οὕτως e καλεῖ ἐν Ὀδυσσεῖ αὐτομόλῳ·

δέλφακά τε τῶν γειτόνων
τοῖς Ἐλευσινίοις[4] φυλάσσων δαιμονίως ἀπώλεσα[5]
οὐχ ἑκών· καὶ ταῦτα δή με συμβολατεύειν ἔφα
τοῖς Ἀχαιοῖσιν προδιδόμειν τ᾿ ὤμνυέ με τὸν δέλφακα.

καὶ Ἀναξίλας δ᾿ ἐν Κίρκῃ καὶ ἀρσενικῶς εἴρηκε τὸν δέλφακα καὶ ἐπὶ τοῦ τελείου τέθεικε τοὔνομα εἰπών·

has laid a very large egg, like a hen.' And again: 'Many a hen, whether she will or no, lays wind-eggs often.' And in *The Clouds*, when the old man is being instructed in the proper distinction of terms, he says[a]: 'STREPS. Well, now, how am I to call it? SOCRATES. Call this a fowless, but the other a fowl.' That pair of words is also found for hen and cock. Simonides said[b]: 'Thou cock with lovely song.' Cratinus in *The Seasons*[c]: 'Like the Persian cock whose whole-voiced note rings out at all hours.' It is spoken of in this way because it wakes us up from our bed. The Dorians use the nominative *ornix*, and pronounce the genitive, *ornichos*,[d] with *ch*. Yet Alcman shows the nominative in *s*[e]: 'The sea-purple bird (*ornis*) of spring,' even with the genitive in *ch*[f]: 'I know the melodies of all birds (*ornichôn*).'"

The Shoat.—Epicharmus thus calls the male pig (*delphax*) in *Odysseus the Runaway*[g]: "While I had charge of my neighbours' shoat at the Eleusinia I lost it in some mysterious way, not willingly; and so he said that I was trading in these wares with the Achaeans, and he swore that I had played false with that shoat." Anaxilas also, in *Circe*, uses the word *delphax* as a masculine, but applies the name to the adult hog,

[a] Aristoph. *Nub.* 665; Strepsiades speaks first.
[b] *P.L.G.*⁴ iii. 421.
[c] Kock i. 91.
[d] Instead of *ornithos*.
[e] *P.L.G.*⁴ iii. 47.
[f] *Ibid.* 58.
[g] Kaibel 109.

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[1] *βίᾳ ὑπηνέμια* Photius *s.v.* *ὑπηνέμια*: *ὑπηνέμια βίᾳ* A (*βία* E).
[2] *ἰαρὸς* "sacred," Kretschmer, Diehl.
[3] *δ' ὀρνίχων* Hermann: *δι' ὀρνίχων* A.
[4] *ἐλευσινοις* A, preserving the proper quantity of *σῖ*; *cf.* *Hymn Hom. Cer.* 266.
[5] Petit: *ἀπώλεσας* A.

f τοὺς μὲν ὀρεινόμους ὑμῶν ποιήσει δέλφακας
ὑλιβάτους.
τοὺς δὲ πάνθηρας, ἄλλους ἀγρώστας λύκους
ἢ[1] λέοντας.

ἐπὶ δὲ τῶν θηλειῶν τοὔνομα τάττει Ἀριστοφάνης Ταγηνισταῖς "ἢ δέλφακος ὀπωρινῆς ἠτριαῖον." καὶ ἐν Ἀχαρνεῦσιν·

νέα γάρ ἐστιν· ἀλλὰ δελφακουμένα
ἕξει μεγάλην τε καὶ παχεῖαν κὴρυθράν,
375 ἀλλ' αἱ τράφεν[2] λῇς, ἅδε τοι χοῖρος καλά.

καὶ Εὔπολις ἐν Χρυσῷ γένει. καὶ Ἱππῶναξ δ' ἔφη "ὡς Ἐφεσίῃ[3] δέλφαξ." κυρίως δ' αἱ θήλειαι οὕτως λεχθεῖεν ἂν ἅτε[4] δελφύας ἔχουσαι· οὕτως δὲ αἱ μῆτραι καλοῦνται καὶ οἱ ἀδελφοὶ ἔνθεν ἐτυμολογοῦνται. περὶ δὲ τῆς ἡλικίας τοῦ ζῴου Κρατῖνός φησιν ἐν Ἀρχιλόχοις·

ἤδη δέλφακες, χοῖροι δὲ τοῖσιν ἄλλοις.

Ἀριστοφάνης δ' ὁ γραμματικὸς ἐν τῷ περὶ
b ἡλικιῶν φησι· "τῶν δὲ συῶν τὰ μὲν ἤδη συμπεπηγότα δέλφακες, τὰ δ' ἁπαλὰ καὶ ἔνικμα χοῖροι. ἔνθεν τὸ Ὁμηρικὸν σαφὲς γίνεται·

τά τε δμώεσσι πάρεστι
χοίρε', ἀτὰρ σιάλους γε σύας μνηστῆρες ἔδουσι."

Πλάτων δ' ὁ κωμῳδιοποιὸς ἐν Ποιητῇ ἀρρενικῶς ἔφη "τὸν δέλφακα ἀπῆγε σιγῇ." ἦν δὲ καὶ παλαιὸς νόμος, ὥς φησιν Ἀνδροτίων, τῆς ἐπι-

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[1] ἢ added by Meineke.

[2] ἀλλ' αἱ τράφεν Aristophanes: ἀλλ' ἔτραφεν A.

[3] ἐφεστίῃ Meineke.

[4] ἅτε Meyer: αἱ A, ὡς C.

saying[a]: "Some of you she will turn into mountain-ranging, forest-roving shoats, others into panthers, others into savage wolves or lions." But Aristophanes applies the word to female pigs in *Masters of the Frying-pan*[b]: "Or the paunch of a shoat killed in the autumn." Also in *The Acharnians*[c]: "That's because she is too young; but when she is grown to the size of a shoat, she will have a tail that is large and thick and red. So if you will but feed her, you will, I'm sure, have in her a nice pig." So Eupolis in *The Golden Age*.[d] Hipponax also had its feminine[e]: "Like an Ephesian shoat." Properly, only the females would be so called (*delphakes*), as having wombs (*delphyas*), since the uterus is called by that name, and the word for brothers (*adelphoi*) is derived from it. Concerning the age of the animal, Cratinus says in *The Archilochuses*[f]: "Already shoats, but pigs in the eyes of all the others." Now Aristophanes the grammarian says in the book *On Ages*[g]: "As to swine, those whose growth has already been reached are shoats (*delphakes*), but the tender, juicy ones are pigs." Thus the Homeric expression[h] becomes clear: "What the slaves have at hand—flesh of sucking-pigs; but the suitors eat the fatted hogs." The comic poet Plato, in *The Poet*,[i] used the word *delphax* as a masculine: "He led away the shoat in silence." There was an old law, according to Androtion,[j] that in order to ensure the increase of

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[a] Kock ii. 266.

[b] Kock i. 522, Athen. 96 c.

[c] l. 786.

[d] Athen. 657 a; Kock i. 335.

[e] *P.L.G.*⁴ ii. 485.

[f] Kock i. 12.

[g] p. 102 Nauck.

[h] *Od.* xiv. 80.

[i] Kock i. 631.

[j] *F.H.G.* i. 375.

γονῆς ἕνεκα τῶν θρεμμάτων μὴ σφάττειν πρόβατον ἄπεκτον ἢ ἄτοκον· διὸ τὰ ἤδη τέλεια ἤσθιον·

c ἀτὰρ σιάλους γε σύας μνηστῆρες ἔδουσι.

καὶ νῦν δὲ τὴν τῆς Ἀθηνᾶς ἱέρειαν οὐ θύειν ἀμνὴν[1] οὐδὲ τυροῦ γεύεσθαι. καὶ κατὰ χρόνον δέ τινα ἐκλιπόντων τῶν βοῶν, φησὶν ὁ Φιλόχορος, νομοθετηθῆναι διὰ τὴν σπάνιν ἀπέχεσθαι αὐτοὺς τῶν ζῴων, συνάγειν βουλομένους καὶ πληθῦσαι τῷ μὴ καταθύεσθαι. χοῖρον δ' οἱ Ἴωνες καλοῦσι τὴν θήλειαν, ὡς Ἱππῶναξ·

σπονδῇ[2] τε καὶ σπλάγχνοισιν ἀγρίης χοίρου.

d καὶ Σοφοκλῆς Ἐπιταιναρίοις·

τοιγὰρ ἰώδη[3] φυλάξαι χοῖρον ὥστε δεσμίαν.[4]

Πτολεμαῖος δ' ὁ τῆς Αἰγύπτου βασιλεὺς ἐν τῷ ἐνάτῳ τῶν ἀπομνημονευμάτων "εἰς Ἄσσον," φησίν, "ἐπιδημήσαντί μοι οἱ Ἄσσιοι παρέστησαν χοῖρον[5] ἔχοντα τὸ μὲν ὕψος δύο καὶ ἡμίσους πήχεων, ὅλον δ' ἄρτιον πρὸς τὸ μῆκος, τῇ χροιᾷ χιόνινον. ἔφασάν τε τὸν βασιλέα Εὐμένη τὰ τοιαῦτα ἐπιμελῶς ὠνεῖσθαι παρ' αὐτῶν, διδόντα τοῦ ἑνὸς δραχμὰς τετρακισχιλίας." Αἰσχύλος δέ φησιν·

e ἐγὼ δὲ χοῖρον καὶ μάλ' εὐθηλούμενον
τόνδ' ἐν ῥοθοῦντι[6] κριβάνῳ θήσω. τί γὰρ
ὄψον γένοιτ' ἂν ἀνδρὶ τοῦδε βέλτερον[7];

καὶ πάλιν·

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[1] AE: ἀμνεῖον C.
[2] Dindorf: ἐν σπονδῆι A.
[3] τοιγὰρ ἰώδη Meineke: τοιγαριώδη A.
[4] χοῖρον ὥστε δεσμίαν Casaubon: χοῖρος ὥστε δεσμίων A.
[5] ὑιον after χοῖρον in A, om. C.
[6] ῥοθοῦντι Dindorf: νοτοῦντι A.
[7] βέλτερον Burney: βέλτιον A.

domestic animals they should not sacrifice a sheep that had not been shorn, or that had not had a lamb; hence they used to eat only the adult animals; "but the suitors eat the fatted hogs." So to-day, also, it is the custom that the priestess of Athena shall not sacrifice a ewe lamb or taste of cheese. At one time, also, when there was a dearth of cows, according to Philochorus,[a] a law was passed, on account of the scarcity, that they should abstain from these animals, since they wished to amass them and fill up their numbers by not slaughtering them. The female pig is called *choiros* by the Ionians, as in Hipponax[b]: "With libation and entrails of a wild pig." And Sophocles in *The Epitaenarians*[c]: "Therefore guard it like a dun pig on a rope." But King Ptolemy of Egypt, in the ninth book of his *Reminiscences*, says[d]: "When I journeyed to Assus, the people there offered me a pig (*choiros*) which was two and one-half cubits high, with a length which exactly accorded with that height, and snow-white in colour. They said, too, that King Eumenes bought such creatures expressly from them, paying four thousand drachmas for one." Aeschylus says[e]: "And I will place this well-suckled pig in a roaring oven. For what dish could be better for a man than that?" And again[e]: "White, of

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[a] *F.H.G.* i. 394.

[b] *P.L.G.*^{4} ii. 476, where the adjective "wild" is in the feminine.

[c] *T.G.F.*^{2} 179, from a satyric drama with obscure title. The text is very uncertain.

[d] *F.H.G.* iii. 188; in all other quotations from Ptolemy, Athenaeus has the title Ὑπομνήματα, "Commentaries." The passage is cited to prove that *choiros* could mean a male pig.

[e] *T.G.F.*^{2} 96.

λευκός· τί δ᾿ οὐχί; καὶ καλῶς ἡφευμένος
ὁ χοῖρος. ἕψου, μηδὲ λυπηθῇς πυρί.

καὶ ἔτι·

θύσας δὲ χοῖρον τόνδε τῆς αὐτῆς ὑὸς
ἣ πολλά μ᾿[1] ἐν δόμοισιν εἴργασται κακά,
δονοῦσα καὶ τρέπουσα τύρβ᾿ ἄνω κάτω.

f ταῦτα δὲ παρέθετο Χαμαιλέων ἐν τῷ περὶ Αἰσχύλου.

Περὶ δὲ ὑῶν ὅτι ἱερόν ἐστι τὸ ζῷον παρὰ Κρησὶν Ἀγαθοκλῆς ὁ Βαβυλώνιος ἐν πρώτῳ περὶ Κυζίκου φησὶν οὕτως· “μυθεύουσιν ἐν Κρήτῃ γενέσθαι τὴν Διὸς τέκνωσιν ἐπὶ τῆς Δίκτης, ἐν ᾗ καὶ 376 ἀπόρρητος γίνεται θυσία. λέγεται γὰρ ὡς ἄρα Διὶ θηλὴν ὑπέσχεν ὗς καὶ τῷ σφετέρῳ γρυσμῷ περιοιχνεῦσα τὸν κνυζηθμὸν[2] τοῦ βρέφεος ἀνεπάιστον τοῖς παριοῦσιν[3] ἐτίθει. διὸ πάντες τὸ ζῷον τοῦτο περίσεπτον ἡγοῦνται καὶ οὐκ ἄν,[4] φησί, τῶν κρεῶν δαίσαιντο. Πραίσιοι δὲ καὶ ἱερὰ ῥέζουσιν ὑί, καὶ αὕτη[5] προτελὴς αὐτοῖς ἡ θυσία νενόμισται.” τὰ παραπλήσια ἱστορεῖ καὶ Νεάνθης ὁ Κυζικηνὸς ἐν δευτέρῳ περὶ τελετῆς. πεταλίδων συῶν μνημονεύει Ἀχαιὸς ὁ Ἐρετριεὺς ἐν Αἴθωνι σατυρικῷ λέγων οὕτως· “πεταλίδων δέ τοι συῶν . . . μορφαῖς[6] ταῖσδε πόλλ᾿ ἐπάιον.” b πεταλίδας δ᾿ αὐτὰς εἴρηκε μεταφέρων ἀπὸ τῶν μόσχων· οὗτοι γὰρ πέτηλοι λέγονται ἀπὸ τῶν κεράτων ὅταν αὐτὰ ἐκπέταλα ἔχωσι. παρα-

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[1] μ᾿ Porson: γ᾿ A.

[2] C: περιιχνεῦσα τὸν κνιζισμὸν A.

[3] Eustath. 773. 16: παροῦσιν AE.

[4] οὐκ ἂν Kaibel: οὓς A.

[5] Schweighäuser: αὐτὴ AE.

course, and nicely singed is the pig. Cook yourself, pig, and don't be bothered by a little fire!" Still again[a]: "I have sacrificed this pig, from the same sow that has done me much mischief in the house by romping about and turning things pêle-mêle up and down." These examples were cited by Chamaeleon in his work *On Aeschylus*.[b]

Speaking of hogs: that the animal is sacred among the Cretans, Agathocles of Babylon, in his book *On Cyzicus*,[c] shows thus: "In Crete they tell the story that the birth of Zeus occurred on Mount Dicte, where there is a secret rite. For it is said that a sow offered suck to Zeus, and as she roved about, she, by her own grunting, caused the infant's whimpering to be inaudible to the passers-by. Hence this creature is universally regarded with great reverence, and no one, Agathocles says, would eat of its flesh. The people of Praesus even offer sacrifices to the pig, and this rite is regularly observed by them before the marriage ceremony." A similar narrative is given by Neanthes of Cyzicus in the second book of his work *On Ritual of Initiation*.[d] Achaeus of Eretria mentions full-grown sows, which he calls *petalides*, in the satyric drama *Aethon*,[e] thus: "Full oft did I hear full-grown sows . . . in these shapes."[f] He calls them *petalides*, transferring the term from calves; for these are called *petaloi* (spreading) when their horns are outspread. Following the example of

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[a] *T.G.F.*² 97.

[b] Frag. 23 Koepke.

[c] *F.H.G.* iv. 289.

[d] *F.H.G.* iii. 8.

[e] *T.G.F.*² 748; see Athen. 270 c note *b*.

[f] Or, following M. Schmidt's conjecture (see critical note), "Full oft did I hear the voice of full-grown sows in the darkness of this night."

• *συῶν φωνῆς ἐν ὄρφναις* M. Schmidt.

πλησίως δὲ τῷ Ἀχαιῷ καὶ Ἐρατοσθένης ἐν Ἀντερινύι
τοὺς σύας λαρινοὺς προσηγόρευσε μεταγαγὼν
καὶ αὐτὸς ἀπὸ τῶν λαρινῶν βοῶν· οἳ οὕτως
ἐκλήθησαν ἤτοι ἀπὸ τοῦ λαρινεύεσθαι (ὅπερ ἐστὶ
σιτίζεσθαι. Σώφρων· “βόες δὲ λαρινεύονται”)
ἢ ἀπό τινος κώμης Ἠπειρωτικῆς Λαρίνης ἢ ἀπὸ
c τοῦ βουκολοῦντος αὐτάς· Λαρῖνος δ’ οὗτος ἐκαλεῖτο.

Εἰσαχθέντος δὲ ἡμῖν ποτε καὶ δέλφακος, οὗ τὸ
μὲν ἥμισυ κραμβαλέον ἦν ἐπιμελῶς πεποιημένον,
τὸ δὲ ἥμισυ ὡς ἂν ἐξ ὕδατος ἡψημένον τακερῶς,
καὶ πάντων θαυμαζόντων τοῦ μαγείρου τὴν σοφίαν,
μέγα φρονῶν ἐκεῖνος ἐπὶ τῇ τέχνῃ ἔφη· “ἀλλὰ
μὴν οὐδὲ τὴν σφαγὴν ἔχει τις ὑμῶν ἐπιδεῖξαι ὅπου
ἐγένετο ἢ πῶς αὐτοῦ ἡ γαστὴρ πεπλήρωται
παντοίων ἀγαθῶν. καὶ γὰρ κίχλας ἐν ἑαυτῷ ἔχει
d καὶ ἄλλα ὀρνίθια ὑπογαστρίων τε μέρη χοιρείων
καὶ μήτρας τόμους καὶ τῶν ᾠῶν τὰ χρυσᾶ, ἔτι
δὲ ὀρνίθων ‘γαστέρες[1] αὐταῖσι μήτραις καὶ καλῶν
ζωμῶν πλέες[2]’ καὶ τὰ ἐκ τῶν σαρκῶν εἰς λεπτὰ
κατακνιζόμενα καὶ μετὰ πεπερίδων συμπλαττόμενα·
ἰσίκια γὰρ ‘ὀνομάζειν αἰδοῦμαι’ τὸν
Οὐλπιανόν, καίπερ αὐτὸν εἰδὼς ἡδέως αὐτοῖς
χρώμενον. πλὴν ὁ ἐμός γε συγγραφεὺς Πάξαμος
τῶν ἰσικίων μέμνηται, καὶ οὔ μοι φροντὶς Ἀττικῶν
χρήσεων. ὑμεῖς οὖν ἐπιδείξατε πῶς τε ὁ χοῖρος
ἐσφάγη καὶ πῶς ἐξ ἡμισείας μέν ἐστιν ὀπτός,
e ἑφθὸς δὲ κατὰ θάτερα.” ἔτ’ οὖν ἡμῶν ἀναζητούντων
ὁ μάγειρος ἔφη· “ἀλλ’ ἦ νομίζετέ με
ἔλαττον πεπαιδεῦσθαι τῶν ἀρχαίων ἐκείνων μαγεί-

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[1] A: γαστέρας C.

[2] A: πλέας Schweighäuser (om. C).

Achaeus, Eratosthenes also, in *Anterinys*, called[a] hogs *larinoi* (fatted), transferring the term, in this case also, from "*larinoi* cattle"; these were so called either from the verb *larineuesthai*, which means to be fattened—Sophron[b]: "The cattle are being fattened"—or from a village Larina in Epeirus, or from the cattle-tender; he was named Larinus.

Once a shoat was brought in for us, one half of which had been carefully prepared as a roast, while the other half was soft as though it had been boiled in water, and all of us admired the skill of the chef. He, with great pride in his art, said: "But, let me tell you, not one of you can show where his throat was cut, or how his belly has been stuffed with all sorts of goodies. For he has thrushes inside him, as well as other small birds; portions of pork paunches, cuts from the matrix, yolks of eggs, and also birds' 'bellies, matrix and all, and full of lovely sauces'[c]; also the stuffing of meats grated into fine bits and concocted with pepper; I describe it thus because 'I am ashamed to mention'[d] hash[e] before Ulpian, although I know that he likes to eat it. Yet my own authority, Paxamus, mentions[f] hash, and I don't bother about Attic usage. Do you, then, show me how the pig's throat was cut, and how it comes to be roasted on one half but boiled on the other." While, therefore, we were still trying to find out, the chef continued: "Do you really think that I am less well trained than the famous cooks of

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[a] Frag. 25 Hiller; the title, *Anterinys*, is formed like Anteros, Antares, etc.

[b] Kaibel 171.

[c] Kock iii. 489.

[d] Eurip. *Or.* 37.

[e] ἰσίκια, hash, is the Lat. *insicium*.

[f] *F.H.G.* iv. 472.

ρων περὶ ὧν οἱ κωμῳδιοποιοὶ λέγουσι; Ποσείδιππος μὲν ἐν Χορευούσαις· μάγειρος δ' ἐστὶν ὁ λέγων πρὸς τοὺς μαθητὰς τάδε·

μαθητὰ Λεύκων οἵ τε συνδιάκονοι
ὑμεῖς· ἅπας γάρ ἐστιν οἰκεῖος τόπος
ὑπὲρ τέχνης λαλεῖν[1] τι· τῶν ἡδυσμάτων
πάντων κράτιστόν ἐστιν ἐν μαγειρικῇ
f *ἀλαζονεία[2]· τὸ καθ' ὅλου δὲ τῶν τεχνῶν*
ὄψει σχεδόν τι[3] . . . τοῦθ' ἡγούμενον.
ξεναγὸς οὗτος ὅστις ἂν θώρακ' ἔχῃ
φολιδωτὸν ἢ δράκοντα σεσιδηρωμένον,
ἐφάνη Βριάρεως· ἂν τύχῃ δ', ἐστὶν λαγώς.
ὁ μάγειρος ἂν μὲν ὑποδιακόνους ἔχων
πρὸς τὸν ἰδιώτην καὶ μαθητὰς εἰσίῃ,
377 *κυμινοπρίστας πάντας ἢ λιμοὺς καλῶν,[4]*
ἔπτηξ'[5] ἕκαστος εὐθύς. ἂν δ' ἀληθινὸν
σαυτὸν παραβάλλῃς, καὶ προσεκδαρεὶς ἄπει.
ὅπερ οὖν ὑπεθέμην, τῷ κενῷ χώραν δίδου,
καὶ τὰ στόμια γίνωσκε τῶν κεκλημένων.
ὥσπερ γὰρ εἰς τἀμπόρια, τῆς τέχνης πέρας
τοῦτ' ἔστιν, ἂν εὖ προσδράμῃς πρὸς τὸ στόμα.
διακονοῦμεν νῦν γάμους· τὸ θῦμα βοῦς·
b *ὁ διδοὺς ἐπιφανής, ἐπιφανὴς ὁ λαμβάνων·*
τούτων γυναῖκες ἱέρειαι Θεᾷ, Θεῷ,[6]
κορύβαντες, αὐλοί, παννυχίδες, ἀναστροφή·
ἱππόδρομος οὗτός ἐστί σοι μαγειρικῆς.
μέμνησο καὶ σὺ τοῦτο.

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[1] λαλεῖν Casaubon: ἄλλειν A.
[2] ἀλαζονεῖαι A.
[3] ὄψει σχεδόν τι Porson: ὄψεις δ' ἔχοντι A.
[4] καλῶν Grotius: καλῶς AC.
[5] ἔπτηξ' Casaubon: ἐπιτηξ' A, ἔπειτ' ἧξεν C.

old mentioned by the comic poets? Take Poseidippus, for example, in *Dancing-girls*.[a] There a cook has these words to say to his pupils: ' My pupil Leucon, and all you fellow-assistants! Every place is suitable for talking about one's profession; of all possible seasonings, effrontery [b] is the best in the art of cookery. In fact in all the arts you will see this generally taking the lead. Here, for example, is a captain of free lances, who wears a coat of mail with scale armour, or carries a dragon-standard wrought in iron; he seemed a Briareos, but if it comes to an issue, he is a hare. Now if the cook enters with a train of underlings and pupils into the house of a common citizen, and calls everybody a skinflint or starveling, everyone soon cowers before him. But if you show yourself merely as you are, you will find yourself thoroughly trimmed when you depart. To repeat, then, what I admonished you, let yourself go in boastful pretence, and study the mouths of the guests. It's like steering into the harbour of a great market; this is the finishing touch to our art,[c] if you can run safely into the harbour's mouth. To-day we are serving a wedding-feast; the animal to be slaughtered is an ox. The father of the bride is distinguished, distinguished too is the groom. The women of this company are priestesses to goddess and to god; there will be drunken revellers, pipes playing, all-night vigils, a riot. This is the course your cook's art must run. So remember

[a] Kock iii. 342.

[b] The slang " cheek " answers best the Greek *ἀλαζονεία*.

[c] *Cf.* 290 b.

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[6] Θεᾷ, Θεῷ Wilamowitz (*cf.* Dittenb. *Syll.* 13. 39): *τῆι θεᾶι θεοί* A.

καὶ περὶ ἑτέρου δὲ μαγείρου (ὄνομα δ᾿ ἐστὶ Σεύθης) ὁ αὐτός φησιν ποιητὴς οὕτως·

ἰδιώτης μέγας
c αὐτοῖς ὁ Σεύθης; οἶσθας,[1] ὦ βέλτισθ᾿, ὅτι
ἀγαθοῦ στρατηγοῦ διαφέρειν οὐδὲν δοκεῖ;
οἱ πολέμιοι πάρεισιν· ὁ βαθὺς τῇ φύσει
στρατηγὸς ἔστη καὶ[2] τὸ πρᾶγμ᾿ ἐδέξατο.
πολέμιός ἐστι πᾶς ὁ συμπίνων ὄχλος.
κινεῖ[3] γὰρ ἀθρόος οὗτος· εἰσελήλυθεν
ἐκ πεντεκαίδεχ᾿ ἡμερῶν προηλπικὼς
τὸ δεῖπνον, ὁρμῆς μεστός, ἐκκεκαυμένος,[4]
τηρῶν πότ᾿ ἐπὶ τὰς χεῖρας οἴσει τις. νόει
ὄχλου τοιούτου ῥαχίαν[5] ἠθροισμένην.

d "Ὁ δ᾿ ἐν τοῖς Εὔφρονος Συνεφήβοις μάγειρος ἀκούσατε οἷα παραινεῖ·

ὅταν ἐρανισταῖς, Καρίων, διακονῇς,
οὐκ ἔστι παίζειν οὐδ᾿ ἃ μεμάθηκας ποιεῖν.
ἐχθὲς κεκινδύνευκας· οὐδεὶς εἶχέ σοι
κωβιὸς ὅλως γὰρ ἧπαρ, ἀλλ᾿ ἦσαν κενοί·
ἐγκέφαλος[6] ἠλλοίωτο. δεῖ δέ, Καρίων,
ὅταν μὲν ἔλθῃς εἰς τοιοῦτον συρφετόν,
Δρόμωνα καὶ Κέρδωνα καὶ Σωτηρίδην,
μισθὸν διδόντας ὅσον ἂν αἰτήσῃς,[7] ἁπλῶς
e εἶναι δίκαιον, οὗ δὲ νῦν βαδίζομεν
εἰς τοὺς γάμους, ἀνδροφόνον. ἂν τοῦτ᾿ αἰσθάνῃ,
ἐμὸς εἶ μαθητὴς καὶ μάγειρος οὐ κακός.
ὁ καιρὸς εὐκτός· ὠφελοῦ. φιλάργυρος
ὁ γέρων, ὁ μισθὸς μικρός· εἴ σε λήψομαι

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[1] οἶσθας Pierson, Kaibel : οἶσθα A. The punctuation is due to Capps.

[2] ἔστη καὶ Casaubon : ἕστηκεν καὶ AC.

[3] κινεῖ Grotius : πίνει ACE.

[4] Cobet : ἐκλελυμένος AC.

that!' And concerning another cook (his name is Seuthes), the same poet says[a]: 'Seuthes is just a big private soldier in their eyes? Don't you know, my friend, that he is evidently not a whit different from a good general? The enemy are upon him; the general of profound genius stands his ground and receives the attack. The whole drinking rabble is his foe. It moves its forces on in a body; it has entered after waiting for fifteen days in expectation of the dinner; it is full of desire, all aflame, waiting for the moment when things will be brought within its reach. Study with care the massed surge of a mob like that.'

"Listen now to the advice given by the cook in Euphron's *Comrades*[b]: 'Whenever you serve members of a club, Carion, you must not play any tricks or do the things which you have learned. Yesterday you took too many risks; there wasn't a single goby, in fact, that had a liver in it; they were all empty. The calf's brains were purloined.[c] No, Carion, when you go to serve that kind of rabble, a Dromon or a Cerdon, or a Soterides,[d] who pay you all that you demand, you've got to be unqualifiedly honest; but where we are going to-day to prepare the wedding-feast, you must be blood-thirsty. If you get my idea, you are my true disciple and no mean cook. Our opportunity is just what we prayed for. Help yourself! The old gentleman is a miser, your pay is small. If I catch you to-day failing to eat up every-

[a] Kock iii. 344.

[b] *Ibid.* 322, *cf.* Athen. 7 d.

[c] Or, "the mullet was entirely altered" (see critical note).

[d] These are names of the newly-rich.

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[5] Meineke: ῥακίαν A.

[6] ὁ κέφαλος Meineke.

[7] Dindorf: αἰτήσαις A.

νῦν μὴ κατεσθίοντα καὶ τοὺς ἄνθρακας,
ἀπόλωλας. εἴσω πάραγε· καὶ γὰρ αὐτὸς οὑτοσὶ
προσέρχεθ'[1] ὁ γέρων. ὡς δὲ καὶ γλίσχρον βλέπει.

f "Μέγας δέ ἐστι σοφιστὴς καὶ οὐδὲν ἥττων[2] τῶν ἰατρῶν εἰς ἀλαζονείαν καὶ ὁ παρὰ Σωσιπάτρῳ μάγειρος ἐν Καταψευδομένῳ λέγων ὧδε·

οὐ παντελῶς εὐκαταφρόνητος ἡ τέχνη,
ἂν κατανοήσῃς, ἐστὶν ἡμῶν, Δημύλε,
ἀλλὰ πέπλυται[3] τὸ πρᾶγμα, καὶ πάντες σχεδὸν
εἶναι μάγειροί φασιν οὐδὲν εἰδότες·
ὑπὸ τῶν τοιούτων δ' ἡ τέχνη λυμαίνεται.
378 ἐπεὶ μάγειρον ἂν λάβῃς ἀληθινόν,
ἐκ παιδὸς ὀρθῶς εἰς τὸ πρᾶγμ' εἰσηγμένον
καὶ τὰς δυνάμεις κατέχοντα καὶ τὰ μαθήματα
ἅπαντ' ἐφεξῆς εἰδόθ', ἕτερόν σοι τυχὸν
φανήσεται τὸ πρᾶγμα. τρεῖς ἡμεῖς μόνοι[4]
ἐσμὲν ἔτι λοιποί, Βοιδίων καὶ Χαριάδης
ἐγώ τε· τοῖς λοιποῖς δὲ προσπέρδου. ΔΗ. τί
    φῄς;
Α. ἐγώ[5]; τὸ διδασκαλεῖον ἡμεῖς σῴζομεν
b τὸ Σίκωνος· οὗτος τῆς τέχνης ἀρχηγὸς ἦν.
ἐδίδασκεν ἡμᾶς πρῶτον ἀστρολογεῖν . . . .[6]
ἔπειτα μετὰ ταῦτ' εὐθὺς ἀρχιτεκτονεῖν.
περὶ φύσεως κατεῖχε πάντας τοὺς λόγους·
ἐπὶ πᾶσι τούτοις ἔλεγε τὰ στρατηγικά.
πρὸ τῆς τέχνης ἔσπευδε ταῦθ' ἡμᾶς μαθεῖν.
ΔΗ. ἆρα σύ με κόπτειν οἷος εἶ γε, φίλτατε;
Α. οὔκ, ἀλλ' ἐν ὅσῳ προσέρχετ' ἐξ ἀγορᾶς ὁ παῖς

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[1] προσέρχεσθ' A.
[2] ἥττων added by Casaubon (ἐλάττων Meyer, *cf.* 623 d).
[3] Porson: πέπαυται AC.
[4] μόνοι added by Casaubon.

thing, even to the coals, you are a dead man. March in! For here comes the old man himself. And what a stingy look he has, too!'

"A mighty sophist, too, and one not to be beaten even by physicians in boastfulness, is the cook who appears in *The False Accuser* of Sosipater[a] saying: 'A. This profession of ours is not to be altogether despised if you study it carefully, Demylus; but to-day the business is washed out,[b] and they all say they are cooks when they know nothing about it. Through such persons our profession loses its reputation. For, once you get a genuine cook, rightly inducted from childhood into the business, one who grasps the possibilities of the profession and knows all the subjects of our curriculum from *a* to *z*, the business will perhaps take on a quite different appearance in your eyes. There are only three of us left to-day, Boidion, Chariades, and myself. You may snap your fingers at the rest. DEM. You mean it? A. I? I tell you that we alone preserve the school of Sicon. He was the founder of the art. He taught us, first, to practise astrology; to follow that up immediately by architecture. He had by heart all the treatises on nature. Capping it all, he used to say, came the science of strategy. Before we studied the art itself he was eager that we should learn these subjects. DEM. You're like to tire me out, dear friend, aren't you? A. No, but while my slave is coming up

[a] Kock iii. 314, *cf.* Athen. 102 a-103 b, Hor. *Sat.* ii. 4.

[b] A slang term for "has been abused" or "prostituted," Aeschin. iii. 178; *cf.* the similar complaint about philosophy in Plat. *Rep.* 495 C–E.

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[5] ἐρῶ Meineke.

[6] ΔΗ. βαβαί added by Meineke. This and the next four verses are variously transposed by Hirschig and Kock.

c μικρὰ διακινήσω σε περὶ τοῦ πράγματος,
ἵνα τῷ λαλεῖν λάβωμεν εὔκαιρον χρόνον.
ΔΗ. Ἄπολλον, ἐργῶδές γ᾽.[1] Α. ἄκουσον, ὦγαθέ·
δεῖ τὸν μάγειρον εἰδέναι πρώτιστα μὲν
περὶ τῶν μετεώρων τάς τε τῶν ἄστρων δύσεις
καὶ τὰς ἐπιτολὰς καὶ τὸν ἥλιον πότε
ἐπὶ τὴν μακράν τε καὶ βραχεῖαν ἡμέραν
ἐπάνεισι κἀν ποίοισίν ἐστι ζῳδίοις.
τὰ γὰρ ὄψα[2] πάντα καὶ τὰ βρώματα σχεδὸν
d ἐν τῇ περιφορᾷ τῆς ὅλης συντάξεως
ἑτέραν ἐν ἑτέροις[3] λαμβάνει τὴν ἡδονήν.
ὁ μὲν οὖν κατέχων τὰ τοιαῦτα τὴν ὥραν ἰδὼν
τούτων ἑκάστοις ὡς προσήκει χρήσεται,
ὁ δ᾽ ἀγνοῶν ταῦτ᾽ εἰκότως τυντλάζεται.
πάλιν τὸ περὶ τῆς ἀρχιτεκτονικῆς ἴσως
ἐθαύμασας τί τῇ τέχνῃ συμβάλλεται.
ΔΗ. ἐγὼ δ᾽ ἐθαύμασ᾽; Α. ἀλλ᾽ ὅμως ἐγὼ φράσω·
τοὐπτάνιον ὀρθῶς καταβαλέσθαι καὶ τὸ φῶς
λαβεῖν[4] ὅσον δεῖ καὶ τὸ πνεῦμ᾽ ἰδεῖν πόθεν
e ἐστίν, μεγάλην χρείαν τιν᾽ εἰς τὸ πρᾶγμ᾽ ἔχει.
ὁ καπνὸς φερόμενος δεῦρο κἀκεῖ διαφορὰν
εἴωθε τοῖς ὄψοισιν[5] ἐμποιεῖν τινα.
τί οὖν[6]; ἔτι σοι δίειμι τὰ στρατηγικὰ
. . . .[7]
ἔχω γε τὸν μάγειρον. ἡ τάξις σοφὸν
ἁπανταχοῦ μέν ἐστι κἀν πάσῃ τέχνῃ,
ἐν τῇ καθ᾽ ἡμᾶς δ᾽ ὥσπερ ἡγεῖται σχεδόν.
f τὸ γὰρ παραθεῖναι κἀφελεῖν τεταγμένως
ἕκαστα καὶ τὸν καιρὸν ἐπὶ τούτοις ἰδεῖν,

[1] γ᾽ added by Dindorf.

[2] *φασί* after *ὄψα* in A, om. C, deleted by Meineke.

[3] Meineke: *αὐτοῖς* AC.

from market, I'm going to put you through a little examination on the business, that we may seize a good opportunity for talking. DEM. Heavens, this is getting tiresome! A. Listen, good sir. The cook must know, first and foremost, all about the heavenly bodies, the setting of the stars, their risings, when the sun reaches the long day and returns again to the short day, and in what part of the Zodiac he is. For all our dishes[a] and foods virtually take on a flavour that is different at different times, in the revolution of the universal system. The man, then, who has grasped these facts sees the proper time and will make use as he should of all his materials. But he who is ignorant of them naturally gets mired. Again, you must have wondered, perhaps, what architecture can contribute to our profession. DEM. I must have wondered? A. Yes; still, I will tell you. To lay out the kitchen correctly, to have it receive all the light it should, to understand where the draft of air comes from, have great importance in promoting the business. Whether the smoke is carried this way or the other is apt to make some difference to the dishes. What next? I will now explain the strategic elements. . . . There I have the true cook, at least. Order is a wise thing everywhere and in every art, but in ours it practically takes command. For to serve and then remove each course in order and to understand the proper time for them, when to lead

[a] Perhaps specifically, "fishes."

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[4] Casaubon: λαμβάνειν AC.
[5] Dobree: ἑψοῦσιν AC.
[6] τί οὖν Casaubon: τοιοῦτον A, om. C.
[7] Lacuna marked by Dindorf.

πότε δεῖ πυκνότερον ἐπαγαγεῖν καὶ πότε βάδην,
καὶ πῶς ἔχουσι πρὸς τὸ δεῖπνον καὶ πότε
εὔκαιρον αὐτοῖς[1] ἐστι τῶν ὄψων τὰ μὲν
θερμὰ παραθεῖναι, τὰ δ᾽ ἐπανέντα, τὰ δὲ μέσως,
τὰ δ᾽ ὅλως ἀποψύξαντα, ταῦτα πάντα δὴ[2]
379 ἐν τοῖς στρατηγικοῖσιν ἐξετάζεται
μαθήμασιν. ΔΗ. πεισθέντι[3] παραδείξας ἐμοὶ
τὰ δέοντ᾽ ἀπελθὼν αὐτὸς ἡσυχίαν ἄγε.

"Καὶ ὁ παρὰ τῷ Ἀλέξιδι δὲ ἐν Μιλησίοις μάγειρος οὐ μακρὰν τούτου ἐστὶ λέγων τοιάδε·

οὐκ ἴστε ταῖς πλείσταισι τῶν τεχνῶν ὅτι
οὐχ ἀρχιτέκτων[4] κύριος τῆς ἡδονῆς
μόνος καθέστηκ᾽, ἀλλὰ καὶ τῶν χρωμένων
συμβάλλεταί τις, ἂν καλῶς χρῶνται, μερίς;
b Β. ποῖόν τι[5]; δεῖ γὰρ κἀμὲ τὸν ξένον μαθεῖν.
Α. τὸν ὀψοποιὸν σκευάσαι χρηστῶς μόνον
δεῖ τοὔψον,[6] ἄλλο δ᾽ οὐδέν. ἂν μὲν οὖν τύχῃ
ὁ ταῦτα μέλλων ἐσθίειν τε καὶ κρινεῖν
εἰς καιρὸν ἐλθών, ὠφέλησε τὴν τέχνην·
ἂν δ᾽ ὑστερίζῃ τῆς τεταγμένης ἀκμῆς,
ὥστ᾽ ἢ προοπτήσαντα χλιαίνειν πάλιν,
ἢ μὴ προοπτήσαντα συντελεῖν ταχύ,
ἀπεστέρησε τῆς τέχνης τὴν ἡδονήν.
Β. εἰς τοὺς σοφιστὰς τὸν μάγειρον ἐγγράφω.
c Α. ἑστήκαθ᾽ ὑμεῖς· κάεται δ᾽ ἐμοὶ τὸ πῦρ·
ἤδη πυκνοὶ δ᾽ ᾄττουσιν Ἡφαίστου κύνες

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[1] αὐτοῖς Bothe: αὐτῶν AC.
[2] δὴ added by Musurus.
[3] πεισθέντι Gulick: τίς δή τι A.
[4] οὐχ ἀρχιτέκτων Bothe: οὐκ ἀρχιτέκτων A.
[5] ποῖόν τι Porson: ποῖον A.
[6] τοὔψον Pierson: τοῦτον A.

them on more quickly, when slowly, how the guests feel toward the dinner, when it is the proper moment in their eyes to serve some dishes hot, others partly cool, others moderate, others entirely cold, all these points, you see, are carefully considered by military methods of study. DEM. Now that you have explained to my satisfaction what are the essentials, leave me and keep quiet yourself.'

"Again, the cook in *The Milesians* of Alexis is not far removed from this one when he says[a]: 'A. Don't you know that in most arts it is not merely the master-craftsman who is responsible for the pleasure they give, but some portion is contributed also by those who make use of the art, provided they use it aright?[b] B. What do you mean by that? I, too, who am a stranger to these things, should learn. A. Your cook simply has to prepare the dish nicely—nothing else. Now if the man who is to eat and judge happen to arrive at the right time, he does his part in furthering the art. But if he comes later than the appointed moment, so that the cook must warm up again what he has roasted before, or must finish too quickly the preparation of what he has not roasted yet, the guest robs the art of its pleasure. B. I hereby enroll the cook in the sophists' guild. A. You fellows stand lingering; meanwhile my fire is burning; already, thick and fast, the watch-dogs of Hephaestus[c]

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[a] Kock ii. 351; the title was given in 240 c as *The Milesian Woman.*

[b] *Cf. Love's Labour's Lost*, v. ii. 871, "A jest's prosperity lies in the ear of him that hears it, never in the tongue of him that makes it."

[c] *Cf.* Athen. 108 b, where sparks from the fire are so described by Eubulus.

κούφως πρὸς αἴθραν, οἷς τὸ[1] γίνεσθαί θ' ἅμα
καὶ τὴν τελευτὴν τοῦ βίου συνῆψέ τις
μόνοις ἀνάγκης θεσμὸς οὐχ ὁρώμενος.

"Εὔφρων δέ, οὗ καὶ πρὸ βραχέος[2] ἐμνήσθην, ἄνδρες δικασταί (δικαστὰς γὰρ ὑμᾶς οὐκ ὀκνήσαιμ' ἂν καλεῖν ἀναμένων τὴν ὑμετέραν τῶν αἰσθητηρίων κρίσιν) ἐν τοῖς Ἀδελφοῖς τῷ δράματι d ποιήσας τινὰ μάγειρον πολυμαθῆ καὶ εὐπαίδευτον μνημονεύοντά τε τῶν πρὸ αὑτοῦ τεχνιτῶν καὶ τίνα ἕκαστος εἶχεν ἰδίαν ἀρετὴν καὶ ἐν τίνι ἐπλεονέκτει, ὅμως οὐδενὸς ἐμνήσθη τοιούτου ὧν ἐγὼ ὑμῖν πολλάκις τυγχάνω παρασκευάζων. λέγει δ' οὖν οὕτως·

πολλῶν μαθητῶν γενομένων ἐμοί, Λύκε,
διὰ τὸ νοεῖν ἀεί τι καὶ ψυχὴν ἔχειν
ἄπει γεγονὼς μάγειρος ἐκ τῆς οἰκίας
ἐν οὐχ ὅλοις δέκα μησί, πολὺ νεώτατος.
e Ἆγις Ῥόδιος ὤπτηκεν ἰχθὺν μόνος ἄκρως,
Νηρεὺς δ' ὁ Χῖος γόγγρον ἧψε τοῖς θεοῖς,
θρῖον[3] τὸ λευκὸν οὑξ Ἀθηνῶν[4] Χαριάδης,
ζωμὸς μέλας ἐγένετο πρώτῳ Λαμπρίᾳ,
ἀλλᾶντας Ἀφθόνητος, Εὔθυνος φακῆν,
ἀπὸ συμβολῶν συνάγουσιν Ἀριστίων[5] σπάρους.[6]
οὗτοι μετ' ἐκείνους τοὺς σοφιστὰς τοὺς πάλαι
γεγόνασιν ἡμῶν ἑπτὰ δεύτεροι σοφοί.
f ἐγὼ δ' ὁρῶν τὰ πολλὰ προκατειλημμένα
εὗρον τὸ κλέπτειν πρῶτος ὥστε μηδένα
μισεῖν με διὰ τοῦτ', ἀλλὰ πάντας λαμβάνειν.
ὑπ' ἐμοῦ δ' ὁρῶν σὺ τοῦτο προκατειλημμένον

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[1] οἷς τὸ Petau: οἶσθ' ὃ A.
[2] βραχέως A.
[3] Casaubon: οριον AE.
[4] Casaubon: ἀνθηνων A.

spring up lightly to the sky; for them alone some invisible law of necessity has bound together their birth and their passing from life in the self-same instant.'

"Now Euphron, whom I mentioned a little while ago, Judges (for I should not hesitate to call you judges,[a] while I await the judgement of your senses), has portrayed a cook in his play, *Brothers*, who is erudite and well-educated, and who mentions the artists before his own day; he tells what special excellence each one possessed, and wherein he showed to advantage over the others; nevertheless he has mentioned none possessing the qualities of those whom I, as it chances, have often brought to your notice. However, this is what he says[b]: 'Though I have had many pupils, Lycus, you, because of your constant good sense and spirit,[c] depart from my house a perfect cook, made so in less than ten months, and much the youngest of them all. Agis of Rhodes was the only one who could bake a fish to perfection; Nereus of Chios could boil a conger to suit the gods; Chariades, who came from Athens, could make an egg mosaic with white sauce; black broth began to exist with Lamprias first, Aphthonetus cooked sausages, Euthynus lentil-soup, Aristion gilt-heads for club assemblies.[d] After the famous sophists of old, these men have become our second group of Seven Sages. As for myself, seeing that most specialities were preëmpted, I was the first to invent thieving in such a way that nobody dislikes me for that, but they all hire me. Then, when you saw that this had

[a] *Cf.* Plato, *Apol.* 40 A.

[b] Kock iii. 317.

[c] *i.e.*, courage, impudence, *cf.* 376 e-f.

[d] See 365 c.

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[5] Ἀριστίων Casaubon: ἀρίστων A.

[6] σπάρους Kaibel: πόρους A.

ἴδιον ἐφεύρηκάς τι καὶ τοῦτ᾿ ἐστὶ σόν.
πέμπτην ἔθυον ἡμέραν οἱ Τήνιοι[1]
πολλοὶ παρόντες,[2] πλοῦν πολὺν πεπλευκότες,
380 λεπτὸν ἔριφον καὶ μικρόν. οὐκ ἦν ἐκφορὰ
Λύκῳ κρεῶν τότ᾿[3] οὐδὲ τῷ διδασκάλῳ.
ἑτέρους πορίσασθαι δύ᾿ ἐρίφους ἠνάγκασας·
τὸ γὰρ ἧπαρ αὐτῶν πολλάκις σκοπουμένων[4]
καθεὶς κάτω τὴν χεῖρα τὴν μίαν λαθὼν
ἔρριψας εἰς τὸν λάκκον ἰταμῶς τὸν νεφρόν.
πολὺν ἐποίησας θόρυβον· "οὐκ ἔχει[5] νεφρόν"
b ἔλεγον. ἔκυπτον οἱ παρόντες ἀποβολῇ.
ἔθυσαν ἕτερον. τοῦ δὲ δευτέρου πάλιν[6]
τὴν καρδίαν εἶδόν σε καταπίνοντ᾿ ἐγώ.
πάλαι μέγας εἶ, γίνωσκε· τοῦ γὰρ μὴ χανεῖν
λύκον διὰ κενῆς σὺ μόνος εὕρηκας τέχνην.
χορδῆς ὀβελίσκους ἠρέμα ζυγουμένους[7]
δύ᾿ ἐχθὲς ὠμοὺς εἰς τὸ πῦρ ἀποσβέσας
καὶ πρὸς τὸ δίχορδον ἐτερέτιζες. ᾐσθόμην·
c ἐκεῖνο δρᾶμα, τοῦτο δ᾿ ἐστὶ παίγνιον.

"Μή τις τούτων τῶν δευτέρων ἑπτὰ σοφῶν ὀνομασθέντων τοιοῦτόν τι ἐπενόησε περὶ τοῦ χοίρου,

[1] οἱ Τήνιοι Musurus: οιτινι οἱ A.
[2] παρόντες Kaibel: γέροντες A.
[3] Λύκῳ κρεῶν τότ᾿ Porson: τότε λευκω κρεων A.
[4] Casaubon: κοπουμένων A.
[5] Schweighäuser: εἶχε A.
[6] Tyrwhitt: πάνυ A.
[7] ἠρέμα ζυγουμένους Lumb: ἡμέρας ζητουμένους A.

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[a] οὐκ ἔστιν ἐκφορά was the proclamation of the priest if the meat was to be consumed at the altar, not carried home or to the butchers' shops; see Aristoph. *Plut.* 1138, where the phrase is used ironically, as here.

[b] Meaning himself.

[c] To observe the omens.

been preëmpted by me, you added an invention of your own, and that is yours. Four days ago the Tenians were offering sacrifice: people a-plenty present, who had sailed the salt sea long. The victim was a kid, thin and tiny. "No meat was to be taken away"[a] on that occasion for Lycus or his teacher.[b] You made them produce two more kids; for while they were looking intently at the liver,[c] you lowered one hand secretly and tossed the kidney quickly into the cistern. Then you raised a big hullabaloo. "It hasn't any kidney!" they cried. The Tenians there poked about to find the missing member. So they slaughtered another kid. Again, as I saw, you gulped down the heart of this second one.[d] You have long been a great man, be sure of that. You alone have discovered the art, how not to be a wolf[e] vainly gaping. Yesterday you chucked two spits of entrails, lightly balanced, into the fire to put out the blaze before they were cooked, and kept whistling to the accompaniment of this two-stringed lyre.[f] I saw you! The other trick was a tragedy, but this was a vaudeville skit.'

"It isn't possible, is it, that anyone of this second group of Seven Sages, so named, devised anything

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[d] So that a third kid was required.

[e] His name was Lycus, "wolf." Theocritus makes the same pun, xiv. 22 ff. *Cf.* Aristaenetus: λύκος χανών, ὦ Λύκων, ἄπιθι δια κενῆς.

[f] Text and meaning are very doubtful. See critical note. He evidently puns on the two senses of χορδή, "entrail" and "harp-string." The two spits were so carelessly supported that he easily dropped them into the fire, from which he purloined the entrails on them for his own use. The whistling to string-accompaniment is compared to a single act in vaudeville, while the exploit with three kids was a long drama.

πῶς καὶ τὰ ἐντὸς πεπλήρωται καὶ τὸ μὲν ὀπταλέον ἐστὶν αὐτοῦ, τὸ δὲ ἑφθόν, αὐτὸς δ᾽ ἐστὶν ἄσφακτος;" δεομένων οὖν ἡμῶν καὶ λιπαρούντων δεικνύναι τὴν σοφίαν, "οὐκ ἐρῶ," φησί, "τῆτες, μὰ τοὺς ἐν Μαραθῶνι κινδυνεύσαντας καὶ πρὸς ἔτι d τοὺς ἐν Σαλαμῖνι ναυμαχήσαντας." ἔδοξεν οὖν πᾶσι διὰ τὸν τηλικόνδε ὅρκον μὴ βιάζεσθαι τὸν ἄνθρωπον, ἐπ᾽ ἄλλο δέ τι τῶν παραφερομένων τὰς χεῖρας[1] ἐπιβάλλειν. καὶ ὁ Οὐλπιανὸς ἔφη· "μὰ τοὺς ἐν Ἀρτεμισίῳ κινδυνεύσαντας, οὐδεὶς τινος γεύσεται πρὶν λεχθῆναι ποῦ κεῖται τὸ παραφέρειν. τὰ γὰρ γεύματα ἐγὼ οἶδα μόνος." καὶ ὁ Μάγνος ἔφη· "Ἀριστοφάνης ἐν Προάγωνι·

> τί οὐκ ἐκέλευσας παραφέρειν τὰ ποτήρια;

e Σώφρων δ᾽ ἐν γυναικείοις κατὰ τὸ κοινότερον[2] κέχρηται λέγων· 'παράφερε,[3] Κοικόα, τὸν σκύφον μεστόν.' καὶ Πλάτων δ᾽ ἐν Λάκωσιν ἔφη· 'πάσας παραφερέτω.[4]' Ἄλεξις Παμφίλῃ·

> παρέθηκε τὴν τράπεζαν, εἶτα παραφέρων
> ἀγαθῶν ἁμάξας . . .

περὶ δὲ τῶν γευμάτων ἃ σαυτῷ προὔπιες ὥρα σοι λέγειν, Οὐλπιανέ. τὸ γὰρ γεῦσαι ἔχομεν παρ᾽[5] Εὐπόλιδι ἐν Αἰξί·

> τοῦδε νῦν γεῦσαι λαβών."

καὶ ὁ Οὐλπιανὸς "Ἔφιππος," ἔφη, "ἐν Πελταστῇ·

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[1] τὰς χεῖρας Casaubon: το . . χεῖρας A.

[2] κατὰ τὸ κοινότερον Kaibel: κατακοινότερον A.

[3] Dalechamp (πάρφερε Kaibel): περίφερε A.

[4] Schweighäuser: περιφερέτω A.

[5] παρ᾽ Dindorf: ἐν A.

so wonderful as this with a pig,[a] how it could be stuffed with these things inside it, and having one part of it roasted, the other boiled, while it showed, itself, no sign of being cut ?" When, therefore, we begged and entreated him to explain his skill, he replied : "I won't tell you this year, 'by the men who faced danger at Marathon, or, what is more, by those who fought the sea-fight at Salamis.'"[b] So we all agreed, because of an oath as strong as that, not to force the fellow, but to lay hands on something else among the viands passed round. And Ulpian said : "'By the men who faced danger at Artemisium,'[b] nobody shall taste anything before I am told where that word 'passed round'[c] is used. For I am the sole authority on light luncheons (*geumata*)."[d] And Magnus said : "Aristophanes says in *The Rehearsal*[e] : 'Why haven't you ordered the cups to be passed round ?' But Sophron, in *Mimes of Women*, has used the word in the more extended sense[f] : 'Hand me the bowl full, Booby !' Plato, too, said in *The Laconians*[g] : 'Let him hand me all the cups.' Alexis in *Pamphila*[h] : 'He placed the table beside us, and then, handing us cartloads of goodies. . . .' Now as to the 'tastes' (*geumata*) which you pledged to yourself in your toast, Ulpian, it is high time to explain that to you. For we have the verb *geuo* (taste) in *The Goats* of Eupolis[i] : 'Take and taste this now.'" Then Ulpian said : "Ephippus in *The*

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[a] The cook here returns to the subject begun at 376 c.

[b] Demosth. *De Cor.* 208.

[c] The word had been used substantively meaning "food." So the American tramp calls a dole of food a "hand-out."

[d] Lit. "tastes"; *cf.* Modern Greek πρόγευμα, "luncheon."

[e] Kock i. 511.

[f] Kaibel 156.

[g] Kock i. 621.

[h] Kock ii. 360.

[i] Kock i. 260.

f ‘ἔνθ’ ὄνων ἵππων τε στάσεις καὶ γεύματα οἴνων.’ Ἀντιφάνης δ’ ἐν Διδύμοις·

οἰνογευστεῖ, περιπατεῖ
ἐν τοῖς στεφάνοις.”

Ἐπὶ τούτοις ὁ μάγειρος ἔφη· “λέξω τοίνυν κἀγὼ οὐκ ἀρχαίαν ἐπίνοιαν, ἀλλ’ εὕρεσιν ἐμήν (ἵνα μὴ ὁ αὐλητὴς πληγὰς λάβῃ· ὁ γὰρ Εὔβουλος ἐν Λάκωσιν ἢ Λήδᾳ ἔφη·

381 ἀλλ’ ἠκούσαμεν
καὶ τοῦτο, νὴ τὴν Ἑστίαν, οἴκοι ποθ’ ὡς
ὅσ’[1] ἂν ὁ μάγειρος ἐξαμάρτῃ, τύπτεται,
ὥς φασιν,[2] αὐλητὴς[3] παρ’ ὑμῖν.

Φιλύλλιός[4] τε ἢ ὁ ποιήσας τὰς Πόλεις φησίν·

ὅ τι ἂν τύχῃ
μάγειρος ἀδικήσας, τὸν αὐλητὴν λαβεῖν
πληγάς)

περὶ ἡμιόπτου καὶ ἡμιέφθου καὶ ἀσφάκτου γεμιστοῦ χοίρου. ὁ μὲν χοῖρος ἐσφάγη ὑπὸ τὸν ὦμον
b σφαγὴν βραχεῖαν,” καὶ ἐπέδειξεν. “ἔπειτα ἀπορρεύσαντος τοῦ πολλοῦ αἵματος πάντα τὰ ἐντοσθίδια μετὰ τῆς ἐξαιρέσεως (εἴρηται γὰρ καὶ ἐξαίρεσις, ὦ στωμυλῆθραι δαιταλεῖς) διακλύσας ἐπιμελῶς οἴνῳ πολλάκις ἐκρέμασα ἐκ ποδῶν. εἶτα πάλιν οἴνῳ διέβρεξα καὶ προεψήσας[5] μετὰ πολλοῦ πιπέρεως τὰ προειρημένα χναυμάτια ἔβυσα διὰ τοῦ

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[1] ὅσ’ added by Schweighäuser.
[2] Grotius: φησιν A.
[3] αὐλητὴς Meineke: ὁ αὐλητὴς A.

Peltast[a] has: 'Where there are stalls for asses and horses, and tastes of wine.' Antiphanes in *The Twins*[b]: 'Wine he tastes, and strolls among the booths where wreaths are sold.'"

Upon this the cook spoke: "'So, then, I will tell of a device not old,'[c] but my own invention. Not that I want the flute-player to get a beating; for Eubulus said in *The Laconians* or *Leda*[d]: 'But we once heard at home this—the goddess of the hearth be my witness!—that for all the mistakes made by the cook, the flute-player, as the saying goes, gets a beating in our house.' Philyllius, too, or whoever wrote *The Island-towns*, says[e]: 'Whatever wrong a cook happens to commit, for that the flute-player gets a beating.' Well, as to my invention of the stuffed pig which is half-roasted, half-boiled, and shows no cut: the pig was killed by a short incision under the shoulder." Thereupon he showed us. "Then, after most of the blood had flowed out, I carefully washed with wine, many times, all the insides along with the offal (yes, for the word offal *is* used, ye babbling Dinnervillians[f]), and I hung the pig up by the feet. Then I soaked it again in wine, and after a preliminary boiling I crammed the aforesaid tidbits, with a lot of pepper, through its mouth, pouring

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[a] Kock ii. 261. [b] *Ibid.* 45. [c] Aristoph. *Nub.* 961.

[d] Kock ii. 184; a case of the "innocent bystander." *Cf.* Hor. *Ep.* i. 2. 14 "quicquid delirant reges, plectuntur Achivi."

[e] Kock i. 784; see the curious remark about Cadmus, Athen. 658 f.

[f] This apostrophe may be a quotation from Aristophanes, Demiańczuk, *Supp. Com.* 115; yet see Kock i. 454.

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[4] φιλυλαιος A.

[5] Casaubon: προσεψήσας AC.

στόματος, πολλὸν ἐπιχέας ζωμὸν εὖ πάνυ[1] πεποιημένον. καὶ μετὰ ταῦτα περιέπλασα τοῦ χοίρου τὴν ἡμίσειαν, ὡς ὁρᾶτε, ἀλφίτοις πολλοῖς κριθῆς[2] c ἀναδεύσας αὐτὰ οἴνῳ καὶ ἐλαίῳ. ἔπειτ' ἐνέθηκα κριβάνῳ ὑποθεὶς τράπεζαν χαλκῆν ἐστάθευσά τε τῷ πυρί, ὡς μήτε κατακαῦσαι μήτ' ὠμὸν ἀφελεῖν. καὶ τῆς φορίνης ἤδη γενομένης κραμβαλέας εἴκασα καὶ τἄλλο μέρος ἡψῆσθαι ἀποβαλών τ' αὐτοῦ τὰ ἄλφιτα οὕτω φέρων ὑμῖν παρέθηκα. τὴν δ' ἐξαίρεσιν, ὦ καλέ μου Οὐλπιανέ, Διονύσιος ὁ κωμῳδιοποιὸς ἐν τοῖς Ὁμωνύμοις τῷ δράματι οὕτως εἴρηκε ποιήσας τινὰ μάγειρον πρὸς τοὺς μαθητὰς διαλεγόμενον·

d ἄγε δὴ Δρόμων[3] νῦν, εἴ τι κομψὸν ἢ σοφὸν
ἢ γλαφυρὸν οἶσθα τῶν σεαυτοῦ πραγμάτων,
φανερὸν ποίησον τοῦτο τῷ διδασκάλῳ.
νῦν τὴν ἀπόδειξιν τῆς τέχνης αἰτῶ σ' ἐγώ.
εἰς πολεμίαν ἄγω σε· θαρρῶν κατάτρεχε·
ἀριθμῷ διδόασι τὰ κρέα καὶ τηροῦσί σε.
τακερὰ[4] ποιήσας ταῦτα καὶ ζέσας σφόδρα
τὸν ἀριθμὸν αὐτῶν, ὡς λέγω σοι, σύγχεον.
ἰχθὺς ἁδρὸς πάρεστι· τἀντός ἐστι σά.
κἂν τέμαχος ἐκκλίνῃς τι, καὶ τοῦτ' ἐστὶ σὸν
e ἕως ἂν ἔνδον ὦμεν· ὅταν ἔξω δ',[5] ἐμόν.
ἐξαιρέσεις καὶ τἄλλα τἀκόλουθ' ὅσα
οὔτ'[6] ἀριθμὸν οὔτ' ἔλεγχον ἐφ' ἑαυτῶν ἔχει,
περικόμματος δὲ τάξιν ἢ θέσιν φέρει,

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[1] A: μάλα C.
[2] A: κριθῶν C.
[3] Musurus: δρίμων A.
[4] Casaubon: τὰ κρέα A.
[5] ἔξω δ' Schweighäuser: δ' ἔξω A.
[6] Dindorf: οὐδὲ A.

on them abundance of gravy very nicely made.[a] And after that I plastered half of the pig, as you can see, with a lot of barley meal, having made a batter of it with wine and olive oil. Then I set it in an oven, placing under it a bronze tray; and so I roasted it at the fire in such a way as not to scorch it, nor yet have it underdone when taken off. After the skin had been crisply roasted I guessed that the remaining part of the animal was done, so I removed the barley meal from it and brought it in and served it to you. As for the word 'offal,' my good Ulpian, the comic poet Dionysius in his play, *Namesakes*, represents a cook conversing with his pupils, and he says[b]: 'Come now, Dromon, whatever cunning, clever, or subtle trick you know in your profession, bring it to light for the benefit of your teacher. To-day I demand of you an exhibition of your skill. I am taking you into the enemy's country; charge right in without fear. They give out the cuts of meat carefully counted, and they keep their eyes on you. Boil the cuts well and make them tender, and mix up the count as I have told you. They are going to have a fine large fish; the inwards are yours. And if you can dislodge a nice slice from it, that also is yours so long as we are in the house; once outdoors, it is mine. As for the offal and other accompaniments which by their nature can't be counted or tested, but which have only the rank or station of mince-

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[a] This description, as Meineke saw, is made up of fragments from some iambic poet; note especially the Ionic and poetic form πολλόν.

[b] Kock ii. 425; Kock thinks that the speaker is not a cook but the doorkeeper of the house to which the cook has been summoned.

εἰς αὔριον σὲ κἀμὲ ταῦτ' εὐφρανάτω.[1]
λαφυροπώλῃ παντάπασι μεταδίδου,
τὴν πάροδον ἵν' ἔχῃς τῶν θυρῶν εὐνουστέραν·
τί δεῖ λέγειν με πολλὰ πρὸς συνειδότα;
ἐμὸς εἶ μαθητής, σὸς δ' ἐγὼ διδάσκαλος.
μέμνησο τῶνδε καὶ βάδιζε δεῦρ' ἅμα."

f Πάντων οὖν ἡμῶν ἐπαινεσάντων τὸν μάγειρον
ἐπί τε τῷ ἑτοίμῳ τῶν λεγομένων καὶ τῇ τῆς
τέχνης περιεργίᾳ ὁ καλὸς ἡμῶν ἑστιάτωρ Λαρήν-
σιος "καὶ πόσῳ κάλλιον," ἔφη, "τὰ τοιαῦτα ἐκ-
μανθάνειν τοὺς μαγείρους ἢ ἅπερ παρά τινι τῶν
πολιτῶν ἡμῶν, ὃς ὑπὸ πλούτου καὶ τρυφῆς τοὺς
τοῦ θαυμασιωτάτου Πλάτωνος διαλόγους ἠνάγκαζεν
382 ἐκμανθάνοντας τοὺς μαγείρους φέροντάς τε
τὰς λοπάδας ἅμα λέγειν 'εἷς, δύο, τρεῖς· ὁ δὲ δὴ
τέταρτος ἡμῖν, ὦ φίλε Τίμαιε, ποῦ τῶν χθὲς μὲν
δαιτυμόνων, τὰ νῦν δ' ἑστιατόρων;' ἔπειτ' ἄλλος
ἀπεκρίνατο 'ἀσθένειά τις αὐτῷ ξυνέπεσεν, ὦ
Σώκρατες.' διεξήρχοντό τε τοῦ διαλόγου τὰ
πολλὰ τὸν τρόπον τοῦτον, ὡς ἄχθεσθαι μὲν τοὺς
εὐωχουμένους, ὑβρίζεσθαι δὲ τὸν πάνσοφον ἐκεῖνον
ἄνθρωπον ὁσημέραι, καὶ διὰ τοῦτο πολλοὺς τῶν
καθαρείων ἐξόμνυσθαι τὰς παρ' ἐκείνῳ ἑστιάσεις.
οἱ δὲ ἡμέτεροι οὗτοι ἅμα ἴσως ταῦτ' ἐκμανθάνοντες
b οὐκ ὀλίγην ὑμῖν θυμηδίαν παρέχουσιν." καὶ ὁ
παῖς ἐπὶ τῇ μαγειρικῇ σοφίᾳ ἐπαινεθεὶς "τί
τοιοῦτον εὑρήκασιν," ἔφη, "ἢ εἰρήκασιν οἱ πρὸ
ἐμοῦ; ἢ ἐπὶ μετρίους[2] ἐμαυτὸν ἄγω οὐ μεγαλ-

[1] ταῦτ' εὐφρανάτω Grotius: ταῦτ' εὔφρανα τῶι A.
[2] ἐπὶ μετρίους Lumb: ἐπιμετρίους A.

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[a] The λαφυροπώλης bought up booty to sell at retail,

meat, to-morrow we'll cheer ourselves, you and I, with them. By all means give a share to the master of the booty,[a] that you may find a more friendly passage through the front door. Why need I say too much to one who understands as well as I? You are my scholar, I am your teacher. Remember the rules I have given you, and step this way with me.' "

So we all applauded the cook for his ready speech and the ingenuity of his art. Then our noble host, Larensis, spoke up: "How much better it is that our cooks should learn such things as these, rather than the things they learn at the house of a certain compatriot of ours! He, puffed up with wealth and luxury, used to compel the cooks to learn the dialogues of the most admirable Plato, and, as they brought in the dishes, to say[b]: 'One, two, three; but where, my dear Timaeus, is he who was the fourth among our guests of yesterday, who to-day are our hosts?' Then another answered: 'Some illness has fallen upon him, Socrates.' And so the slaves would go through with most of the dialogue in this manner. The result was that the feasters were bored, and that pedantic fellow was insulted every day, and for that reason many men of nice taste solemnly declined to attend the entertainments at his house. These cooks of ours, on the other hand, when they learn the things they do, perhaps afford you at the same time no little delight." And the slave, after being applauded for his skill in cookery, said: "What have my predecessors discovered or declaimed that is like what I have done? Or may I weigh myself against ordinary

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Xen. *Anab.* vii. 7; here, I think, the master cook is speaking of the doorkeeper, who is to be bribed by the thief.

[b] Plato, *Timaeus* 17 A; Socrates counts.

αυχούμενος ἐπ' ἐμαυτῷ; καίτοι καὶ ὁ πρῶτος τῶν τὸν Ὀλυμπίασιν ἀγῶνα ἀναδησαμένων Κόροιβος ὁ Ἠλεῖος μάγειρος ἦν καὶ οὐχ οὕτως ὠγκύλλετο ἐπὶ τῇ τέχνῃ ὡς ὁ παρὰ Στράτωνι μάγειρος ἐν τῷ Φοινικίδῃ, περὶ οὗ τοιαῦτα λέγει ὁ μεμισθωμένος·

σφίγγ' ἄρρεν', οὐ μάγειρον, εἰς τὴν οἰκίαν
c εἴληφ'· ἁπλῶς γὰρ οὐδὲ ἓν μὰ τοὺς θεοὺς
ὅσ'[1] ἂν λέγῃ συνίημι· καινὰ[2] ῥήματα
πεπορισμένος πάρεστιν. ὡς εἰσῆλθε γάρ,
εὐθύς μ' ἐπηρώτησε προσβλέψας μέγα
'πόσους κέκληκας μέροπας ἐπὶ δεῖπνον; λέγε.'
ἐγὼ κέκληκα μέροπας ἐπὶ δεῖπνον; χολᾷς.
τοὺς δὲ μέροπας τούτους με γινώσκειν δοκεῖς;
οὐδεὶς παρέσται. τοῦτο γὰρ νὴ τὸν Δία
d ἐστὶ[3] κατάλοιπον μέροπας ἐπὶ δεῖπνον καλεῖν.
'οὐδ' ἄρα παρέσται δαιτυμὼν οὐδεὶς[4] ὅλως;'
οὐκ οἴομαί γε Δαιτυμών. ἐλογιζόμην·
ἥξει Φιλῖνος, Μοσχίων, Νικήρατος,
ὁ δεῖν', ὁ δεῖνα· κατ' ὄνομ' ἀνελογιζόμην·
οὐκ ἦν ἐν αὐτοῖς οὐδὲ εἷς μοι Δαιτυμών.
οὐδεὶς[4] παρέσται, φημί. 'τί λέγεις; οὐδὲ εἷς;'
σφόδρ' ἠγανάκτησ' ὥσπερ ἠδικημένος,
εἰ μὴ κέκληκα Δαιτυμόνα.[5] καινὸν πάνυ.
'σῦν[6] ἄρα θύεις Ἐρυσίχθον';' οὔκ, ἔφην ἐγώ.

[1] ὅσ' (originally ὧσ') A: ὧν 659 b and Dobree.
[2] καινὰ 659 b: κενὰ AC.
[3] ἔτι Dobree.
[4] οὐδεὶς Musurus: οὐδὲ εἷς AC.
[5] Musurus: δαιτυμόνας AC.
[6] σῦν Wilamowitz: οὐδ' AC.

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[a] Kock iii. 361, *cf.* Athen. 659 b.

cooks without boasting too highly of my own success? And yet, even the first man to tie on the wreath of victory at the Olympic contest, Coroebus of Elis, was a cook, and he did not puff himself up over his art so much as did the cook in Straton's *Phoenicides*, of whom the man who hired him says the following[a]: 'I have taken into my house a male Sphinx,[b] not a cook. Really, I understand absolutely not one thing, the gods are my witnesses, of all that he says. He has come with a stock of strange expressions. For the moment he entered he looked at me and loudly asked, "How many articulates[c] have you invited to dinner? Tell me." "I have invited Articulates to dinner? You're mad! Think you that I am acquainted with these Articulates? Not one of them is coming. That, by Zeus, is really the last straw—inviting Articulates to dinner!" "And so there is going to be no Epulator[d] present at all?" "Epulator? No, at least I think not." I began to count up. There'll be Philinus, Moschion, Niceratus, Mr. What's-his-name, and Mr. Thingumbob. I ran over them all by name. I couldn't find even one named Epulator. "No," I said; "no Epulator will be here." "What do you mean? Not even one?" He became very indignant, as if he were wronged because I hadn't invited an Epulator. It was very strange. "Are you, then slaughtering a 'voracious[e] swine'?"

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[b] *i.e.*, one who speaks in riddles.

[c] The Homeric μέροπες, *sc.* βροτοί, "articulate-speaking," was used in the poets for "mortals," "men." The master takes this and the following for proper names.

[d] He uses the Homeric and archaic word δαιτυμών, "feaster," for "guest."

[e] Lit. "an Erysichthon-swine." Erysichthon was noted for his appetite, Athen. 416 b.

e ‘βοῦν δ’ εὐρυμέτωπον;’ οὐ θύω βοῦν, ἄθλιε.
‘μῆλα θυσιάζεις ἆρα;’ μὰ Δί’ ἐγὼ μὲν οὔ,
οὐδέτερον αὐτῶν, προβάτιον δ’. ‘οὔκουν, ἔφη,
τὰ μῆλα πρόβατα;’ μῆλα πρόβατ’[1]; οὐ μανθάνω·
οὐκ οἶδα[2] τούτων οὐδὲν οὐδὲ βούλομαι.
ἀγροικότερός εἰμ’· ὥσθ’ ἁπλῶς μοι διαλέγου.
‘Ὅμηρος,[3] οὐκ οἶσθ’, ἔλεγε ταῦτα[4];’ καὶ μάλα
ἐξῆν ὃ βούλοιτ’, ὦ[5] μάγειρ’, αὐτῷ λέγειν.
ἀλλὰ τί πρὸς ἡμᾶς τοῦτο, πρὸς τῆς Ἑστίας;
‘κατ’ ἐκεῖνον ἤδη πρόσεχε καὶ τὰ λοιπά μοι.’
Ὁμηρικῶς γὰρ διανοεῖ μ’ ἀπολλύναι;
f ‘οὕτω λαλεῖν εἴωθα.’ μὴ τοίνυν λάλει
οὕτω παρ’ ἔμοιγ’ ὤν. ‘ἀλλὰ διὰ τὰς τέτταρας
383 δραχμὰς ἀποβάλω,’ φησί, ‘τὴν προαίρεσιν;
τὰς οὐλοχύτας φέρε δεῦρο.’ τοῦτο δ’ ἐστὶ τί;
‘κριθαί.’ τί οὖν, ἀπόπληκτε, περιπλοκὰς λέγεις;
‘πηγὸς πάρεστι;’ πηγός; οὐχὶ λαικάσει,[6]
ἐρεῖς σαφέστερόν θ’ ὃ βούλει μοι λέγειν;
‘ἀτάσθαλός γ’ εἶ, πρέσβυ,’ φησ’· ‘ἅλας φέρε.’
τοῦτ’ ἔστι πηγός; ‘ἀλλὰ δεῖξον χέρνιβα.’
παρῆν. ἔθυεν, ἔλεγεν ἄλλα ῥήματα
τοιαῦθ’ ἃ μὰ τὴν Γῆν οὐδὲ εἷς ἤκουσεν ἄν,
b μίστυλλα, μοίρας, δίπτυχ’, ὀβελούς, ὥστε με

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[1] *μῆλα πρόβατα* here added by Cobet.

[2] *οὐκ οἶδα* added by Gulick (*οὐδ’ οἶδα* Meineke); *cf.* Aristoph. *Nub.* 1282.

[3] *ὅμηρος* C: *ὅμηρον* A.

[4] *οἶσθ’, ἔλεγε ταῦτα* Kaibel: *οἶσθα λέγοντα* AC.

[5] *βούλοιτ’, ὦ* Casaubon, Coraes: *βούλει τω* A.

[6] *λαικάσει* Coraes: *λεκας ει* A.

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[a] Using for sheep the poetic word *μῆλα*.

[b] The prose word is *προβάτιον*.

"No," I replied. "Nor 'broad-browed beef'?" "I'm not slaughtering a beef, you poor fool." "Perchance you have an oblation of mutton[a]?" "Not I, by Zeus, neither one of them; I'm killing a sheep.[b]" "Well, then," said he, "is not mutton sheep?" "Mutton sheep? I don't take you at all; I don't know any of these things and I don't want to. I am too countrified. So talk to me simply." "Don't you know that Homer used these words?" "He might have used whatever he wanted to, cook, for all I care. But what has that to do with us, in the name of Hestia?" "Do thou now, as Homer would say, give heed to what I still have to tell." "So you really mean to kill me in Homeric fashion?" "That's my way of talking." "Well, don't talk in that way when you are in *my* house." "What, for your paltry four shillings, I am to throw away," says he, "my scholastic principles? Hand me the sacrificial groats." "What's that?" "The barley." "Why, then, you paralytic, do you talk in tangled circumlocutions[c]?" "Have you any precipitate[d]?" "Precipitate! Get you into a bagnio, won't you, and speak out more plainly what you want to say to me." "Unrecking of thy words[e] art thou, old man," says he; "hand me the salt!" "So that is a precipitate?" "Now show me the lustral water." It came. He slaughtered and kept on saying other words of such a nature that nobody, by Mother Earth, could have understood them: cuttings,[f] portions, double-folds, spits.

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[c] See 459 a.

[d] Meaning salt, precipitated from sea water.

[e] He uses again a Homeric word, *ἀτάσθαλος* (Athen. 12 d and note *c*), with reference to the insulting *οὐχὶ λαικάσει* above.

[f] Homer has the verb *μιστύλλω*, "cut up (meat)," but the noun used here is an *ἅπαξ εἰρημένον*.

τῶν τοῦ Φιλίτα[1] λαμβάνοντα βιβλίων[2]
σκοπεῖν ἕκαστα[3] τί δύναται τῶν ῥημάτων,
πλὴν ἱκέτευον[4] αὐτὸν ἤδη μεταβαλεῖν
ἀνθρωπίνως λαλεῖν τε. τὸν δ᾽ οὐκ ἂν ταχὺ
ἔπεισεν ἡ Πειθὼ μὰ τὴν Γῆν οἶδ᾽ ὅτι."

Περίεργον δ᾽ ἐστὶν ὡς ἀληθῶς τὸ πολὺ τῶν μαγείρων γένος περί τε τὰς ἱστορίας καὶ τὰ ὀνόματα. λέγουσι γοῦν αὐτῶν οἱ λογιώτατοι "γόνυ κνήμης ἔγγιον" καὶ "περιῆλθον Ἀσίαν καὶ Εὐρώπην." c ἐπιτιμῶντες δέ τινί φασιν μὴ δεῖν τὸν Οἰνέα Πηλέα ποιεῖν. ἐγὼ δὲ ἕνα τῶν ἀρχαίων μαγείρων τεθαύμακα πείρᾳ τῆς τέχνης ἧς εἰσηγήσατο ἀπολαύσας. παράγει δ᾽ αὐτὸν Ἄλεξις ἐν Λέβητι λέγοντα τάδε·

ἧψε, μουδόκει,[5]
πνικτόν τι ὄψον δελφάκειον.[6] ΓΛ. ἡδύ γε.
Α. ἔπειτα προσκέκαυκε. ΓΛ. μηδὲν φροντίσῃς·
ἰάσιμον γὰρ τὸ πάθος ἐστί. Α. τῷ τρόπῳ;
d ΓΛ. ὄξος λαβὼν ἢν εἰς λεκάνην τιν᾽ ἐγχέας
ψυχρόν, ξυνιεῖς, εἶτα θερμὴν τὴν χύτραν
εἰς τοὔξος ἐνθῇς[7]· διάπυρος γὰρ οὖσ᾽ ἔτι
ἕλξει δι᾽ αὑτῆς νοτίδα καὶ ζυμουμένη
ὥσπερ κίσηρις λήψεται διεξόδους
σομφάς, δι᾽ ὧν τὴν ὑγρασίαν ἐκδέξεται·
τὰ κρεᾴδι᾽[8] ἔσται τ᾽ οὐκ ἀπεξηραμμένα,
ἔγχυλα δ᾽ ἀτρεμεὶ καὶ δροσώδη τὴν σχέσιν.
Α. Ἄπολλον, ὡς ἰατρικῶς. ὦ Γλαυκία,

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[1] φιλτα A: Φιλητᾶ Musurus.
[2] βιβλίον (?) Kaibel. [3] ἕκαστον Cobet.
[4] Porson: ἱκετευωγ᾽ A.
[5] μουδόκει Hirschig: μοι δοκεῖ A.
[6] τι ὄψον δελφάκειον Dindorf: τιν᾽ ὄψον δελφακιον A.

I had to get some of Philitas's books and look up the meaning of every single word; but I entreated him to change his ways forthwith, and talk like a human being. However, not Peitho, by Earth, could have soon persuaded him, I'm sure of that.' "

As a matter of fact, the great majority of cooks have inquiring minds in matters of history and the use of words. The most learned among them, at any rate, say "the knee is nearer than the shin,"[a] and "I have traversed Asia and Europe." When criticizing someone they say he must not turn Oeneus into Peleus.[b] I have myself looked with admiration upon one cook of old by whose device, invented by him, I have profited by personal experience. Alexis introduces him in *The Cauldron*,[c] saying: "A. He cooked, I thought, a dish of stewed pork. GL. That's nice, certainly. A. But then he scorched it. GL. Don't worry; for that accident is easily remedied. A. How? GL. Just take some vinegar, pour it cold into a shallow pan, you understand, then put the pot, when still warm, into the vinegar; for if the pot is still hot, it will draw the moisture through itself, and in this ferment it will take on porous passages through it, like pumice, and through these will absorb the moisture. And so the pieces of meat will not be completely dried up, but will be nice and savoury, and of moist condition. A. Apollo! No physician could cure better. Glaucias, I will do that very thing.

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[a] A proverb equivalent to "charity begins at home," "blood is thicker than water"; Theocrit. xvi. 18.

[b] *i.e.*, "don't turn good wine (οἶνος) into muddy wine or lees (πηλός)."

[c] Kock ii. 341.

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[7] ἐνθῆς Dobree: ἐνθεὶς A.

[8] κρεάδι' Grotius: κρέα δ' A, κρέ' ἡδέ' ἔσται κοὐκ Jacobs.

e ταυτὶ ποιήσω. ΓΛ. καὶ παρατίθει γ' αὐτά, παῖ,
ὅταν παρατιθῇς, μανθάνεις, ἐψυγμένα.
ἀτμὶς γὰρ οὕτως οὐχὶ προσπηδήσεται
ταῖς ῥισίν, ἀλλ' ἄνω μάλ' εἶσι καταφυγών.[1]
Α. πολλῷ γ'[2] ἀμείνων, ὡς ἔοικας, ἦσθ' ἄρα
λογογράφος ἢ μάγειρος. ὃ λέγεις οὐ λέγεις·
τέχνην δ' ὀνειδίζεις.

καὶ μαγείρων μὲν ἅλις, ἄνδρες δαιταλεῖς, μὴ καί
f τις αὐτῶν τὰ ἐκ Δυσκόλου Μενάνδρου βρενθυόμενος λαρυγγίσῃ τάδε·

οὐδὲ εἷς
μάγειρον ἀδικήσας ἀθῷος διέφυγεν·
ἱεροπρεπής πώς ἐστιν ἡμῶν ἡ τέχνη.

ἐγὼ δ' ὑμῖν, κατὰ τὸν ἥδιστον Δίφιλον·

παρατίθημ' ὁλοσχερῆ
ἄρν' ἐς μέσον σύμπτυκτον, ὠνθυλευμένον,
χοιρίδια περιφόρινα κρομβώσας ὅλα,
δούρειον ἐπάγω χῆνα τῷ φυσήματι.

384 ΧΗΝ. περιενεχθέντων δὲ τούτων καὶ ἄλλων ὀρνίθων[3] περιττῶς ἐσκευασμένων ἔφη τις "οἱ χῆνες σιτευτοί." καὶ ὁ Οὐλπιανὸς "ὁ δὲ σιτευτὸς χὴν παρὰ τίνι"; πρὸς ὃν ὁ Πλούταρχος· "Θεόπομπος μὲν ἔφη ὁ Χῖος ἐν ταῖς Ἑλληνικαῖς κἀν τῇ τρισκαιδεκάτῃ δὲ τῶν Φιλιππικῶν Ἀγησιλάῳ τῷ Λάκωνι εἰς Αἴγυπτον ἀφικομένῳ πέμψαι τοὺς

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[1] ἄνω μάλ' εἶσι καταφυγών Schweighäuser: ἀνωμαλίσει καταφαγών A.

[2] πολλῷ γ' Casaubon: πολλῶν τ' A.

[3] Gulick: χηνῶν A.

GL. Yes, and serve them, boy, when you serve them, thoroughly cooled, you understand. For in that way no steam will leap to the nostrils, but will surely go up and be lost in flight.[a] A. You're a much better speech-writer, as it now turns out, than cook. What you say you unsay. You bring your art into disrepute." And now enough of cooks, gentlemen of Dinnerville; for I fear that one of them may take umbrage and bawl these words from Menander's *Peevish Man*[b]: "Not a single person has ever escaped scot-free after he wronged a cook. Our profession is somehow sacrosanct." But I, in the words of sweetest Diphilus,[c] "serve you with a sheep integral, folded and skewered in the middle, stuffed with dressing, and little pigs roasted entire with their skins on; having done that, I now bring on a goose so puffed out with stuffing that it is like the wooden horse."[d]

The Goose.—These, as well as other birds, were brought in elaborately dressed. And someone said, "The geese are fatted." Then Ulpian asked, "In what author is 'the fatted goose' found?" Plutarch answered him: "Theopompus of Chios, in his *History of Greece*, and in the thirteenth book of his *History of Philip*,[e] said that when Agesilaus of Lacedaemon arrived in Egypt, the Egyptians sent

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[a] The text is not certain. See critical note.

[b] Kock iii. 39, Allinson 346.

[c] Kock ii. 570.

[d] *Cf.* Macrob. *Sat.* iii. 13. 13 "nam Titius in suasione legis Fanniae (Athen. 274 c) obicit saeculo suo quod porcum Troianum mensis inferant, quem illi ideo sic vocabant quasi aliis inclusis animalibus gravidum, ut ille Troianus equus gravidus armis fuit."

[e] *F.H.G.* i. 281, *cf.* Nepos, *Ages.* 8. Agesilaus was not used to such luxuries, Athen. 657 b.

Αἰγυπτίους χῆνας καὶ μόσχους σιτευτούς. καὶ Ἐπιγένης δ' ὁ κωμῳδιοποιὸς ἐν Βάκχαις φησίν·

> ἀλλ' εἴ τις ὥσπερ χῆν' ἀνέτρεφέ[1] μοι λαβὼν
> σιτευτόν.

b καὶ Ἀρχέστρατος ἐν τῷ πολυθρυλήτῳ ποιήματι·

> καὶ[2] σιτευτὸν[3] χηνὸς ὁμοῦ σκεύαζε[4] νεοττόν,
> ὀπτὸν ἁπλῶς καὶ τόνδε.

σὺ δὲ ἡμῖν, ὦ Οὐλπιανέ, δίκαιος εἶ λέγειν, ὁ περὶ πάντων πάντας ἀπαιτῶν, ποῦ μνήμης ἠξίωται παρὰ τοῖς ἀρχαίοις τὰ πολυτελῆ ταῦτα τῶν χηνῶν ἥπατα. ὅτι γὰρ χηνοβοσκοὺς οἴδασι μάρτυς Κρατῖνος ἐν Διονυσαλεξάνδρῳ λέγων· ‘χηνοβοσκοί, βουκόλοι.’ Ὅμηρος δὲ καὶ θηλυκῶς καὶ ἀρσενικῶς εἴρηκεν· ‘αἰετὸς ἀργὴν[5] χῆνα φέρων.’ καί·

> c ὣς ὅδε χῆν' ἥρπαξ' ἀτιταλλομένην ἐνὶ οἴκῳ.

καί·

> χῆνές μοι κατὰ οἶκον ἐείκοσι πυρὸν ἔδουσιν
> ἐξ ὕδατος.

χηνείων δὲ ἡπάτων (περισπούδαστα δὲ ταῦτα κατὰ τὴν Ῥώμην) μνημονεύει Εὔβουλος[6] ἐν Στεφανοπώλισι λέγων οὕτως·

> εἰ μὴ σὺ χηνὸς ἧπαρ ἢ ψυχὴν ἔχεις.”

Ἦσαν[7] δὲ καὶ ἡμίκραιραι πολλαὶ δελφάκων. μνημονεύει δ' αὐτῶν Κρώβυλος ἐν Ψευδυποβολιμαίῳ·

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[1] χῆν' ἀνέτρεφε Kaibel: χῆνα ἔτρεφεν A: χῆνα σιτευτὸν λαβὼν ἔτρεφέ με Dindorf, Kock.

[2] ὡς before καὶ deleted by Schweighäuser.

[3] Ribbeck: σιτευτοῦ A.

him fatted geese and calves. And the comic poet Epigenes says in *The Bacchae*[a]: 'But supposing that someone took and stuffed him up for me like a fatted goose.' And Archestratus in his famous poem[b]: 'And dress the fatted young of a goose with it, roasting that also simply.' Now you, Ulpian, are just the man to tell us, since you are the one who asks all questions of all men, where among ancient writers it is thought worth while to mention those sumptuous goose-livers. For that goose-fatteners are known Cratinus can testify when he says, in *Dionysus-Alexander*[c]: 'Goose-fatteners, cow-tenders.' Homer[d] has the word goose both as feminine and as masculine: 'An eagle bearing a white goose.' Also[e]: 'As yonder eagle snatched away the goose that was fed in the house.' And[f]: 'Twenty geese I have in my house, that eat wheat from the water-trough.' As for goose-livers, which are excessively sought after in Rome, Eubulus mentions them in *The Wreath-sellers*, saying[g]: 'Unless you have the liver or mind of a goose.'"

There were also many "half-heads" of shoats. These are mentioned by Crobylus in *The False*

[a] Kock ii. 417.
[b] Frag. 58 Ribbeck, 58 Brandt.
[c] Kock i. 26. For the argument of this play see *Ox. Pap.* iv. 69.
[d] *Od.* xv. 161, example of *χήν* feminine.
[e] *Od.* xv. 174.
[f] *Od.* xix. 536. The only example of the word in the masculine in Homer (*Od.* xix. 552) has dropped from our text.
[g] Kock ii. 199.

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[4] Schweighäuser: *σκευάζει* A.
[5] *αρπιν* A. [6] Casaubon: *εὔπολις* A.
[7] *παρῆσαν* Meyer (*cf.* 395 f).

d εἰσῆλθεν[1] ἡμίκραιρα τακερὰ δέλφακος.
ταύτης μὰ τὸν Δί᾽ οὐχὶ κατέλιπον δ᾽ ἐγὼ[2]
οὐδέν.

μετὰ δὲ ταῦτα ὁ καλούμενος κρεωκάκκαβος. κρέα
δ᾽ ἐστὶ ταῦτα συγκεκομμένα μεθ᾽ αἵματος καὶ
λίπους ἐν ζωμῷ γεγλυκασμένῳ. "λέγειν δὲ
οὕτως Ἀριστοφάνης φησὶν[3] ὁ γραμματικὸς
Ἀχαιούς," ὁ Μυρτίλος ἔφη. "Ἀντικλείδης δ᾽
e ἐν η´ Νόστων 'ἐν δείπνῳ,' φησίν, 'μελλόντων Χίων
ὑπ᾽ Ἐρυθραίων ἐξ ἐπιβουλῆς ἀναιρεῖσθαι μαθών
τις τὸ μέλλον γίνεσθαι ἔφη·

ὦ Χῖοι, πολλὴ γὰρ Ἐρυθραίους ἔχει ὕβρις,
φεύγετε δειπνήσαντες ὑὸς κρέα μηδὲ μένειν βοῦν.'

ἀναβράστων δὲ κρεῶν μνημονεύει Ἀριστομένης Γόησιν οὕτως· . . . .[4] καὶ ὄρχεις ἥσθιον, οὓς καὶ νεφροὺς ἐκάλουν· Φιλιππίδης ἐν τῇ Ἀνανεώσει Γναθαίνης τῆς ἑταίρας τὸ γαστρίμαργον ἐμφανίζων λέγει·

ἔπειτ᾽ ἐπὶ τούτοις πᾶσιν ἧκ᾽ ὄρχεις φέρων
f πολλούς. τὰ μὲν οὖν γύναια τἄλλ᾽ ἠκκίζετο,[5]
ἡ δ᾽ ἀνδροφόνος Γνάθαιν᾽ ἀναγελάσασ᾽ ἅμα[6]
'καλοί γε,' φησίν, 'οἱ νεφροί, νὴ τὴν φίλην
Δήμητρα.' καὶ δύ᾽ ἁρπάσασα κατέπιεν,
ὥσθ᾽ ὑπτίους ὑπὸ τοῦ γέλωτος καταπεσεῖν."

Εἰπόντος δὲ καὶ ἄλλου ἥδιστα[7] γεγονέναι καὶ

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[1] Casaubon: εἰσῆλθον A.

[2] δ᾽ ἐγὼ Dindorf (γ᾽ ἐγὼ Musurus): λέγω A.

[3] φησὶν added by Casaubon.

[4] Lacuna marked by Dindorf.

[5] C: ἀκκίζετο A.

[6] Γνάθαιν᾽ ἀναγελάσασ᾽ ἅμα Meineke: γνάθαινα γελάσασα A.

[7] ἥδιστον Schweighäuser.

Substitute[a]: "There came in the tender half-head of a shoat. Of that, I swear by Zeus, I didn't leave a bit." Next came the "meat-pot," as it is called. This is composed of meats chopped fine, with the blood and the fat, in sweetened gravy. "Aristophanes the grammarian says[b] that the people of Achaea give it this name." So spoke Myrtilus, and he added: "Anticleides in the eighth book of his *Returns*[c] says that 'the Chians were once on the point of being massacred at a feast by the Erythraeans as the result of a concerted plot; someone perceived what was on foot and recited: "O ye Chians, since mighty violence has the Erythraeans for its own, flee after ye have feasted on swine's flesh, but stay not for the ox."' Boiled meat is mentioned by Aristomenes in *Quacks*[d] thus: . . . They also ate testicles, which they called kidneys; Philippides in *The Fountain of Youth*, dilating on the gluttony of the courtesan Gnathaena, says[e]: 'Then after all these viands a slave came bearing heaps of testicles. Now all the other females tittered with embarrassment, but that bloodthirsty Gnathaena, with a loud laugh cried out at the same time, "These are indeed fine kidneys, by the dear Demeter." Then she snatched two of them and gulped them down, so that we tumbled on our backs with laughter.'"

Another speaker remarked that a very nice dish was

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[a] Kock iii. 380; *cf.* Athen. 368 e.

[b] P. 219 Nauck.

[c] Frag. 8 Müller.

[d] Kock i. 691. The quotation is lost: for an example see Aristoph. *Ran.* 553.

[e] Kock iii. 302; the name of the girl is derived from γνάθος, "jaw." On the euphemism see Eustath. 1231. 41; so in America "lamb fries" are called sweetbreads or mountain oysters.

τὸν μετὰ ὀξυλιπάρου ἀλεκτρυόνα ὁ φιλεπιτιμητὴς 385 Οὐλπιανὸς κατακείμενος μόνος,[1] ὀλίγα δ᾽ ἐσθίων καὶ τηρῶν τοὺς λέγοντας ἔφη· "ὀξυλίπαρον δὲ τί ἐστι; πλὴν εἰ μὴ καὶ κόττανα ἡμῖν[2] καὶ λέπιδιν, τὰ πάτριά μου νόμιμα βρώματα, ὀνομάζειν μέλλετε." καὶ ὃς[3] "Τιμοκλῆς," ἔφη, "ὁ κωμικὸς ἐν Δακτυλίῳ μέμνηται τοῦ ὀξυλιπάρου λέγων οὕτως·

γαλεοὺς καὶ βατίδας ὅσα τε τῶν γενῶν
ἐν ὀξυλιπάρῳ τρίμματι σκευάζεται.

b ἀκρολιπάρους δέ τινας ἀνθρώπους κέκληκεν Ἄλεξις ἐν Πονήρᾳ οὕτως·

ἀκρολίπαροι, τὸ δ᾽ ἄλλο σῶμ᾽ ὑπόξυλον.[4]"

παρατεθέντος δέ ποτε καὶ ἰχθύος μεγάλου ἐν ὀξάλμῃ καὶ εἰπόντος τινὸς ἥδιστον εἶναι ὀψάριον πᾶν τὸ ἐν ὀξάλμῃ παρατιθέμενον, συναγαγὼν τὰς ὀφρῦς ὁ τὰς ἀκάνθας ἀγείρων Οὐλπιανὸς "ποῦ κεῖται," ἔφη, "ὀξάλμη; ὀψάριον γὰρ παρ᾽ οὐδενὶ τῶν ζώντων λεγόμενον οἶδα." οἱ μὲν οὖν πολλοὶ μακρὰ[5] χαίρειν εἰπόντες αὐτῷ ἐδείπνουν, τοῦ Κυνούλκου τὰ ἐξ Αὐρῶν Μεταγένους ἀναφωνήσαντος·

c ἀλλ᾽, ὦ 'γαθέ, δειπνῶμεν πρῶτον,[6] κᾆπειτά με πάντ᾽[7] ἐπερωτᾶν
ὅ τι ἂν βούλῃ· νῦν γὰρ πεινῶν δεινῶς πώς εἰμ᾽ ἐπιλήσμων.

καὶ ὁ Μυρτίλος ἡδέως πως συναπογραφόμενος αὐτῷ, ἵνα μηδενὸς μεταλαμβάνῃ, ἀλλὰ πάντα λαλῇ,

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[1] μόνον Kaibel.
[2] ἡμῖν Schweighäuser: ἡμᾶς A.
[3] ὃς Wilamowitz: ὁ A.
[4] ὑπόξυλοι Meineke.
[5] Kaibel: μακρὰν A.
[6] πρῶτον added by Porson.
[7] πάντ᾽ AC: πᾶν Cobet. But *cf.* Aristoph. *Nub.* 348.

capon with vinegar-oil[a] sauce. Whereupon Ulpian, who is so fond of criticizing others, and who lay on the couch alone, eating but little and watching the speakers, said: "What is vinegar-oil sauce? Unless, to be sure, you are trying to tell us of what we call 'poll-fish' and 'sweet-fish,'[b] the viands which are well known in my native land." To which the other said: "The comic poet Timocles mentions vinegar-oil sauce in *The Ring*,[c] saying: 'Dogfish and rays, and all the kinds of fish which are dressed with vinegar-oil sauce.' And some men were called 'oil-tops' by Alexis in *The Lovelorn Lass*,[d] thus: 'Oil-tops they, though the rest of their bodies is wooden.'" When a large fish was served once in an oil-pickle, someone said that any fish was very nice if served in an oil pickle; but Ulpian, who likes to collect thorny questions,[e] contracted his brows and said: "Where is 'oil-pickle' to be found? As for your word for fish (*opsarion*[f]), I know that that is not used in any author alive." Now most of the company told him to mind his own business, and went on eating; but Cynulcus shouted the lines from *The Breezes* of Metagenes[g]: "Nay, my good sir, let us dine first, and after that you may ask me anything you like; for just now I am hungry, and somehow have an awfully poor memory." And Myrtilus spoke up quite sweetly, enlisting in Ulpian's cause, that he might not have a share in any food, but might spend all his time in talking; so he said:

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[a] A kind of mayonnaise or Tartar sauce, since it was beaten (τρῖμμα).

[b] Athen. 119 b.

[c] Kock ii. 451; Athen. 295 b.

[d] Kock ii. 368.

[e] See Athen. 97 d, 228 c, 347 c.

[f] Often in papyri and later literature; hence Modern Greek ψάρι "fish."

[g] Kock i. 705.

ἔφη· "Κρατῖνος ἐν Ὀδυσσεῦσιν εἴρηκε τὴν ὀξάλμην διὰ τούτων·

ἀνθ' ὧν πάντας ἑλὼν ὑμᾶς ἐρίηρας ἑταίρους,
φρύξας, ἑψήσας, κἀπ' ἀνθρακιᾶς[1] ὀπτήσας,
d εἰς ἅλμην τε καὶ ὀξάλμην κᾆτ' ἐς σκοροδάλμην
χλιερὸν ἐμβάπτων, ὃς ἂν ὀπτότατός μοι ἁπάντων
ὑμῶν φαίνηται, κατατρώξομαι, ὦ στρατιῶται.

καὶ Ἀριστοφάνης Σφηξίν·

ἀποφυσήσας
εἰς ὀξάλμην ἔμβαλε θερμήν.

ὀψάριον δὲ τῶν μὲν ζώντων ἡμεῖς λέγομεν, ἀτὰρ καὶ Πλάτων ἐπὶ τοῦ ἰχθύος ἐν Πεισάνδρῳ·

e ἤδη φαγών τι πώποθ', οἷα γίνεται,
ὀψάριον ἔκαμες καὶ προσέστη τοῦτό σοι;
B. ἔγωγε[2] πέρυσι κάραβον φαγών.

Φερεκράτης Αὐτομόλοις·

τοὐψάριον τουτὶ παρέθηκέ τις ἡμῖν.

Φιλήμων Θησαυρῷ·

οὐκ ἔστιν, ὄλεθρε, σε παραλογίσασθ' ὧδ' ἔχοντ'[3]
ὀψάρι' ἄχρηστα.[4]

Μένανδρος Καρχηδονίῳ·

ἐπιθυμιάσας τῷ Βορέᾳ λιβανίδιον[5]
ὀψάριον οὐδὲν ἔλαβον· ἑψήσω φακῆν.

f καὶ ἐν Ἐφεσίῳ·

ἐπ' ἀρίστῳ λαβὼν
ὀψάριον.

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[1] κἀπ' ἀνθρακιᾶς C: κἀπανθρακίσας A, καὶ ἐπανθρακώσας Pollux vi. 69.

[2] ἔγωγε Dindorf: ἐγὼ δὲ A.

"Cratinus in *The Odysseis* has the word 'oil-pickle' in these lines[a]: 'In return for this, I am going to seize all you trusty companions and toast, roast, and broil you on the brazier; and dipping you into pickle, oil-pickle, and after that garlic-pickle hot, I shall eat up that man among you all, O ye troopers, who looks to me the most nicely done.' And Aristophanes in *The Wasps*[b]: 'Blow me away and hurl me into a hot oil-pickle.' As for *opsarion*, we use the word, and we are among 'authors who are alive.' But even Plato has it of fish in *Peisander*[c]: 'A. Have you ever, as sometimes happens, eaten a bit of fish (*opsarion*) and been sick, and it has disagreed with you? B. Indeed I have; last year, when I ate a crayfish.' Pherecrates in *The Deserters*[d]: 'Somebody placed before us this fish.' Philemon in *The Treasure*[e]: 'You can't cheat me, damn you, when you have rotten fish before my very eyes.' Menander in *The Carthaginian*[f]: 'Although I offered a bit of incense to Boreas, yet I have caught never a fish; I shall have to make lentil-soup.' And in *The Ephesian*[g]: 'I got a fish for my luncheon.'

[a] Kock i. 58.

[b] 330 ff.

[c] Kock i. 627.

[d] *Ibid.* 153.

[e] Kock ii. 487; I have accepted Kock's very doubtful conjecture. The reading in A is unmetrical and nonsensical.

[f] Kock iii. 75, Allinson 368; see critical note. This play may be the prototype of Plautus's *Poenulus*.

[g] Kock iii. 57; *cf.* Athen. 309 e.

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[3] *ἔστιν, ὄλεθρε, σε παραλογίσασθ' ὧδ' ἔχοντ'* Kock: *ἔστ' ἄληθες παραλογίσασθ' οὐδ' ἔχειν* A.

[4] *ὀψάρι' ἄχρηστα* Meineke: *ὀψάρια χρηστά* A.

[5] *ἐπιθυμιάσας . . . λιβανίδιον* Bentley: *ἐπιθυμίσας τῶι βορεαι· ἴδιον* A.

εἶτ᾽ ἐπιφέρει·

τῶν ἰχθυοπωλῶν ἀρτίως[1] τις τεττάρων
δραχμῶν ἐπώλει[2] κωβιούς.

Ἀναξίλας Ὑακίνθῳ πορνοβοσκῷ·

ἐγὼ δ᾽ ἰὼν ὀψάριον ὑμῖν ἀγοράσω·

καὶ μετ᾽ ὀλίγα·

σκεύαζε, παῖ, τοὐψάριον ἡμῖν.

τὸ δὲ ἐν Ἀναγύρῳ Ἀριστοφάνους·

εἰ μὴ παραμυθῇ μ᾽[3] ὀψαρίοις ἑκάστοτε,

ἀντὶ τοῦ προσοψήμασιν ἀκούομεν. καὶ γὰρ Ἄλεξις
386 ἐν Παννυχίδι περιθεὶς μαγείρῳ τὸν λόγον φησίν·

θερμοτέροις χαίροις σύ γ᾽ ἂν[4]
τοῖς ὀψαρίοις ἢ τὸ μέσον ἢ κατωτέρω;
Β. κατωτέρω; τί λέγεις σύ; Α. ποδαπὸς[5] οὑτοσὶ
ἄνθρωπος[6]; οὐκ ἐπίστασαι ζῆν· ψυχρά σοι
ἅπαντα παραθῶ; Β. μηδαμῶς. Α. ζέοντα δέ;
Β. Ἄπολλον. Α. οὐκοῦν τὸ μέσον ἔστω; Β. δηλαδή.
Α. τοῦθ᾽ ἕτερος οὐδεὶς τῶν ὁμοτέχνων μου ποιεῖ.
b Β. οὐκ οἴομ᾽ οὐδ᾽ ἄλλ᾽ οὐδὲν ὧν σὺ νῦν ποιεῖς.
Α. ἐγὼ δ᾽ ἐρῶ σοι[7]· τοῖς γὰρ ἑστιωμένοις
τὸν καιρὸν ἀποδίδωμι τῆς συγκράσεως.
Β. σὺ πρὸς θεῶν ἔθυσας οἶμαι[8] τὸν ἔριφον·
μὴ κόπτ᾽ ἔμ᾽,[9] ἀλλὰ τὰ κρέα. Α. παῖδες, παράγετε·
ὀπτάνιον[10] ἔστιν; Β. ἔστι. Α. καὶ κάπνην ἔχει;
Β. δηλονότι. Α. μή μοι δῆλον, ἀλλ᾽ ἔχει κάπνην;

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[1] ἀρτίως added from 309 e. [2] ἐτίμα 309 e.

[3] παραμυθῇ μ᾽ Brunck: παραμύθημ᾽ A.

[4] χαίροις σύ γ᾽ ἂν Kaibel: χαιρεοις αἰεὶ A.

Then he proceeds to add: 'One of the fishmongers was just now offering his gobies for sale at four shillings.' Anaxilas in *Hyacinthus the Pimp*[a]: 'I'll go to market and buy you a fish (*opsarion*)'; and a little farther on: 'Dress the fish (*opsarion*) for us, slave!' But in the line from Aristophanes' *Anagyrus*,[b] 'Unless you console me always with opsaria,' we understand opsaria here of tasty side-dishes. So, indeed, Alexis in *The Vigil*, when he gives this speech to a cook[c]: 'A. Would you like your relishes (*opsaria*) served rather hot, or middling, or lower? B. Lower? What do you mean? A. (*Aside*) Where can this fellow come from? (*To* B.) You don't understand how to live. Am I to serve *all* your dishes cold? B. Please don't. A. Then boiling hot? B. Heaven defend us! A. Then let them be middling? B. Of course. A. No other man in my guild does that. B. No, I fancy not, nor anything else you are doing now! A. But I will explain: I give the guests at dinner their choice of temperature. B. (*vexed with his loud boasting*). In the gods' name, you've slaughtered the *kid*, I believe, not me. Don't chop *me* up, but rather the meat. A. All right. Slaves, line up! Have you a kitchen? B. Yes. A. With a smoke-pipe? B. Why, of course. A. No "of course" about it, if you please. But *has*

[a] Kock ii. 273. [b] Kock i. 403. [c] Kock ii. 361.

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[5] *λέγεις σύ; ποδαπὸς* Dobree: *λέγεις δέσποτα πῶς* A. Capps's punctuation and division of the speakers are here followed.

[6] Dobree: *ἄνθρωπος* A.

[7] *σοι* added by Kaibel.

[8] *οἶμαι* added by Kaibel.

[9] *κόπτε με* A.

[10] *παῖδες* (iterum) before *ὀπτάνιον* in A deleted by Schweighäuser.

c Β. ἔχει. Α. κακόν, εἰ τύφουσαν. Β. ἀπολεῖ μ' οὑτοσί.

“Ταῦτά σοι παρ' ἡμῶν τῶν ζώντων, ὀλβιογάστορ Οὐλπιανέ, ἀπεμνημόνευσα. καὶ σὺ γάρ, ὡς ἔοικε, μετ' ἐμοῦ κατὰ τὸν Ἄλεξιν οὐδενὸς ἐμψύχου μεταλαμβάνεις, ὅς φησιν ἐν Ἀτθίδι τάδε·

ὁ πρῶτος εἰπὼν ὅτι σοφιστὴς οὐδὲ εἷς
ἔμψυχον οὐδὲν ἐσθίει σοφός τις ἦν.
ἐγὼ γὰρ ἥκω νῦν ἀγοράσας οὐδὲ ἓν
d ἔμψυχον· ἰχθῦς ἐπριάμην τεθνηκότας
μεγάλους, κρεᾴδι' ἀρνὸς ἑφθὰ[1] πίονος,
οὐ ζῶντος· οὐχ οἷόν τε γάρ. τί ἄλλο; ναί,
ἡπάτιον ὀπτὸν προσέλαβον. τούτων ἐὰν
δείξῃ τις ἢ φωνήν τι ἢ ψυχὴν ἔχον,
ἀδικεῖν ὁμολογῶ[2] καὶ παραβαίνειν τὸν νόμον.

ἐπὶ τούτοις οὖν ἔασον ἡμᾶς δειπνεῖν. ἰδοὺ γάρ, ἕως πρὸς σὲ διαλέγομαι, καὶ οἱ ΦΑΣΙΑΝΙΚΟΙ παραπεπλεύκασιν ὑπεριδόντες ἡμᾶς διὰ τὴν ἄκαιρόν e σου γλωσσαργίαν.[3]” “ἀλλ' ἢν ἐμοὶ εἴπῃς,” ἔφη ὁ Οὐλπιανός, “διδάσκαλε Μυρτίλε, ὁ ὀλβιογάστωρ σοι πόθεν καὶ εἰ φασιανικῶν τις ὀρνίθων μέμνηται τῶν παλαιῶν, ἐγώ σοι ἦρι μάλ' οὐκ ἐφ'[4] Ἑλλήσποντον πλεύσας, ἀλλ' εἰς τὴν ἀγορὰν πορευθεὶς ὠνήσομαι φασιανικόν, ὃν συγκατέδομαί σοι.” καὶ ὁ Μυρτίλος “ἐπὶ ταύταις,” ἔφη, “ταῖς συνθήκαις λέγω. τοῦ μὲν ὀλβιογάστορος Ἄμφις μέμνηται ἐν Γυναικομανίᾳ οὑτωσὶ λέγων·

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[1] ἑφθὰ Kaibel: ἐσθίειν AC.

[2] ὁμολογῶ Grotius: προσομολογῶ A.

[3] γλωσσαλγίαν Kaibel.

[4] ἐφ' added by Meineke.

it a smoke-pipe? B. It has. A. It's no good if it smokes. B. This fellow will be the death of me!'

"These instances,[a] taken from us 'who are still alive,'[b] I have recalled for your benefit, Ulpian—you, who find happiness in your belly, since you plainly side with me in never eating any 'living' thing, to quote Alexis. For he says in *Atthis*[c]: 'The first man who said that no one was a real professor of wisdom if he ate any live creature was certainly wise himself. Take me, for instance; I have just returned without buying anything that was alive. I bought large fish, but they were dead; boiled slices of fat lamb, but not living; for it can't be done! What else? Oh, yes; I also bought a baked liver. If anyone can show that one of these things has voice or breath, I admit I've done wrong and am transgressing the law.' This being so, do allow us to dine. For look! While I have been talking to you the pheasants also have sailed in alongside, looking on us with contempt because of your unseasonable loquacity." "But if you will tell me, Master Myrtilus," said Ulpian, "where your word 'finding-happiness-in-the-belly' comes from, and whether any of the ancients mentions Phasian birds, I, in my turn, without 'sailing at break of day over the Hellespont,'[d] will go to the market-place and buy a pheasant, which I will eat up with you." Myrtilus replied: "On those conditions I will speak. 'Finding-happiness-in-the belly' is a word used by Amphis in *Woman-Madness.*

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[a] *Sc.* of the use of the word *opsarion.*

[b] In allusion to Ulpian's challenge, 385 b, d.

[c] Kock ii. 308.

[d] *Il.* ix. 360. Ulpian apparently means that in his time it was no longer necessary to sail to the East to get pheasants.

Εὐρύβατε κνισολοῖχε, . . . οὐκ ἔσθ᾿ ὅπως
οὐκ ὀλβιογάστωρ εἶ σύ.

f φασιανικοῦ δὲ ὄρνιθος ὁ ἥδιστος Ἀριστοφάνης ἐν δράματι Ὄρνισιν. Ἀττικοὶ δ᾿ εἰσὶ δύο πρεσβῦται ὑπὸ ἀπραγμοσύνης πόλιν ζητοῦντες ἐν ᾗ κατοικήσουσιν ἀπράγμονα· καὶ αὐτοῖς ἀρέσκει ὁ βίος ὁ μετ᾿ ὀρνίθων. ἔρχονται οὖν ὡς τοὺς ὄρνιθας καὶ αἰφνίδιον αὐτοῖς ἐπιπτάντος ἑνὸς τῶν ὀρνίθων ἀγρίου τὴν ὄψιν, δείσαντες ἑαυτοὺς παραμυθού-
387 μενοι λέγουσι τά τ᾿ ἄλλα καὶ τάδε·

ὁδὶ δὲ δὴ[1] τίς ἐστιν ὄρνις; οὐκ ἐρεῖς;
B. Ἐπικεχοδὼς[2] ἔγωγε φασιανικός.

καὶ τὸ ἐν Νεφέλαις δὲ ἐπὶ τῶν ὀρνίθων ἔγωγε ἀκούω καὶ οὐκ ἐπὶ ἵππων ὡς πολλοί·

τοὺς φασιανούς, οὓς τρέφει Λεωγόρας.

δύναται γὰρ ὁ Λεωγόρας καὶ ἵππους τρέφειν καὶ ὄρνεις φασιανούς. κωμῳδεῖται γὰρ ὁ Λεωγόρας ὡς γαστρίμαργος ὑπὸ Πλάτωνος ἐν Περιαλγεῖ. Μνησίμαχος δ᾿ ἐν Φιλίππῳ (εἷς δὲ καὶ οὗτός ἐστι τῶν[3] τῆς μέσης κωμῳδίας ποιητῶν) φησί·

b καὶ τὸ λεγόμενον,
σπανιώτερον πάρεστιν ὀρνίθων γάλα[4]
καὶ φασιανὸς ἀποτετιλμένος καλῶς.

Θεόφραστος δὲ ὁ Ἐρέσιος, Ἀριστοτέλους μαθητής, ἐν τῇ γʹ περὶ ζῴων μνημονεύων αὐτῶν οὑτωσί πως λέγει· ‘ ἐστὶ δὲ καὶ τοῖς ὄρνισι τοιαύτη διαφορά·

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[1] ὁδὶ δὲ δὴ Aristoph.: ὅδε δὴ A.
[2] Aristoph.: ἐπεὶ κεχοδὼς A.
[3] τῶν added by Musurus (but *cf.* 402 b).
[4] τάλα A.

He says[a]: 'You fat-licking Eurybatus, . . . you must be one who finds happiness in his belly.' And 'Phasian bird' (pheasant) is mentioned by the most delightful Aristophanes in a play, *The Birds*. Two old men of Athens, impelled by love of quiet, are seeking a quiet city in which to settle. Life among the birds appeals to them. So they go to the home of the birds, and suddenly one bird of ferocious aspect flies toward them. They are scared, but try to encourage each other, saying, among other things[b]: 'A. But this fellow here, what bird is he? Won't you answer? B. You mean me? I am Shitepoke, a Phasian.'[c] Again, the term Phasian used in *The Clouds* I, at least, understand to refer to birds and not to horses, as many authorities do[d]: 'The Phasians kept by Leogoras.' For Leogoras may have kept Phasian birds as well as horses. Leogoras, in fact, is satirized as a glutton by Plato in *Very Sad*.[e] And Mnesimachus (he too is one of the poets of the Middle Comedy) says in *Philip*[f]: 'And as the saying goes, birds' milk is scarcer, or a nicely plucked pheasant.' Theophrastus of Eresus, Aristotle's disciple, mentions them in the third book of his work *On Animals*, and says something like this[g]: 'Birds also are distinguished

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[a] Kock ii. 238.

[b] *Av.* 67; the first speaker (A) is the servant of the hoopoe; Peithetaerus (B) answers.

[c] From the river Phasis, whence pheasants originally came. But the word also alludes to the sycophant, or informer.

[d] *Nub.* 109, where the Scholiast, besides giving both these interpretations, adds a third, that the horses were branded with the design of a pheasant.

[e] Kock i. 629. The title takes the form of a proper name; Mr. J. Fuller Gloom would be the English equivalent.

[f] Kock ii. 442.

[g] Frag. 180 Wimmer.

τὰ μὲν γὰρ βαρέα[1] καὶ μὴ πτητικά, καθάπερ
ἀτταγήν, πέρδιξ, ἀλεκτρυών, φασιανός, εὐθὺς βαδιστικὰ
καὶ δασέα.’ καὶ Ἀριστοτέλης ἐν ὀγδόῃ
ζῴων ἱστορίας γράφει τάδε· ‘εἰσὶ δὲ τῶν ὀρνίθων
οἱ μὲν κονιστικοί, οἱ δὲ λοῦνται, οἱ δὲ οὔτε κονιστικοὶ
c οὔτε λοῦνται. ὅσοι δὲ μὴ πτητικοί, ἀλλ’
ἐπίγειοι, κονιστικοί, οἷον ἀλεκτορίς, πέρδιξ, ἀτταγήν,
φασιανός, κορυδαλλός.’ μνημονεύει δ’ αὐτῶν
καὶ Σπεύσιππος ἐν δευτέρῳ Ὁμοίων. φασιανὸν
δὲ οὗτοι κεκλήκασιν αὐτὸν καὶ οὐ φασιανικόν.
Ἀγαθαρχίδης δ’ ὁ Κνίδιος ἐν τῇ τετάρτῃ καὶ
τριακοστῇ τῶν Εὐρωπιακῶν περὶ τοῦ Φάσιδος
ποταμοῦ τὸν λόγον ποιούμενος γράφει καὶ ταῦτα·
‘πλῆθος δ’ ὀρνίθων τῶν καλουμένων φασιανῶν
φοιτᾷ τροφῆς χάριν πρὸς τὰς ἐκβολὰς[2] τῶν στομάτων.’
Καλλίξεινος[3] δ’ ὁ Ῥόδιος ἐν τετάρτῃ
d περὶ Ἀλεξανδρείας διαγράφων τὴν γενομένην
πομπὴν ἐν Ἀλεξανδρείᾳ Πτολεμαίου τοῦ Φιλαδέλφου
καλουμένου βασιλέως ὡς μέγα θαῦμα περὶ
τῶν ὀρνίθων τούτων οὕτως γράφει· ‘εἶτα ἐφέροντο
ἐν ἀγγείοις ψιττακοὶ καὶ ταῷ[4] καὶ μελεαγρίδες
καὶ φασιανοὶ καὶ ὄρνιθες Αἰθιοπικοὶ πλήθει
πολλοί.’ Ἀρτεμίδωρος δὲ ὁ Ἀριστοφάνειος ἐν
ταῖς ἐπιγραφομέναις Ὀψαρτυτικαῖς Γλώσσαις καὶ
Πάμφιλος ὁ Ἀλεξανδρεὺς ἐν τοῖς περὶ ὀνομάτων
καὶ γλωσσῶν Ἐπαίνετον παρατίθεται λέγοντα ἐν
e τῷ Ὀψαρτυτικῷ ὅτι ὁ φασιανὸς ὄρνις τατύρας
καλεῖται. Πτολεμαῖος δ’ ὁ Εὐεργέτης ἐν δευτέρῳ[5]
ὑπομνημάτων τέταρόν[6] φησιν ὀνομάζεσθαι τὸν

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[1] Dalechamp: βραχέα AE.
[2] C: ἐμβολὰς A.
[3] C: Καλλίξενος A.
[4] Schweighäuser: ταώς A.
[5] δωδεκάτῳ 654 c.
[6] 654 c: τέταρτον A.

in classes in this way. There are first the heavy and non-flying, like the francolin, partridge, cock, pheasant, able to walk and covered with plumage as soon as hatched.' And Aristotle in the eighth book of his *History of Animals* writes as follows [a]: 'Among the birds, some are given to dusting themselves, others to bathing, while others neither dust nor bathe. All that are non-flying, but keep to the ground, like to dust themselves, such as the hen, partridge, francolin, pheasant, and crested lark.' Speusippus also mentions the pheasant in the second book of *Similars*. All these authorities call it *phasianos* and not *phasianikos*. Agatharchides of Cnidus, discussing the Phasis river in the thirty-fourth book of his *European History*, writes this also [b]: 'Innumerable birds, of the sort called pheasants, resort for food to the mouths of the river.' And Callixeinus of Rhodes, in the fourth book of his *Alexandria*, when describing the parade that occurred in Alexandria under King Ptolemy, called Philadelphus, writes the following of these birds, which he evidently regarded as a great marvel [c]: 'Then were brought, in cages, parrots, peacocks, guinea-fowls, birds from the Phasis and from Aethiopia in great quantities.' Artemidorus, the Aristophanean,[d] in his *Glossary of Cookery*, and Pamphilus of Alexandria, in his *Onomasticon and Glossary*, cite Epaenetus as saying, in his *Art of Cookery*, that the Phasian bird is called *tatyras*. But Ptolemy Euergetes, in the second book of his *Commentaries*, says [e] that the name of the Phasian bird is *tetaros*.

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[a] *Hist. An.* 633 a 29.

[b] *F.H.G.* iii. 194.

[c] *Ibid.* 65; *cf.* Athen. 201 b (vol. ii. p. 410).

[d] See 5 b and note *a* (vol. i. p 21).

[e] *F.H.G.* iii. 186; *cf.* Athen. 654 c.

φασιανὸν ὄρνιν. τοσαῦτά σοι περὶ τῶν φασιανικῶν
ὀρνίθων ἔχων[1] λέγειν, οὓς ἐγὼ διὰ σὲ ὥσπερ οἱ
πυρέσσοντες περιφερομένους εἶδον. σὺ δὲ κατὰ τὰς
συνθήκας ἂν μὴ αὔριον ἀποδῷς τὰ ὡμολογημένα,
οὐκ ἐξαπατήσεως δημοσίᾳ σε γράψομαι,[2] ἀλλὰ
f τὸν Φᾶσιν οἰκήσοντα ἀποπέμψω, ὡς Πολέμων ὁ
περιηγητὴς Ἴστρον[3] τὸν Καλλιμάχειον συγγραφέα
εἰς τὸν ὁμώνυμον κατεπόντου ποταμόν."

ΑΤΤΑΓΑΣ. Ἀριστοφάνης Πελαργοῖς·

> ἀτταγᾶς ἥδιστον ἕψειν ἐν ἐπινικίοις κρέας.

Ἀλέξανδρος δ' ὁ Μύνδιός φησιν ὅτι μικρῷ μὲν
μείζων ἐστὶ πέρδικος, ὅλος δὲ κατάγραφος τὰ
περὶ τὸν νῶτον, κεραμεοῦς τὴν χρόαν, ὑποπυρρίζων
μᾶλλον. θηρεύεται δ' ὑπὸ κυνηγῶν διὰ τὸ
388 βάρος καὶ τὴν τῶν πτερῶν βραχύτητα. ἐστὶ δὲ
κονιστικὸς πολύτεκνός τε καὶ σπερμολόγος. Σωκράτης
δ' ἐν τῷ περὶ ὅρων καὶ τόπων καὶ πυρὸς
καὶ λίθων "ἐκ τῆς Λυδίας μετακομισθέντες,"
φησίν, "εἰς Αἴγυπτον οἱ ἀτταγαῖ καὶ ἀφεθέντες εἰς
τὰς ὕλας[4] ἕως μέν τινος ὄρτυγος φωνὴν ἀφίεσαν,
ἐπεὶ δὲ τοῦ ποταμοῦ κοίλου ῥυέντος λιμὸς ἐγένετο
καὶ πολλοὶ τῶν κατὰ τὴν χώραν ἀπώλλυντο, οὐ
διέλιπον σαφέστερον τῶν παίδων τῶν τρανοτάτων[5]
ἕως νῦν λέγοντες 'τρὶς τοῖς κακούργοις κακά.'

[1] ἔχω Schweighäuser; but the corruption is more deep seated.

[2] Casaubon: γράφομαι A.

[3] Musurus: ἱστορῶν A.

[4] Aelian, *N.A.* xv. 27: πύλας A.

[5] E: τρανωτάτων A.

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[a] The Danube (Istrus or Ister).

[b] A kind of partridge; but some identify the *attagas* with the godwit, which Ben Jonson mentions with the pheasant in *The Devil is an Ass*, iii. 3.

All this I can answer you on the subject of the Phasian birds, which I, like persons in a fever, have seen going the rounds through your machinations. If, then, remembering our stipulation, you do not pay me back to-morrow what you have promised, I will not, to be sure, sue you in the public courts for wilful deception, but I will banish you to live on the Phasis river, just as the geographer Polemon wanted to consign the historian Istrus, disciple of Callimachus, to the deep waters of the like-named river.[a] "

The Francolin.[b]—Aristophanes in *The Storks*[c]: " The francolin, sweetest meat to cook at the feast of victory."[d] Alexander of Myndus says[e] that it is a little larger than a partridge, entirely covered with variegated markings on its back, of clay colour tending to red. It can be caught by hunters because of its weight and the shortness of its wings. It likes to roll in the dust, is prolific, and feeds on seeds.[f] And Socrates, in the work *On Boundaries*,[g] *Places, Fire, and Stones*, says: " When the francolins were transported from Lydia to Egypt and let loose in the woods, they uttered for a time the note of a quail; but ever since a famine occurred as the result of the river flowing too low,[h] and many of the inhabitants died, the birds have not ceased to this very day to utter, more plainly than children who speak most distinctly could, the words ' three times evil to

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[c] Kock i. 504.

[d] Celebrating a dramatic success.

[e] Aristot. ps. p. 293 Rose; Wellmann, *Hermes* xxvi., K. Mengis, *Philol.* xxxii. pp. 403 ff.

[f] See 344 c and note *c* (p. 61); below, 398 d.

[g] For ὅρων (boundaries) Casaubon's ὡρῶν (seasons) or ἀέρων (airs) seems more appropriate.

[h] Lit. " hollow."

συλληφθέντες δὲ οὐ μόνον οὐ τιθασεύονται, ἀλλ' b οὐδὲ φωνὴν ἔτι ἀφιᾶσιν. ἐὰν δὲ ἀφεθῶσι, φωνήεντες[1] πάλιν γίγνονται." μνημονεύει αὐτῶν Ἱππῶναξ οὕτως·

οὐδ' ἀτταγᾶς τε καὶ λαγὼς[2] διατρώγων.

καὶ Ἀριστοφάνης ἐν Ὄρνισιν· ἐν δ' Ἀχαρνεῦσιν καὶ ὡς πλεοναζόντων αὐτῶν ἐν τῇ Μεγαρικῇ. περισπῶσι δ' οἱ Ἀττικοὶ παρὰ τὸν ὀρθὸν λόγον τοὔνομα. τὰ γὰρ εἰς ᾱς λήγοντα ἐκτεταμένον[3] ὑπὲρ δύο συλλαβὰς ὅτε ἔχει τὸ ἄλφα παραλῆγον, βαρύτονά ἐστιν, οἷον ἀκάμας, Σακάδας,[4] ἀδάμας. λεκτέον δὲ καὶ ἀτταγαῖ καὶ οὐχὶ ἀτταγῆνες.

ΠΟΡΦΥΡΙΩΝ. ὅτι καὶ τούτου Ἀριστοφάνης μέ- c μνηται δῆλον. Πολέμων δ' ἐν πέμπτῳ τῶν πρὸς Ἀντίγονον καὶ Ἀδαῖον πορφυρίωνά φησι τὸν ὄρνιν διαιτώμενον κατὰ τὰς οἰκίας τὰς ὑπάνδρους τῶν γυναικῶν τηρεῖν πικρῶς καὶ τοιαύτην ἔχειν αἴσθησιν ἐπὶ τῆς μοιχευομένης, ὥσθ' ὅταν τοῦθ' ὑπονοήσῃ προσημαίνει τῷ δεσπότῃ, ἀγχόνῃ τὸ ζῆν περιγράψας. οὐ πρότερόν τε, φησίν, τροφῆς μεταλαμβάνει, εἰ μὴ περιπατήσει[5] τόπον τινὰ ἐξευρὼν ἑαυτῷ ἐπιτήδειον· μεθ' ὃ[6] κονισάμενος λούεται, εἶτα τρέφεται. Ἀριστοτέλης δὲ σχιδανόποδά φησιν αὐτὸν εἶναι ἔχειν τε χρῶμα κυάνεον, d σκέλη μακρά, ῥύγχος ἠργμένον ἐκ τῆς κεφαλῆς φοινικοῦν, μέγεθος ἀλεκτρυόνος, στόμαχον δ' ἔχει λεπτόν· διὸ τῶν λαμβανομένων εἰς τὸν πόδα ταμιεύεται μικρὰς τὰς ψωμίδας. κάπτων δὲ πίνει.

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[1] C: φωνάεντες A.
[2] 645 c: σιλαγως A.
[3] ἐκτεταμένα C.
[4] Ἀθάμας Eust. 854. 25.
[5] περιπατήσει (from περιπάτησις) C: περιπατήσῃ A.
[6] ὃ Gesner: ὃν AC.

evil-doers.' If they are caught they not only cannot be tamed, but they do not even utter a note any more. If released, they become vocal again." Hipponax mentions them thus[a]: "Eating not of francolins or hares." Also Aristophanes in *The Birds*[b]; in *The Acharnians*, too, he speaks of them as being abundant in the Megarian territory.[c] Attic writers place the circumflex on the last syllable of the name (*attagâs*), contrary to right analogy. For words of more than two syllables ending in *as* with *a* long, when the penult contains *a*, are barytone; thus, *akámas* (untiring), *Sacádas*, *adámas* (adamant). Further, in the plural one should say *attagai* and not *attagênes*.

The Purple Coot.—It is well known that Aristophanes mentions this bird also.[d] Polemon, in the fifth book of his *Address to Antigonus and Adaeus*, says[e] of the purple coot that when it is domesticated the bird keeps a sharp eye on married women and is so affected if the wife commits adultery that when it suspects this it ends its life by strangling and so gives warning to its master. Polemon adds that the bird does not take food until it has walked round and found a spot suitable to itself; after doing this it rolls in the dust and bathes, and then only does it feed. Aristotle says[f] that it has parted toes,[g] a bluish colour, long legs, a beak which is red all the way from the head; it is of the size of the cock, but has a small gullet, hence it grasps its food with its feet and breaks it up into small bits; it drinks,

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[a] *P.L.G.*⁴ frag. 36; *cf.* Athen. 645 c.

[b] Vs. 249, 761, where the markings on the bird are noted.

[c] Vs. 875; but the poet is speaking of Boeotia.

[d] *Av.* 707.

[e] Frag. 59 Preller.

[f] P. 290 Rose.

[g] *i.e.* it is not web-footed.

πενταδάκτυλός[1] τε ὢν τὸν μέσον ἔχει μέγιστον. Ἀλέξανδρος δ' ὁ Μύνδιος ἐν β' περὶ τῆς τῶν πτηνῶν ἱστορίας Λίβυν εἶναί φησι τὸν ὄρνιν καὶ τῶν κατὰ τὴν Λιβύην θεῶν ἱερόν.

ΠΟΡΦΥΡΙΣ. Καλλίμαχος δ' ἐν τῷ περὶ ὀρνίθων διεστάναι φησὶ πορφυρίωνα πορφυρίδος, ἰδίᾳ ἑκάτερον καταριθμούμενος· τὴν τροφήν τε λαμβάνειν τὸν πορφυρίωνα ἐν σκότῳ καταδυόμενον, ἵνα μή τις αὐτὸν θεάσηται. ἐχθραίνει γὰρ τοὺς προσιόντας
e αὐτοῦ τῇ τροφῇ. τῆς δὲ πορφυρίδος καὶ Ἀριστοφάνης ἐν Ὄρνισιν μνημονεύει. Ἴβυκος δέ τινας λαθιπορφυρίδας[2] ὀνομάζει διὰ τούτων·

> τοῦ μὲν πετάλοισιν ἐπ' ἀκροτάτοισ'
> ἰζάνοισι[3] ποικίλαι
> πανέλοπες, καιολόδειροι[4] λαθιπορφυρίδες[5] καὶ
> ἀλκυόνες τανυσίπτεροι.

ἐν ἄλλοις δέ φησιν·

> αἰεί μ', ὦ φίλε θυμέ,[6] τανύπτερος ὡς ὅκα πορφυρίς.

ΠΕΡΔΙΞ. τούτων πολλοὶ μὲν μέμνηνται, ὡς καὶ
f Ἀριστοφάνης. τοῦ δὲ ὀνόματος αὐτῶν ἔνιοι συστέλλουσι τὴν μέσην συλλαβήν, ὡς Ἀρχίλοχος·

> πτώσσουσαν ὥστε πέρδικα.

οὕτως καὶ ὄρτυγα καὶ χοίνικα, πολὺ δέ ἐστι τὸ ἐκτεινόμενον παρὰ τοῖς Ἀττικοῖς. Σοφοκλῆς Καμικοῖς·

> ὄρνιθος ἦλθ' ἐπώνυμος
> πέρδικος ἐν κλεινοῖς Ἀθηναίων πάγοις.

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[1] τετραδάκτυλος Rose.
[2] Schweighäuser: λαθιπόρφυρας A.
[3] ἀκροτάτοισ' ἰζάνοισι Wilamowitz: ἀκροτάτοισι ξανθοῖσι A.

however, in gulps. It has five toes, the middle being the largest. Alexander of Myndus in the second book of *Inquiry into Birds* says that this bird is Libyan and sacred to the gods which are worshipped in Libya.

The Redbird. — Callimachus, in his treatise *On Birds*, says [a] that the purple coot (*porphyriôn*) is distinct from the redbird (*porphyris*), classifying each separately; he further says that the purple coot eats its food burrowing in a dark place, that no one may observe it. For it hates those who approach its food. The redbird is mentioned also by Aristophanes in *The Birds*.[b] Ibycus gives the name of "hiding-red" to certain birds in these lines [c]: "Here, on the topmost boughs, perch speckled guans, and hiding-redbirds with necks of sheen, and long-winged halcyons." And in other lines he says [d]: ". . . me ever, O heart of mine, as when a long-winged redbird . . ."

The Partridge.—These are mentioned by many authors, including also Aristophanes. Some shorten the middle syllable in the word; thus Archilochus [e]: "Like a partridge (*perdĭka*) cowering from fear." Similarly also in *orty̆ga* (quail) and *choinĭka* (quart), although lengthening the syllable is very common in Attic writers. Sophocles in *The Camicians* [f]: "There came one who bore the name of the partridge-bird (*perdīkos*) on the glorious hills of Athens."

[a] Frag. 100 c 2 Schneider.

[b] Vs. 304.

[c] *P.L.G.*⁴ frag. 8, Diehl frag. 9.

[d] *Ibid.* frag. 4.

[e] *P.L.G.*⁴ frag. 106; the shortened syllable is the penultima in the oblique cases.

[f] *T.G.F.*² 201.

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[4] *καιολόδειροι* Hartung: *αἰολόδειροι* A.

[5] Schweighäuser: *αδοιπορφυριδες* A.

[6] *θυμέ* Valckenaer: *οὔμε* A.

Φερεκράτης ἢ ὁ πεποιηκὼς τὸν Χείρωνα·

ἔξεισιν ἄκων δεῦρο πέρδικος τρόπον.

389 Φρύνιχος Τραγῳδοῖς·

τὸν Κλεόμβροτόν τε τοῦ[1]
Πέρδικος υἱόν.

τὸ δὲ ζῷον ἐπὶ λαγνείας[2] συμβολικῶς παρείληπται. Νικοφῶν ἐν Χειρογάστορσι·

τοὺς ἑψητοὺς καὶ τοὺς πέρδικας ἐκείνους.

Ἐπίχαρμος δ᾽ ἐν Κωμασταῖς βραχέως·

σηπίας τ᾽ ἆγον νεούσας[3] πέρδικάς τε πετομένους.

φησὶ δ᾽ Ἀριστοτέλης περὶ τοῦ ζῴου τάδε· "ὁ πέρδιξ ἐστὶ μὲν χερσαῖος, σχιδανόπους, ζῇ δὲ ἔτη πεντεκαίδεκα, ἡ δὲ θήλεια καὶ πλείονα. πολυχρονιώτερα γὰρ ἐν τοῖς ὄρνισι τῶν ἀρρένων τὰ b θήλεα. ἐπῳάζει δὲ καὶ ἐκτρέφει καθάπερ ἡ ἀλεκτορίς. ὅταν δὲ γνῷ ὅτι θηρεύεται, προελθὼν τῆς νεοττιᾶς κυλινδεῖται παρὰ τὰ σκέλη τοῦ θηρεύοντος, ἐλπίδα ἐμποιῶν τοῦ συλληφθήσεσθαι, ἐξαπατᾷ τε ἕως ἂν ἀποπτῶσιν οἱ νεοττοί· εἶτα καὶ αὐτὸς ἐξίπταται. ἐστὶ δὲ τὸ ζῷον κακόηθες καὶ πανοῦργον, ἔτι δὲ ἀφροδισιαστικόν. διὸ καὶ τὰ ᾠὰ τῆς θηλείας συντρίβει, ἵνα ἀπολαύῃ τῶν ἀφροδισίων. ὅθεν ἡ θήλεια γιγνώσκουσα ἀποδιδράσκουσα τίκτει." τὰ αὐτὰ ἱστορεῖ καὶ Καλλίμαχος ἐν τῷ περὶ c ὀρνέων. μάχονται δὲ καὶ οἱ χῆροι αὐτῶν πρὸς ἀλλήλους καὶ ὁ ἡττηθεὶς ὀχεύεται ὑπὸ τοῦ νικήσαντος. Ἀριστοτέλης δέ φησιν ὅτι τὸν ἡττηθέντα

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[1] τὸν Kock.

[2] C: λαγνείαις A.

[3] ἆγον νεούσας Schweighäuser: ἄγαν ἐούσας A.

Pherecrates, or whoever wrote *Cheiron*[a]: "He will come out this way unwillingly, like a partridge (*perdīkos*)." Phrynichus in *The Tragedians*[b]: "Also Cleombrotus, son of Partridge (*perdīkos*)." The name of the creature is often employed symbolically to describe salaciousness. Nicophon in *Hand-to-mouth-toilers*[c]: "The boiled small fry and those partridges yonder." Epicharmus makes the penult short in *Revellers*[d]: "They brought cuttlefish a-swimming and partridges (*perdikas*) on the wing." Aristotle says of this creature[e]: "The partridge lives on land and has parted toes; it lives for fifteen years, but the female may live even longer. For in the case of birds the females are more long-lived than the males. It sits on its eggs and hatches them out just as the hen does. When it becomes aware that it is being hunted, it proceeds away from the nest and hobbles along near the hunter's legs, exciting hopes of being caught, and so deceives him until the young have flown away, when it also flies out of reach. The creature is malicious and mischievous, also salacious. Hence it crushes the female's eggs in order to gratify its desires. The female, becoming aware of this, runs away and lays its eggs." The same facts are recorded by Callimachus also in his work *On Birds*.[f] Those which have no mates fight against each other, and the one that is defeated is forced to mate with the victor. Aristotle says[g] that

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[a] Kock i. 192; not a good example, since the penultima may also be short in this position in the verse.

[b] Kock i. 384.

[c] *Ibid.* 779: on *hepseti* see 301 a-c (vol. iii. p. 348).

[d] Kaibel 106.

[e] 287 Rose.

[f] Frag. 100 c 3 Schneider.

[g] *Hist. An.* 614 a 2.

πάντες ἐν μέρει ὀχεύουσιν. ὀχεύουσι δὲ καὶ οἱ
τιθασοὶ τοὺς ἀγρίους. ἐπειδὰν δὲ κρατηθῇ τις
ὑπὸ τοῦ δευτέρου, οὗτος λάθρᾳ ὀχεύεται ὑπὸ τοῦ
κρατιστεύσαντος. γίνεται δὲ τοῦτο κατά τινα
ὥραν τοῦ ἔτους, ὡς καὶ ὁ Μύνδιός φησιν Ἀλέξανδρος.
νεοττεύουσι δὲ ἐπὶ γῆς οἱ ἄρρενες καὶ
αἱ θήλειαι, διελόμενοι ἕκαστοι οἶκον. ἐπὶ δὲ τὸν
θηρεύοντα πέρδικα ὠθεῖται ὁ τῶν ἀγρίων ἡγεμὼν
μαχούμενος[1]· ἁλόντος δὲ τούτου ἕτερος ἔρχεται
d μαχούμενος.[1] καὶ ὁπόταν μὲν ἄρρην ᾖ ὁ[2] θηρεύων,
τοῦτο ποιεῖ· ὅταν δὲ θήλεια ᾖ ἡ θηρεύουσα, ᾄδει
ἕως ἂν ἀπαντήσῃ[3] ὁ ἡγεμὼν αὐτῇ[4]· καὶ οἱ ἄλλοι
ἀθροισθέντες[5] ἀποδιώκουσιν ἀπὸ τῆς θηλείας, ὅτι
ἐκείνῃ, ἀλλ' οὐχ ἑαυτοῖς προσέχει. ὅθεν πολλάκις
διὰ ταῦτα σιγῇ προσέρχεται, ὅπως μὴ ἄλλος
ἀκούσας τῆς φωνῆς ἔλθῃ μαχούμενος αὐτῷ.
ἐνίοτε δὲ ἡ θήλεια τὸν ἄρρενα προσιόντα κατασιγάζει.
πολλάκις τε ἐπῳάζουσα ἐξίσταται, ὅταν
προσερχόμενον ἐπαισθάνηται τὸν ἄρρενα τῇ θηρευούσῃ,
ὑπομένει τε ὀχευθῆναι, ἵνα αὐτὸν ἀποσπάσῃ
e τῆς θηρευούσης. ἐπὶ τοσοῦτον δ' ἐπτόηνται περὶ
τὴν ὀχείαν οἱ πέρδικες καὶ οἱ ὄρτυγες ὡς εἰς τοὺς
θηρεύοντας ἐμπίπτειν καθίζοντας ἐπὶ τῶν κεφαλῶν.[6]
φασὶ δὲ καὶ τοὺς ἀγομένους θήλεις[7] πέρδικας ἐπὶ
θήραν, ὁπόταν ἴδωσιν ἢ ὄσφρωνται τῶν ἀρρένων
κατ' ἄνεμον στάντων ἢ περιπετομένων, ἐγκύους
γίγνεσθαι, τινὲς δὲ καὶ παραυτίκα τίκτειν. πέτονταί
τε περὶ τὸν τῆς ὀχείας καιρὸν χάσκοντες καὶ
τὴν γλῶσσαν ἔξω ἔχοντες οἵ τε θήλεις καὶ οἱ[8]

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[1] *μαχούμενος* Schneider: *μαχόμενος* AC.

[2] ὁ added from Aristotle.

[3] *ἀπαντήσῃ* Casaubon: *ἀπατηθῆι* AC.

[4] *αὐτῇ* Aristot.: *αὐτῆς* AC.

[5] *ἀθροισθέντες* A.

all the males mate in turn with the defeated bird. Even the tame birds mate with the wild. When one bird is beaten by the second, it is mated by the victor in secret. This happens at a certain season of the year, as Alexander of Myndus also declares. Males and females nest on the ground, each in a separate place. Against a decoy partridge the leader of the wild birds forces his way to fight him; if the leader is beaten another comes up to fight. Now when the decoy bird is a male, this is their procedure; but when the decoy is a female, she sings until the leader comes to meet her. The other birds gather and try to chase him away from the female because he pays attention to her instead of to them. Hence it often happens, for this reason, that he approaches her silently, that no other bird may hear his call and come to fight him. Sometimes the female puts the male to silence when he approaches her. Often, too, it rises from the nest where it is brooding, whenever it sees her male approaching the decoy, and even submits to copulation in order to draw him away from the decoy. Partridges and quails are excited to such a degree over the act of copulation that they throw themselves among the decoy birds, alighting upon their heads. They even say that the female partridges, which are led as decoys to the hunt, the moment they catch sight or smell of the males standing or flying about to windward of them, become pregnant, and some even lay immediately. And so, at the season of mating, they fly about with beak open and with tongue projecting, the females

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[6] *κεφαλῶν* Kaibel (*ἐπὶ τας κεφαλάς* Aristot.): *κεράμων*, "roof tiles," AC.

[7] Schweighäuser: *θηλείας* AC (*τὰς ἀγομένας* E).

[8] *καὶ οἱ* C: *καὶ* A.

f ἄρρενες. Κλέαρχος δ' ἐν τῷ περὶ τοῦ Πανικοῦ "οἱ στρουθοί," φησί, "χοἰ πέρδικες, ἔτι δὲ οἱ ἀλεκτρυόνες καὶ οἱ ὄρτυγες προΐενται τὴν γονὴν οὐ μόνον ἰδόντες τὰς θηλείας, ἀλλὰ κἂν ἀκούσωσιν αὐτῶν τὴν φωνήν. τούτου δὲ αἴτιον ἡ τῇ ψυχῇ γινομένη φαντασία περὶ τῶν πλησιασμῶν. φανερώτατον δὲ γίνεται περὶ τὰς ὀχείας, ὅταν ἐξ ἐναντίας αὐτοῖς θῇς κάτοπτρον· προστρέχοντες γὰρ διὰ τὴν ἔμφασιν ἁλίσκονταί τε καὶ προΐενται τὸ σπέρμα, πλὴν τῶν ἀλεκτρυόνων. τούτους δ' ἡ τῆς ἐμφάσεως αἴσθησις εἰς μάχην προάγεται μόνον." ταῦτα μὲν ὁ Κλέαρχος.

390 Καλοῦνται δ' οἱ πέρδικες ὑπ' ἐνίων κακκάβαι, ὡς καὶ ὑπ' Ἀλκμᾶνος λέγοντος οὕτως·

ἔπη δέ γε[1] καὶ μέλος Ἀλκμὰν
εὗρε γεγλωσσαμένον[2]
κακκαβίδων στόμα[3] συνθέμενος,

σαφῶς ἐμφανίζων ὅτι παρὰ τῶν περδίκων ᾄδειν ἐμάνθανε. διὸ καὶ Χαμαιλέων ὁ Ποντικὸς ἔφη· "τὴν εὕρεσιν τῆς μουσικῆς τοῖς ἀρχαίοις ἐπινοηθῆναι ἀπὸ τῶν ἐν ταῖς ἐρημίαις ᾀδόντων ὀρνίθων· ὧν κατὰ[4] μίμησιν λαβεῖν στάσιν τὴν μουσικήν." οὐ πάντες δ' οἱ πέρδικες, φησί, κακκαβίζουσιν· Θεόφραστος γοῦν ἐν τῷ περὶ ἑτεροφωνίας τῶν ὁμογενῶν "οἱ Ἀθήνησι," φησίν, "ἐπὶ τάδε πέρδικες τοῦ
b Κορυδαλλοῦ πρὸς τὸ ἄστυ κακκαβίζουσιν, οἱ δ' ἐπέκεινα τιττυβίζουσιν." Βάσιλις δ' ἐν τῷ δευτέρῳ

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[1] ἔπη δέ γε Wilamowitz: ἔπηγε δὲ A.
[2] γεγλωσσαμένον Meineke: τε γλωσσαμενον A.
[3] στόμα Emperius: ὄνομα A.
[4] ὧν κατὰ Musurus: ὧν τὴν κατὰ AC.

as well as the males. Clearchus says in the essay *On Panic*[a]: "Sparrows, partridges, cocks also, and quails emit semen not merely if they see the females, but even if they hear their call. The cause of this is the imaginative thought of union arising in their consciousness. This becomes most obvious at the season of mating, when you place a mirror directly in their path; for, deceived by the reflection, they run up to it and so are caught; they then emit semen—all, that is, excepting the barn-yard fowls. The latter are simply provoked to fight by the sight of the reflection." So much, then, for what Clearchus says.

Partridges are called *caccabae* by some writers, as, for example, Alcman when he says[b]: "Epic verses, indeed, and lyric melody full-tongued hath Alcman invented, composing the notes of the partridge (*caccabis*)," thus clearly indicating that he learned to sing from the partridges. Hence also Chamaeleon of Pontus has said[c]: "The men of old devised the invention of music from the birds singing in solitary places; by way of imitating them, men instituted the art of music." But not all partridges, he adds, utter the note *caccabê*; Theophrastus, at any rate, in the chapter *On the Difference in Voice among Congeners*, says[d] that "the partridges of Athens found on this side of Corydallus, in the direction of the city, cry *caccabê*, but those on the other side cry *tittybê*."[e] Basilis, in the second book of the *History of India*,

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[a] *F.H.G.* ii. 324.

[b] *P.L.G.*^{4} frag. 25.

[c] Frag. 24 Koepke.

[d] Frag. 181 Wimmer.

[e] *Cf.* Aristoph. *Av.* 235 βῶλον ἀμφιτιττυβίζεθ' ὧδε λεπτὸν ἡδομένᾳ φωνᾷ, "twitter so lightly with pleasant note about the clod."

τῶν Ἰνδικῶν “οἱ μικροί,” φησίν, “ἄνδρες οἱ ταῖς
γεράνοις διαπολεμοῦντες πέρδιξιν ὀχήματι χρῶνται.”
Μενεκλῆς δ᾽ ἐν πρώτῃ τῆς Συναγωγῆς “οἱ
Πυγμαῖοι,” φησί, “τοῖς πέρδιξι καὶ ταῖς γεράνοις
πολεμοῦσι.” τῶν δὲ περδίκων ἐστὶν ἕτερον γένος ἐν
Ἰταλίᾳ ἀμαυρὸν τῇ πτερώσει καὶ μικρότερον τῇ
ἕξει, τὸ ῥύγχος οὐχὶ κινναβάρινον ἔχον. οἱ δὲ περὶ
τὴν Κίρραν πέρδικες ἄβρωτον ἔχουσι τὸ κρέας διὰ
c τὰς νομάς. οἱ δὲ περὶ τὴν Βοιωτίαν ἢ οὐ διαβαίνουσιν
εἰς τὴν Ἀττικὴν ἢ διαβαίνοντες τῇ φωνῇ
διάδηλοι γίγνονται, καθάπερ προειρήκαμεν. τοὺς
δὲ περὶ Παφλαγονίαν γιγνομένους πέρδικάς φησι
Θεόφραστος δύο ἔχειν καρδίας. οἱ δ᾽ ἐν Σκιάθῳ
τῇ νήσῳ κοχλίας ἐσθίουσι. τίκτουσι δ᾽ ἐνίοτε καὶ
πεντεκαίδεκα καὶ ιϛʹ. πέτονται δὲ ἐπὶ βραχύ, ὥς
φησι Ξενοφῶν ἐν πρώτῳ Ἀναβάσεως γράφων
οὕτως· “τὰς δὲ ὠτίδας ἄν τις ταχὺ ἀνιστῇ ἔστι
d λαμβάνειν· πέτονταί τε γὰρ βραχὺ ὥσπερ οἱ πέρδικες
καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν
ἡδέα ἐστίν.[1]”

Ἀληθῆ λέγειν φησὶ τὸν Ξενοφῶντα ὁ Πλούταρχος περὶ τῶν ὠτίδων· φέρεσθαι γὰρ πάμπολλα τὰ ζῷα ταῦτα εἰς τὴν Ἀλεξάνδρειαν ἀπὸ τῆς παρακειμένης Λιβύης, τῆς θήρας αὐτῶν τοιαύτης γινομένης. μιμητικὸν δέ[2] ἐστι τὸ ζῷον τοῦτο, ὁ ὦτος, μάλιστα ὧν ἂν ἴδῃ ποιοῦντα ἄνθρωπον. ποιεῖ δ᾽ οὖν ταὐτὰ ὅσα ἂν ἴδῃ τοὺς κυνηγοῦντας πράττοντας. οἱ δὲ στάντες αὐτῶν καταντικρὺ ὑπαλείφονται φαρμάκῳ τοὺς ὀφθαλμούς, παρασκευάσαντες ἄλλα φάρμακα

[1] ἡδέα ἐστὶν A: ἥδιστα ἦν Xen.

[2] δέ om. C.

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[a] *F.H.G.* iv. 346.

[b] *Ibid.* 450.

[c] Above, 390 a.

says[a] that "the dwarfs, who continually wage war with the cranes, use partridges as mounts to ride upon." But Menecles, in the first part of his *Collection*, says[b] that "the Pygmies wage war on the partridges and the cranes." There is another kind of partridge in Italy with dark plumage and smaller in build, having a beak not of vermilion colour. The partridges from the neighbourhood of Cirrha have a flesh which is uneatable on account of their food. Those of Boeotia either do not cross over into Attica, or if they do, they become recognizable by their note, as we have said before.[c] The partridges that are found in Paphlagonia, says Theophrastus,[d] have two hearts; those on the island of Sciathos eat snails. Partridges sometimes lay as many as fifteen or even sixteen eggs. They can fly only a short distance, as Xenophon says in the first book of his *Anabasis*, writing as follows[e]: "As for the bustards, if one starts them up suddenly it is possible to catch them; for they can fly only a short distance, like partridges, and they soon get tired. But their flesh is of good flavour."

Plutarch says that Xenophon is quite right about the bustards. For these creatures are brought in very large numbers to Alexandria from Libya, which is adjacent, and the mode of catching them is this. This creature, the *ôtus*,[f] is given to mimicry, particularly of anything which it sees a man doing. At any rate, it does the same things that it sees the hunters doing. So the hunters take a position in plain sight of the birds and smear their eyes with an unguent after preparing other unguents which

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[d] Frag. 182 Wimmer.

[e] i. 5. 3.

[f] *ôtus*, long-eared owl, is here confused with *ôtis*, bustard.

e κολλητικὰ ὀφθαλμῶν καὶ βλεφάρων, ἅπερ οὐ πόρρω ἑαυτῶν ἐν λεκανίσκαις βραχείαις τιθέασιν. οἱ οὖν ὦτοι θεώμενοι τοὺς ὑπαλειφομένους τὸ αὐτὸ καὶ αὐτοὶ ποιοῦσιν ἐκ τῶν λεκανίδων[1] λαμβάνοντες καὶ ταχέως ἁλίσκονται. γράφει δὲ περὶ αὐτῶν Ἀριστοτέλης οὕτως, ὅτι "ἐστὶ μὲν τῶν ἐκτοπιζόντων καὶ σχιδανοπόδων καὶ τριδακτύλων, μέγεθος ἀλεκτρυόνος μεγάλου, χρῶμα ὄρτυγος, κεφαλὴ προμήκης, ῥύγχος ὀξύ, τράχηλος λεπτός, ὀφθαλμοὶ μεγάλοι, f γλῶσσα ὀστώδης, πρόλοβον[2] δ' οὐκ ἔχει." Ἀλέξανδρος δ' ὁ Μύνδιος καὶ προσαγορεύεσθαί φησιν αὐτὸν λαγῳδίαν.[3] φασὶ δ' αὐτὸν καὶ τὴν τροφὴν ἀναμαρυκᾶσθαι ἥδεσθαί τε ἵππῳ. εἰ γοῦν τις δορὰν ἵππων περιθοῖτο, θηρεύσει ὅσους ἂν θέλῃ[4]· προσίασι γάρ. ἐν ἄλλοις δὲ πάλιν φησὶν ὁ Ἀριστοτέλης· "ὁ[5] ὦτός ἐστι μὲν παρόμοιος τῇ γλαυκί, οὐκ ἔστι δὲ νυκτερινός. ἔχει τε περὶ[6] τὰ ὦτα πτερύγια, διὸ καὶ ὦτος καλεῖται· μέγεθος περιστερᾶς, μιμητὴς ἀνθρώπων· ἀντορχούμενος γοῦν ἁλίσκεται." ἀνθρωποειδὴς δ' ἐστὶ τὴν μορφὴν καὶ πάντων μιμητὴς 391 ὅσα ἄνθρωπος ποιεῖ. διόπερ καὶ τοὺς ἐξαπατωμένους ῥᾳδίως ἐκ τοῦ τυχόντος οἱ κωμικοὶ ὤτους καλοῦσιν. ἐν γοῦν τῇ θήρᾳ αὐτῶν ὁ ἐπιτηδειότατος ὀρχεῖται στὰς κατὰ πρόσωπον αὐτῶν, καὶ τὰ ζῷα βλέποντα εἰς τὸν ὀρχούμενον νευροσπαστεῖται.

[1] λεκανιδίων C. [2] C: πρόλογον A.
[3] λαγωιδίαν AC: λαγωπίαν (?) Lobeck.
[4] θέλη Musurus: θέλοι AC. [5] ὁ C: om. A.
[6] περὶ C, Aristot. *H.A.* 577 b 22: παρα A.

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[a] 292 Rose.

[b] The word is apparently made like λαγώπους (hare-foot), a kind of grouse, from λαγώς, hare, and so named because of

cause eyes and eyelids to stick together; these they place at no great distance from themselves in small pans. The bustards, therefore, seeing the men smearing themselves, take the unguent from the pans and do the same thing, and are quickly caught. Aristotle writes thus concerning them[a]: "It belongs to the class of migrating birds, and of those which have parted toes and are three-toed; in size like a large rooster; coloured like a quail, head elongated, beak sharp, neck slender, eyes large, tongue bony; it has no crop." Alexander of Myndus says that it is also called *lagodias*.[b] They say that it chews the cud and takes delight in a horse.[c] If, at any rate, one should put on a horse's hide, he would catch as many as he likes. For they will come close. In another passage, again, Aristotle says[d]: "The otus is like the owl, but is not nocturnal. It has horns at the ears (*ota*), whence its name, *otus*; it has the size of a pigeon, and imitates human beings; when it dances, at any rate, in imitation of man, it can be caught." It looks like a man in its features, and is imitative of everything that a man does. This is why persons who are easily deceived on any chance occasion are called owls by the comedians.[e] In catching owls, at any rate, the man who is most adept dances after he has taken his place where they can see him, and the creatures, looking at the dancer, move like mario-

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the feathered feet. Lobeck's λαγωπίας would refer to its large eyes.

[c] On the delight of bustards in the companionship of horses see Plutarch 981 b.

[d] 293 Rose.

[e] So Aelius Dionysius *apud* Eustath. 561. 7, after describing the ὦτος, says: "Hence they used to call vain and silly persons owls (ὤτους)."

ἄλλος δέ τις ὄπισθεν στὰς καὶ λαθὼν συλλαμβάνει, τῇ περὶ τὴν μίμησιν ἡδονῇ κατεχομένους. τὸ δ' αὐτὸ ποιεῖν λέγουσι καὶ τοὺς σκῶπας· καὶ γὰρ τούτους ὀρχήσει λόγος ἁλίσκεσθαι. μνημονεύει δ' αὐτῶν Ὅμηρος. γένος τε ὀρχήσεως ἀπ' αὐτῶν καλεῖται σκὼψ λαβὼν τοὔνομα ἀπὸ τῆς περὶ τὸ b ζῷον ἐν τῇ κινήσει ποικιλίας. χαίρουσι δὲ οἱ σκῶπες καὶ ὁμοιότητι καὶ ἀπ' αὐτῶν ἡμεῖς σκώπτειν καλοῦμεν τὸ συνεικάζειν καὶ καταστοχάζεσθαι τῶν σκωπτομένων[1] διὰ τὸ τὴν ἐκείνων ἐπιτηδεύειν προαίρεσιν. πάντα δὲ τὰ τῶν ζῴων εὔγλωττα καὶ διηρθρωμένα ἐστὶ τὴν φωνὴν καὶ μιμεῖται τοὺς τῶν ἀνθρώπων καὶ τῶν ἄλλων ὀρνίθων ἤχους ὥσπερ ψιττακὸς καὶ κίττα. "ὁ δὲ σκώψ," ὥς φησιν Ἀλέξανδρος ὁ Μύνδιος, "μικρότερός ἐστι γλαυκὸς καὶ ἐπὶ μολυβδοφανεῖ τῷ χρώματι ὑπόλευκα στίγματα ἔχει δύο τε ἀπὸ τῶν ὀφρύων παρ' ἑκάτερον κρόc ταφον ἀναφέρει πτερά." Καλλίμαχος δέ φησι δύο γένη εἶναι σκωπῶν καὶ τοὺς μὲν φθέγγεσθαι, τοὺς δὲ οὔ. διὸ καὶ καλεῖσθαι τοὺς μὲν σκῶπας αὐτῶν, τοὺς δ' ἀείσκωπας· εἰσὶ δὲ γλαυκοί. ὁ δὲ Μύνδιος Ἀλέξανδρός φησι τοὺς παρ' Ὁμήρῳ χωρὶς τοῦ σ̄ κῶπας εἶναι, καὶ Ἀριστοτέλη οὕτως αὐτοὺς ὠνομακέναι. φαίνεσθαί τε τούτους ἀεὶ καὶ μὴ ἐσθίεσθαι. τοὺς δ' ἐν τῷ φθινοπώρῳ φαινομένους δύο ἡμέραις ἢ μιᾷ, τούτους εἶναι ἐδωδίμους. δια-

[1] *τῶν σκωπτομένων* C superscr.: *τοὺς σκωπτομένους* AC.

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[a] Apparently a small horned owl is meant in *skôps*.

[b] *Cf.* Aelian *N.A.* xv. 28.

[c] *Od.* v. 66.

[d] *Cf.* Aristot. ps. 294 Rose.

[e] γλαῦξ, the generic term for owl in Greek, may here be specifically *Athene noctua.*

nettes. Another hunter, taking his station behind them, catches them when rapt in the pleasure of mimicry before they know it. They say that the horned owls [a] also do the same thing [b]; for it is common report that they are caught by dancing. Homer mentions them.[c] A kind of dance is called *skôps* from them, receiving its name from the variety of movements observed in the creature. These owls also delight in mimicry, and from them we give the term *skôptein* to the copying and hitting off of persons we ridicule, because we practise the method of the owls (*skôpes*). All birds which have well-developed tongues can also make articulate tones, and can imitate the sounds made by men and by other birds; such are the parrot and the magpie. "Now the horned owl," as Alexander of Myndus says,[d] "is smaller than the common owl,[e] and upon a ground of lead-colour it has whitish spots; at the brows it bears feathers extending upwards beside each temple." Callimachus says [f] that there are two kinds of horned owls (*skôpes*), and that the one kind utters notes, the other does not. Hence, he says, the first are called *skôpes*, the second *aeiskôpes*; their eyes are glaring.[g] Alexander of Myndus says that the word for horned owls in Homer is written without the *s* (*kôpes*), and Aristotle has called them by that name.[h] These owls [i] appear at all seasons and cannot be eaten. But those which appear one or two days in the autumn are edible. They differ from the

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[f] Frag. 100 c 7 Schneider.

[g] γλαυκοί: hence the name γλαῦκες.

[h] *Hist. An.* 617 b 31, from which this account is taken, has the form with *s* (*skôpes*).

[i] The *aeiskôpes*, here etymologized (from ἀεί "ever") as being non-migrating.

φέρουσι δὲ τῶν ἀεισκώπων τῷ πάχει[1] καί εἰσι παρα-
d πλήσιοι τρυγόνι καὶ φάττῃ. καὶ Σπεύσιππος δ' ἐν δευτέρῳ Ὁμοίων χωρὶς τοῦ σ̄ κῶπας αὐτοὺς ὀνομάζει. Ἐπίχαρμος· "σκῶπας, ἔποπας, γλαῦκας." καὶ Μητρόδωρος δ' ἐν τῷ περὶ συνηθείας ἀντορχουμένους φησὶν ἁλίσκεσθαι τοὺς σκῶπας.

Ἐπεὶ δ' ἐν τῷ περὶ τῶν περδίκων λόγῳ ἐμνήσθημεν ὅτι εἰσὶν ὀχευτικώτατοι, προσιστορήσθω ὅτι καὶ ἀλεκτρυὼν ἀφροδισιαστικὸν τὸ ὄρνεον.[2] Ἀριστοτέλης γοῦν φησιν ὅτι τῶν ἀνατιθεμένων ἐν τοῖς ἱεροῖς ἀλεκτρυόνων τὸν ἀνατεθέντα οἱ προόντες
e ὀχεύουσι μέχρι ἂν ἄλλος ἀνατεθῇ· εἰ δὲ μὴ ἀνατεθείη,[3] μάχονται πρὸς ἀλλήλους καὶ ὁ ἡττήσας τὸν ἡττηθέντα διὰ παντὸς ὀχεύει. ἱστορεῖται δὲ ὅτι καὶ ἀλεκτρυὼν εἰσιὼν οἱανδήποτε θύραν ἐπικλίνει τὸν λόφον καὶ ὅτι τῆς ὀχείας ἑτέρῳ δίχα μάχης οὐ παραχωρεῖ. ὁ δὲ Θεόφραστος τοὺς ἀγρίους φησὶν ὀχευτικωτέρους εἶναι τῶν ἡμέρων. λέγει δὲ καὶ τοὺς ἄρρενας εὐθὺς ἐξ εὐνῆς ἐθέλειν πλησιάζειν, τὰς δὲ θηλείας προβαινούσης μᾶλλον τῆς ἡμέρας. καὶ οἱ στρουθοὶ δέ εἰσιν ὀχευτικοί· διὸ καὶ Τερψικλῆς τοὺς[4] ἐμφαγόντας φησὶν στρουθῶν ἐπικαταφόρους
f πρὸς ἀφροδίσια γίνεσθαι. μήποτε οὖν καὶ ἡ Σαπφὼ ἀπὸ τῆς ἱστορίας τὴν Ἀφροδίτην ἐπ' αὐτῶν φησιν ὀχεῖσθαι· καὶ γὰρ ὀχευτικὸν τὸ ζῷον καὶ πολύγονον. τίκτει γοῦν ὁ στρουθός, ὥς φησιν Ἀριστοτέλης, καὶ μέχρι ὀκτώ. Ἀλέξανδρος δ' ὁ Μύνδιος δύο γένη φησὶν εἶναι τῶν στρουθῶν, τὸ μὲν ἥμερον, τὸ δ' ἄγριον· τὰς δὲ θηλείας αὐτῶν

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[1] πάχει Aristot., Aelian: τάχει A.

[2] τὸ ὄρνεον om. C.

[3] ἀνατεθείη Dindorf: ἀνατεθῆι· ἢ A.

[4] C: om. A.

aeiskôpes in plumpness, and are similar to the turtle-dove and the ringdove. Speusippus, also, in the second book of *Similars*, gives them the name *kôpes*, without the *s*. Epicharmus has [a]: "Horned owls (*skôpes*), hoopoes, common owls." Metrodorus, again, says in the treatise *On Habit* that horned owls are caught by their imitation of dancing.

Since, in our account of partridges, we mentioned that they are very much given to copulation, let it be recorded that the bird which is also lustful is the rooster. Aristotle, at any rate, says [b] that when roosters are dedicated in sacred places, those which have been there for some time before cover the one newly dedicated until another bird is dedicated; and if none be dedicated, they fight against one another, and the victor continually covers the vanquished. It is also recorded that a rooster, when entering any door, raises his crest, and that he does not cede to another bird the right to cover without a battle. Theophrastus [c] declares that wild birds are more given to covering than the domestic. He even says that the males are eager to consort as soon as they rise from the nest, the females as the day advances farther. Sparrows, too, are given to copulation; hence Terpsicles says that they who eat sparrows are prone to lust. Perhaps, then, Sappho draws from a fact in nature when she makes Aphrodite ride in a car drawn by sparrows [d]; for the creature is given to "riding," and is prolific. At any rate, the sparrow lays as many as eight eggs, according to Aristotle.[e] Alexander of Myndus says that there are two kinds of sparrows, domestic and wild; the females among them are

[a] Kaibel 121.

[b] *Hist. An.* 614 a 7.

[c] Frag. 183 Wimmer.

[d] Frag. 1.

[e] 291 Rose.

ἀσθενεστέρας τά τ' ἄλλα εἶναι καὶ τὸ ῥύγχος κερατοειδὲς[1] μᾶλλον τὴν χρόαν, τὸ δὲ πρόσωπον οὔτε λίαν λευκὸν ἐχούσας οὔτε μέλαν. 392 Ἀριστοτέλης δέ φησι τοὺς ἄρρενας τῷ χειμῶνι ἀφανίζεσθαι, διαμένειν δὲ τὰς θηλείας, τεκμαιρόμενος ἐκ τῆς χρόας τὴν πιθανότητα· ἀλλάττεσθαι γὰρ ὡς τῶν κοσσύφων καὶ φαλαρίδων, ἀπολευκαινομένων κατὰ καιρούς. Ἠλεῖοι δὲ καλοῦσι τοὺς στρουθοὺς δειρήτας, ὡς Νίκανδρός φησιν ὁ Κολοφώνιος ἐν τρίτῳ Γλωσσῶν.

ΟΡΤΥΓΕΣ. καθόλου ἐπὶ τῶν εἰς υ̅ξ̅ ληγόντων ὀνομάτων ἐζήτηται τί δή ποτε τῷ αὐτῷ οὐ χρῶνται ἐπὶ γενικῆς συμφώνῳ τῆς τελευταίας συλλαβῆς τυπωτικῷ (λέγω δὲ ὄνυξ καὶ ὄρτυξ), τὰ δὲ εἰς ξ̄ b ἀρσενικὰ ἁπλᾶ δισσύλλαβα[2] ὅταν τῷ ῡ παρεδρεύηται, ἔχῃ[3] δὲ τῆς τελευταίας συλλαβῆς ἄρχον ἕν τι τῶν ἀμεταβόλων ἢ δι' ὧν ἡ πρώτη συζυγία τῶν βαρυτόνων λέγεται, διὰ τοῦ κ̄ ἐπὶ γενικῆς κλίνεται, κήρυκος, πέλυκος, Ἔρυκος, Βέβρυκος, ὅσα δὲ μὴ τοῦτον ἔχει[4] τὸν χαρακτῆρα, διὰ τοῦ γ̄, ὄρτυγος, ὄρυγος, κόκκυγος. σημειῶδες δὲ τὸ ὄνυχος. καθόλου τε τῇ πληθυντικῇ εὐθείᾳ ἑπομένη ἡ ἑνικὴ

[1] Coraes: κερατοειδεῖς A.
[2] A: δισύλλαβα C.
[3] C: ἔχει A.
[4] C: ἔχηι A.

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[a] 291 Rose. The connexion of thought is obscure. Apparently Aristotle was able to note seasonal changes in the colours of the female, but not of the male.

[b] Quarrellers? *cf.* Hesych. δειριᾶν· λοιδορεῖσθαι· Λάκωνες.

[c] Frag. 123 Schneider.

[d] Not compounds; yet ἄζυξ "not yoked," and σύζυξ "united," which are compounds, conform to the rule here stated for words not compounded.

[e] Or, "when (in the genitive) the penultima contains *y*."

[f] These, in the ancient nomenclature, were the liquids

more insignificant, especially in their beak, which is more hornlike in colour, and they have faces neither very white nor very dark. Aristotle declares [a] that the males disappear in winter, but the females remain through the season; he draws this probable inference from their colour; for he says that this changes, as in the case of blackbirds and coots, which grow white according to the season. The people of Elis call sparrows *deiretae*,[b] as Nicander of Colophon says in the third book of his *Glossary*.[c]

Quails.—The question is raised in general concerning nouns which end in *yx*, why it is that in the genitive these nouns do not employ the same consonant in forming the last syllable (I mean nouns like *onyx*, nail, and *ortyx*, quail). Simple [d] dissyllabic masculines ending in *x*, when preceded by *y*,[e] and when they have at the beginning of the last syllable one of the unchangeable sounds,[f] or one of the sounds characteristic of what is called the first declension of barytone words,[g] are inflected in the genitive with *k*; thus *keryx*, herald, genitive *kerykos*; *pelyx*, axe, *pelykos*; *Eryx*, the mountain, *Erykos*; *Bebryx*, *Bebrykos*. But all those which do not have this character are inflected with *g*: *ortyx*, quail, genitive *ortygos*; *oryx*, pickaxe, *orygos* [h]; *kokkyx*, cuckoo, *kokkygos*. Noteworthy is *onyx*, nail, *onychos*.[h] Furthermore, as a general rule, the genitive singular follows the nominative plural

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(*l*, *r*) and the nasals (*m*, *n*); they did not "change" in inflections, as *k*, *g*, *ch*, *p*, *t*, *th*, *t*, *d*, *th*, and *p*, *b*, *ph*, seemed to do.

[g] More lit., "sounds by which (is formed that declension) which is called the first declension of barytones"; but no example of this latter is given.

[h] Neither *oryx* nor *onyx* conforms to this rule, since they have *r* and *n* as the initial sound in the last syllable. To *onyx* might have been added *monyx*, "single-hoofed," which is a compound (*cf.* preceding note).

γενικὴ χρῆται τῷ αὐτῷ συμφώνῳ τῆς τελευταίας
τυπωτικῷ, κἂν ἄνευ συμφώνου λέγηται, ὁμοίως.

Ἀριστοτέλης δέ φησιν· "ὁ ὄρτυξ ἐστὶ μὲν τῶν
ἐκτοπιζόντων καὶ σχιδανοπόδων, νεοττιὰν δὲ οὐ
c ποιεῖ, ἀλλὰ κονίστραν· καὶ ταύτην σκεπάζει φρυγά-
νοις διὰ τοὺς ἱέρακας, ἐν ᾗ ἐπῳάζει." Ἀλέξανδρος
δ' ὁ Μύνδιος ἐν δευτέρῳ περὶ ζῴων "ὁ θῆλυς,"
φησίν, "ὄρτυξ λεπτοτράχηλός[1] ἐστι τοῦ ἄρρενος οὐκ
ἔχων τὰ ὑπὸ τῷ γενείῳ μέλανα. ἀνατμηθεὶς δὲ[2]
πρόλοβον οὐχ ὁρᾶται μέγαν ἔχων, καρδίαν δ' ἔχει[3]
μεγάλην, καὶ ταύτην τρίλοβον.[4] ἔχει δὲ καὶ ἧπαρ
καὶ τὴν χολὴν ἐν τοῖς ἐντέροις κεκολλημένην,
σπλῆνα μικρὸν καὶ δυσθεώρητον, ὄρχεις δὲ ὑπὸ τῷ
d ἥπατι ὡς ἀλεκτρυόνες." περὶ δὲ τῆς γενέσεως
αὐτῶν Φανόδημος ἐν δευτέρῳ Ἀτθίδος φησίν· "ὡς
κατεῖδεν Ἐρυσίχθων[5] Δῆλον τὴν νῆσον τὴν ὑπὸ
τῶν ἀρχαίων καλουμένην Ὀρτυγίαν παρ' ὃ[6] τὰς
ἀγέλας τῶν ζῴων τούτων φερομένας ἐκ τοῦ
πελάγους ἱζάνειν εἰς τὴν νῆσον διὰ τὸ εὔορμον
εἶναι . . ." Εὔδοξος δ' ὁ Κνίδιος ἐν πρώτῳ γῆς[7]
περιόδου τοὺς Φοίνικας λέγει θύειν τῷ Ἡρακλεῖ
ὄρτυγας διὰ τὸ τὸν Ἡρακλέα τὸν Ἀστερίας καὶ
Διὸς πορευόμενον εἰς Λιβύην ἀναιρεθῆναι μὲν ὑπὸ
e Τυφῶνος, Ἰολάου δ' αὐτῷ προσενέγκαντος ὄρτυγα

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[1] *λεπτοτραχηλότερός* Casaubon.

[2] *δὲ* C: *δ' ἐν* A.

[3] C: *ἔχειν* A.

[4] *τρίλοβον* Casaubon: *τρίβολον* A.

[5] Casaubon: *εὐρυσίχθων* A.

[6] *παρὸ* A: *παρὰ τὸ* C.

[7] Musurus: *τῆς* A.

and employs the same consonant in forming the last syllable.[a] This is also true if the noun is inflected without a consonant.

Aristotle says [b]: "The quail belongs to the class of migrating birds, and of those which have parted toes; it does not make a nest, but a rolling-place in the dust; this it shelters with twigs, on account of the hawks, and here it broods over its eggs." Alexander of Myndus, in the second book of his work *On Animals*, says [c]: "The female quail is slender-necked, and has not the black markings of the male under the chin. When dissected, it is seen not to have a large crop, but it has a large heart, and this has three lobes. It has also the liver and the gall bladder tightly joined in the intestines, a spleen small and difficult to discover, and testicles under the liver, as in the case of roosters." Respecting their origin, Phanodemus says in the second book of his *Attic History* [d]: "When Erysichthon perceived the island of Delos, which was called Ortygia (Quail Island) by the ancients because the flocks of these birds, as they were borne from the sea, settled upon the island, since it offered security . . ." Eudoxus of Cnidus, in the first book of his *Description of the Earth*, says that the Phoenicians sacrifice quails to Heracles, because Heracles, the son of Asteria and Zeus, went into Libya and was killed by Typhon; but Iolaus brought a quail to him, and having put it close to him, he smelt

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[a] The rule, in conformity with most ancient grammarians, should have been stated in the other way: "The nominative plural follows the genitive singular, in having the same consonant"; thus, *ortygos*, *ortyges*, *kerykos*, *kerykes*.

[b] P. 287 Rose.

[c] Aristot. ps. p. 294.

[d] *F.H.G.* i. 366; the sentence is incomplete, and the legend has been lost.

καὶ προσαγαγόντος ὀσφρανθέντα ἀναβιῶναι.[1] ἔχαιρε γάρ, φησί, καὶ περιὼν τῷ ζῴῳ τούτῳ. ὑποκοριστικῶς δὲ Εὔπολις ἐν Πόλεσιν αὐτοὺς κέκληκεν ὀρτύγια λέγων οὕτως·

> ὄρτυγας ἔθρεψας[2] σύ τινας ἤδη πώποτε;
> B. ἔγωγε μίκρ' ἄττ'[3] ὀρτύγια. κᾄπειτα τί;

Ἀντιφάνης δ' ἐν Ἀγροίκῳ ὀρτύγιον εἴρηκεν οὕτως·

> ὡς δὴ σὺ τί
> ποιεῖν δυνάμενος, ὀρτυγίου ψυχὴν ἔχων;

f Πρατίνας δ' ἐν Δυμαίναις[4] ἢ Καρυάτισιν ἁδύφωνον
ἰδίως καλεῖ τὸν ὄρτυγα, πλὴν εἰ μή τι παρὰ τοῖς
Φλιασίοις ἢ τοῖς Λάκωσι φωνήεντες, ὡς καὶ οἱ
πέρδικες. καὶ ἡ σιαλὶς[5] δὲ ἀπὸ τούτου ἂν εἴη,
φησὶν ὁ Δίδυμος, ὠνομασμένη. σχεδὸν γὰρ τὰ
πλεῖστα τῶν ὀρνέων ἀπὸ τῆς φωνῆς ἔχει τὴν
ὀνομασίαν. ἡ δὲ ὀρτυγομήτρα καλουμένη, ἧς
μνημονεύει Κρατῖνος[6] ἐν Χείρωσι λέγων· "Ἰθακησία
393 ὀρτυγομήτρα"—λέγει δὲ περὶ αὐτῆς ὁ Μύνδιος
Ἀλέξανδρος ὅτι ἐστὶ τὸ μέγεθος ἡλίκη τρυγών,
σκέλη δὲ μακρά, δυσθαλὴς καὶ δειλή. περὶ δὲ τῆς
τῶν ὀρτύγων θήρας ἰδίως ἱστορεῖ Κλέαρχος ὁ
Σολεὺς ἐν τῷ ἐπιγραφομένῳ περὶ τῶν ἐν τῇ
Πλάτωνος Πολιτείᾳ μαθηματικῶς εἰρημένων γράφων οὕτως· "οἱ ὄρτυγες περὶ τὸν τῆς ὀχείας καιρόν,

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[1] A has the lemma: *ἐντεῦθεν παροιμία ὄρτυξ ἔσωσεν Ἡρακλέα τὸν καρτερόν*, "hence the proverb, 'a quail saved Heracles the mighty.'"

[2] Schweighäuser: *θρεψας* A.

[3] *μίκρ' ἄττ'* Porson: *μικρά γ'* A.

[4] Toup: *δυμαναις* A.

[5] *σιαλις* A.

[6] Schweighäuser: *κρατης* A.

it and came to life again. For when he was alive, Eudoxus says, Heracles had delighted in this bird. Eupolis in *The Island Towns* gives a diminutive form to their name, saying[a]: "A. Have you ever at any time kept quails? B. Indeed I have; some tiny little quails (*ortygia*). And what of it?" Antiphanes in *The Farmer* has this diminutive in the singular, thus[b]: "Why! What then are you able to do, you with the heart of a quail (*ortygion*)?"[c] Pratinas, singularly enough, in *The Dymaenae* or *Caryatids*, calls the quail "sweet-voiced"[d]; but perhaps among the Phliasians or the Laconians they may be tuneful, as the partridges are. And the designation *sialis*, says Didymus,[e] must be derived from this. For most birds, generally speaking, have their names from their notes. As for the land-rail (mentioned by Cratinus in *The Cheirons* when he says,[f] "That Ithacan land-rail"), Alexander of Myndus says of it that in size it is as large as a turtle-dove, but has long legs, and is of poor growth and cowardly. Concerning quail-hunting, Clearchus of Soli records a singular circumstance in the essay entitled *On the Mathematical Passages in Plato's Republic*. He says[g]: "In the mating season of the quails, if one places a

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[a] Kock i. 317; the second speaker appears to be Demos.

[b] Kock ii. 14.

[c] Quails were not regarded as timid; hence the expression appears to refer to the bellicose nature of the person addressed.

[d] *P.L.G.*^{4} iii. 559. Pratinas was a Phliasian.

[e] P. 76 Schmidt. The word ought to mean "spittle-bird," but the writer evidently takes it to mean "whistler."

[f] Kock i. 88, *cf.* Aristoph. *Av.* 870; the bird was supposed to lead the quails in migrating, and the reference here may be to Odysseus.

[g] *F.H.G.* ii. 316.

ἐὰν κάτοπτρον ἐξ ἐναντίας τις αὐτῶν καὶ πρὸ
τούτου βρόχον θῇ, τρέχοντες πρὸς τὸν ἐμφαινόμενον
ἐν τῷ κατόπτρῳ ἐμπίπτουσιν εἰς τὸν βρόχον."
καὶ περὶ τῶν κολοιῶν δὲ καλουμένων τὰ ὅμοια
ἱστορεῖ ἐν τούτοις· "καὶ τοῖς κολοιοῖς[1] δὲ διὰ τὴν
b φυσικὴν φιλοστοργίαν, καίπερ[2] τοσοῦτον πανουργίᾳ
διαφέρουσιν,[3] ὅμως ὅταν ἐλαίου κρατὴρ τεθῇ
πλήρης, οἱ στάντες αὐτῶν ἐπὶ τὸ χεῖλος καὶ καταβλέψαντες
ἐπὶ τὸν ἐμφαινόμενον καταράττουσι.
διόπερ ἐλαιοβρόχων γενομένων ἡ τῶν πτερῶν
αὐτοῖς συγκόλλησις αἰτία γίνεται τῆς ἁλώσεως."

Τὴν μέσην δὲ τοῦ ὀνόματος συλλαβὴν ἐκτείνουσιν
Ἀττικοὶ ὡς δοίδυκα καὶ κήρυκα, ὡς ὁ Ἰξίων φησὶ
Δημήτριος ἐν τῷ περὶ τῆς Ἀλεξανδρέων διαλέκτου.
c Ἀριστοφάνης δ' ἐν Εἰρήνῃ συνεσταλμένως ἔφη διὰ
τὸ μέτρον· "ὄρτυγες οἰκογενεῖς." τῶν δὲ καλουμένων
ΧΕΝΝΙΩΝ (μικρὸν δ' ἐστὶν ὀρτύγιον) μνημονεύει
Κλεομένης ἐν τῇ πρὸς Ἀλέξανδρον ἐπιστολῇ
γράφων οὕτως· "φαληρίδας[4] ταριχηρὰς μυρίας,
τυλάδας πεντακισχιλίας, χέννια ταριχηρὰ μύρια."
καὶ Ἵππαρχος ἐν τῇ Αἰγυπτίᾳ Ἰλιάδι·

> οὐδέ[5] μοι Αἰγυπτίων βίος ἥρεσεν οἷον ἔχουσι,
> χέννια τίλλοντες καὶ κιττία δεισαλέ' ὄντα.[6]

Οὐκ ἀπελείποντο δὲ ἡμῶν τοῦ συμποσίου πολλάκις
d οὐδὲ ΚΥΚΝΟΙ, περὶ ὧν φησιν ὁ Ἀριστοτέλης·
"ὁ κύκνος εὔτεκνός ἐστι καὶ μάχιμος·
ἀλληλοκτονεῖ γοῦν ὁ μάχιμος. μάχεται δὲ καὶ

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[1] A: τοὺς κολοιοὺς C.

[2] καίπερ Kaibel: καὶ γὰρ A.

[3] A: διαφέροντας C (omitting καὶ γὰρ) E.

[4] Casaubon: ἀθληρίδας A.

[5] οὐδέ Meineke: οὐ A.

[6] καὶ κιττία δεισαλέ' ὄντα Ludwich: καλκατιαδεισαλέοντα A.

mirror in their path and a noose in front of the mirror, they will run to meet the reflection in the mirror and will be caught in the noose." Clearchus records similar facts of the birds called *koloioi* (jackdaws) in these words: "So it is also with jackdaws, because of their innate love of their kind. Although they beat everything else in craftiness, nevertheless when a bowl full of oil is set, those of them which stand on the brim and look down cast themselves headlong upon the reflection. Thus their wings become soaked with oil, and being glued together become the cause of their capture."

The middle syllable of the name for quail[a] is prolonged in Attic Greek, just as in *doidȳka* (pestle) and in *kerȳka* (herald); so Demetrius Ixion states in his treatise *On the Alexandrian Dialect*. But Aristophanes made it short in *The Peace*, for the sake of the metre[b]: "Home-bred quails" (*ortўges*). The so-called *chennia* (it is a small quail) are mentioned by Cleomenes in his *Letter to Alexander*, writing as follows: "Ten thousand smoked coots, five thousand thrushes, ten thousand smoked quails (*chennia*)." And Hipparchus in *The Egyptian Iliad*: "And I liked not the life which the Egyptians lead, for ever plucking quails (*chennia*) and slimy magpies."

Even swans were not often missing at our banquet; of them Aristotle says[c]: "The swan loves its young, and it is belligerent; the belligerent, at any rate, is inclined to mutual slaughter. It will even fight the

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[a] In the oblique cases, *ortȳgas*, etc.

[b] Vs. 788.

[c] 285 Rose.

τῷ ἀετῷ,[1] αὐτὸς μάχης μὴ προαρξάμενος. εἰσὶ δ'
ᾠδικοὶ καὶ μάλιστα περὶ τὰς τελευτάς. διαίρουσι[2]
δὲ καὶ τὸ πέλαγος ᾄδοντες. ἐστὶν δὲ τῶν στεγανοπόδων
καὶ ποηφάγων." ὁ δὲ Μύνδιός φησιν
Ἀλέξανδρος πολλοῖς τελευτῶσιν παρακολουθήσας
οὐκ ἀκοῦσαι ᾀδόντων. ὁ δὲ τὰ Κεφαλίωνος
ἐπιγραφόμενα Τρωικὰ συνθεὶς Ἡγησιάναξ ὁ
e Ἀλεξανδρεὺς καὶ τὸν Ἀχιλλεῖ μονομαχήσαντα
Κύκνον φησὶ τραφῆναι ἐν Λευκόφρυι πρὸς τοῦ
ὁμωνύμου ὄρνιθος. Βοῖος δ' ἐν Ὀρνιθογονίᾳ ἢ
Βοιώ, ὥς φησι Φιλόχορος, ὑπὸ Ἄρεως τὸν Κύκνον
ὀρνιθωθῆναι καὶ παραγενόμενον ἐπὶ τὸν Σύβαριν
ποταμὸν πλησιάσαι γεράνῳ. λέγει δὲ καὶ ἐντίθεσθαι
αὐτὸν τῇ νεοττιᾷ πόαν τὴν λεγομένην λυγέαν.[3]
καὶ περὶ τῆς γεράνου δέ φησιν ὁ Βοῖος ὅτι ἦν
τις παρὰ τοῖς Πυγμαίοις γυνὴ διάσημος, ὄνομα
Γεράνα. αὕτη κατὰ θεὸν τιμωμένη πρὸς τῶν
πολιτῶν αὐτὴ τοὺς ὄντως θεοὺς ταπεινῶς[4] ἦγε,
f μάλιστα δὲ Ἥραν τε καὶ Ἄρτεμιν. ἀγανακτήσασα
οὖν ἡ Ἥρα εἰς ἀπρεπῆ τὴν ὄψιν[5] ὄρνιν μετεμόρφωσε
πολέμιόν τε[6] καὶ στυγητὴν κατέστησε τοῖς
τιμήσασιν αὐτὴν Πυγμαίοις, γενέσθαι τε λέγει ἐξ
αὐτῆς καὶ Νικοδάμαντος τὴν χερσαίαν χελώνην.
καθόλου δὲ ὁ ποιήσας ταῦτα τὰ ἔπη πάντα τὰ
ὄρνεα ἀνθρώπους ἱστορεῖ πρότερον γεγονέναι.

ΦΑΣΣΑΙ. Ἀριστοτέλης φησὶ περιστερῶν μὲν
εἶναι ἓν γένος, εἴδη δὲ πέντε, γράφων οὕτως·
394 "περιστερά, οἰνάς, φάψ, φάσσα, τρυγών." ἐν δὲ

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[1] ἀετῷ Aristot. *H.A.* 610 a 1: αὐτῷ A.

[2] Schweighäuser: διαιροῦσι AC.

[3] λυγέαν Gulick (*cf.* Eust. 834. 38): λυγαίαν A.

[4] ταπεινοὺς C.

[5] τὴν ὄψιν Meineke: ὄψιν τὴν AE.

[6] τε C: γε A.

eagle, though it will not provoke the fight. They are also given to song, especially as their end draws near. They even sing while they are crossing the deep sea. It belongs to the class of web-footed and grass-eating birds." But Alexander of Myndus says that, although he has closely followed many dying swans, he never heard them sing. Hegesianax of Alexandria, who composed the work entitled *Cephalion's Trojan War*, says [a] that the Cycnus (Swan) who fought in single combat against Achilles was reared in Leucophrys by the bird whose name he bore. According to Philochorus, Boeus, or Boeô, in the *Ornithogony*,[b] says that Cycnus was changed into a bird by Ares, and coming to the Sybaris river he consorted with a crane. He also says that Cycnus placed in his nest the grass that is called willow-grass. Boeus says also, of the crane, that she had been a woman eminent among the Pygmies, named Gerana. She, honoured as a god by her citizens, held the true gods in low esteem herself, especially Hera and Artemis. Hera, therefore, became angry, metamorphosed her into a bird of ugly shape, and made her an enemy and hateful to the Pygmies who had honoured her; Boeus also says that from her and Nicodamas was born the land tortoise. The author of this epic records that all the birds without exception had once been human beings.

Ring-doves.—Aristotle says that the pigeons constitute a single class, with five varieties; he writes as follows [c]: "Pigeon, rock-dove, stock-dove, ring-dove, turtle-dove." But in the fifth book of *Parts of*

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[a] *F.H.G.* iii. 69.

[b] Formed like *Theogony*, but narrating *Metamorphoses into Birds*; *F.H.G.* i. 417.

[c] 288 Rose.

πέμπτῳ περὶ ζῴων μορίων τὴν φάβα οὐκ ὀνομάζει, καίτοι Αἰσχύλου ἐν τῷ σατυρικῷ[1] Πρωτεῖ οὕτω μνημονεύοντος τοῦ ὄρνιθος·

σιτουμένην δύστηνον ἀθλίαν φάβα,
μέσακτα πλευρὰ πρὸς πτύοις πεπλεγμένην.[2]

κἀν Φιλοκτήτῃ δὲ κατὰ γενικὴν κλίσιν φαβῶν εἴρηκεν. "ἡ μὲν οὖν οἰνάς," φησὶν ὁ Ἀριστοτέλης, "μείζων ἐστὶ τῆς περιστερᾶς, χρῶμα δ' ἔχει οἰνωπόν, ἡ δὲ φὰψ μέσον περιστερᾶς καὶ οἰνάδος, ἡ δὲ φάσσα ἀλέκτορος τὸ μέγεθος, χρῶμα δὲ σποδιόν, ἡ δὲ
b τρυγὼν πάντων ἐλάττων, χρῶμα δὲ τεφρόν. αὕτη δὲ θέρους φαίνεται, τὸν δὲ χειμῶνα φωλεύει. ἡ δὲ φὰψ καὶ ἡ περιστερὰ αἰεὶ φαίνονται, ἡ δ' οἰνὰς φθινοπώρῳ μόνῳ. πολυχρονιωτέρα δὲ εἶναι λέγεται τούτων ἡ φάσσα· καὶ γὰρ τριάκοντα καὶ τεσσαράκοντα ζῇ ἔτη. οὐκ ἀπολείπουσι δ' ἕως θανάτου οὔτε οἱ ἄρρενες τὰς θηλείας οὔτε αἱ θήλειαι τοὺς ἄρρενας, ἀλλὰ καὶ τελευτήσαντος χηρεύει ὁ ὑπολειπόμενος. τὸ δ' αὐτὸ ποιοῦσι καὶ κόρακες καὶ κορῶναι καὶ κολοιοί· ἐπῳάζει δ' ἐκ διαδοχῆς πᾶν τὸ περιστεροειδὲς γένος, καὶ γενομένων τῶν νεοττῶν ὁ ἄρρην ἐμπτύει αὐτοῖς, ὡς μὴ βασκαν-
c θῶσι. τίκτει δὲ ᾠὰ δύο, ὧν τὸ μὲν πρῶτον ἄρρεν ποιεῖ, τὸ δὲ δεύτερον θῆλυ. τίκτουσι δὲ πᾶσαν ὥραν τοῦ ἔτους· διὸ δὴ καὶ δεκάκις τοῦ ἐνιαυτοῦ τιθέασιν, ἐν Αἰγύπτῳ δὲ δωδεκάκις. τεκοῦσα γὰρ τῇ ἐχομένῃ ἡμέρᾳ συλλαμβάνει." ἔτι ἐν τῷ αὐτῷ[3]

[1] Casaubon: τραγικῷ A.
[2] πεπληγμένην Schweighäuser.
[3] ἐν ἄλλοις Rose.

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[a] *Hist. An.* v. 544 b. [b] *T.G.F.*² 71. [c] *Phaba*, accus. sing.
[d] *T.G.F.*² 83. [e] Hence its name, *oinas*, from *oinos*, wine.

Animals[a] he does not mention the stock-dove, although Aeschylus, in the satyric drama *Proteus*, mentions the bird thus[b]: "The poor, unhappy stock-dove[c] feeding, its shattered sides broken in two when caught on the winnowing-fans." In *Philoctetes*,[d] declining the word in the genitive (plural), he has *phabôn*. "Now the rock-dove," Aristotle says, "is larger than the pigeon, and has a winey colour.[e] The stock-dove is intermediate between the pigeon and the rock-dove, while the ring-dove is of the size of the cock, with ashy colour; the turtle-dove is smaller than all the others, and has a grey colour. It appears in summer, but during the winter lives in holes. The stock-dove and the pigeon appear at all seasons, but the rock-dove only in the autumn. The ring-dove is said to be more long-lived than these others; in fact it lives thirty or forty years. Until death comes, the males do not desert the females, nor the females the males, but when one dies, whichever is left lives in solitary bereavement. The same is true also of crows, ravens, and jackdaws. In the entire pigeon class, male and female sit on the eggs in turn, and when the young are hatched the male spits on them that they may not be bewitched.[f] It lays two eggs, the first of which makes a male, the second a female. They lay at all seasons of the year; hence they lay as much as ten times in the year, in Egypt even twelve times. Having laid once, the hen conceives again the next day." Again, in the same passage,[g]

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[f] The word *βασκαίνω* is used of the malignant power of the evil eye. *Cf.* Theocr. vi. 39 *ὡς μὴ βασκανθῶ τρὶς ἔπτυσα*, "I spat thrice, that I might not be bewitched." On saliva superstition see *Harvard Studies in Class. Phil.* viii. pp. 23 ff.

[g] *Cf.* Aristot. *Hist. An.* 544 b.

φησιν Ἀριστοτέλης ὅτι περιστερὰ ἕτερον, πελειὰς δ᾿ ἔλαττον, καὶ ὅτι ἡ πελειὰς τιθασὸν γίνεται, περιστερὰ[1] δὲ καὶ μέλαν καὶ μικρὸν καὶ ἐρυθρόπουν[2] καὶ τραχύπουν· διὸ οὐδεὶς τρέφει. ἴδιον δὲ d λέγει τῆς περιστερᾶς τὸ κυνεῖν αὐτὰς ὅταν μέλλωσιν ἀναβαίνειν ἢ οὐκ ἀνέχεσθαι τὰς θηλείας. ὁ δὲ πρεσβύτερος, φησί, καὶ προαναβαίνει καὶ μὴ κύσας· οἱ δὲ νεώτεροι αἰεὶ τοῦτο ποιήσαντες ὀχεύουσιν. καὶ αἱ θήλειαι δ᾿ ἀλλήλας ἀναβαίνουσιν, ὅταν ἄρρην μὴ παρῇ, κυνήσασαι[3]· καὶ οὐδὲν προϊέμεναι εἰς ἀλλήλας τίκτουσιν ᾠά, ἐξ ὧν οὐ γίνεται νεοττός. οἱ δὲ Δωριεῖς τὴν πελειάδα ἀντὶ περιστερᾶς τιθέασιν, ὡς Σώφρων ἐν γυναικείοις. Καλλίμαχος δ᾿ ἐν τῷ περὶ ὀρνέων ὡς διαφορὰς ἐκτίθεται φάσσαν, e πυραλλίδα, περιστεράν, τρυγόνα. ὁ δὲ Μύνδιος Ἀλέξανδρος οὐ πίνειν φησὶ τὴν φάσσαν ἀνακύπτουσαν ὡς τὴν τρυγόνα καὶ τοῦ χειμῶνος μὴ φθέγγεσθαι, εἰ μὴ εὐδίας γενομένης. λέγεται δὲ ὅτι ἡ οἰνὰς ἐὰν φαγοῦσα τὸ τῆς ἰξίας σπέρμα ἐπί τινος ἀφοδεύσῃ δένδρου, νέαν[4] ἰξίαν φύεσθαι. Δαΐμαχος δ᾿ ἐν τοῖς Ἰνδικοῖς ἱστορεῖ περιστερὰς μηλίνας γίνεσθαι ἐν Ἰνδοῖς. Χάρων δ᾿ ὁ Λαμψακηνὸς ἐν τοῖς Περσικοῖς περὶ Μαρδονίου ἱστορῶν καὶ τοῦ διαφθαρέντος στρατοῦ Περσικοῦ περὶ τὸν

[1] Following Aristotle, this passage should read: ὅτι περιστερὰ ἕτερον καὶ πελειάς, καὶ ὅτι ἔλαττον μὲν ἡ πελειάς, τίθασον δὲ γίνεται μᾶλλον ἡ περιστερά· ἡ πελειὰς δὲ καὶ μέλαν.

[2] Aristotle: ἐρυθρὸν AC.

[3] A: κύσασαι C, κυνήσασαι and κύσασαι mss. of Aristot., E.

[4] νέαν Diels: ἰδίαν A.

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[a] From the wild pigeon (*peleias*).

[b] See crit. note. The true statement is that the pigeon

Aristotle says that the pigeon (*peristera*) is different [a]; that the wild pigeon is smaller, and that it becomes tame; the pigeon, moreover, is dark and small, with red, rough feet; hence nobody keeps it as a domestic fowl.[b] A peculiarity of the pigeon, he says,[c] is that they bill each other when they are about to couple; otherwise the females will not tolerate the male. But the older bird, he says, can mount the female first even without billing. Younger birds always cover only after they have done this. Even the females cover each other when no male is near, after billing. And though they eject nothing into each other, they lay eggs, but no chick comes from them. The Dorians use the word *peleias* for *peristera*, as, for example, Sophron in his *Mimes of Women.* But Callimachus, in his book *On Birds*, explains [d] *phassa* (ring-dove), *pyrallis*, pigeon, and turtle-dove, as different birds. Alexander of Myndus says that the ring-dove, does not raise its head when drinking, as does the turtle-dove, and that it makes no sound in the winter season except after a period of fair weather. It is said that if the rock-dove eats the seed of the mistletoe and then lets a dropping fall upon a tree, a new growth of mistletoe is produced. Daïmachus, in his *History of India*, records [e] that yellow pigeons occur in India. Charon of Lampsacus, in giving an account of Mardonius and the Persian host that was destroyed off Mount Athos, writes, in his *History of*

(*peristera*) is more easily tamed than the wild pigeon (*peleias*), and the wild pigeon is dark and small, and cannot be domesticated.

[c] *Hist. An.* 560 b 25.

[d] Frag. 100 c. 4 Schneider. The word *pyrallis*, to-day used of a genus of moths, here refers to a bird unknown; it may have been a pigeon.

[e] *F.H.G.* ii. 440.

Ἄθω γράφει καὶ ταῦτα· "καὶ λευκαὶ περιστεραὶ τότε πρῶτον εἰς Ἕλληνας ἐφάνησαν, πρότερον οὐ f γιγνόμεναι." ὁ δ' Ἀριστοτέλης φησὶν ὡς αἱ περιστεραὶ[1] γινομένων τῶν νεοττῶν τῆς ἁλμυριζούσης[2] γῆς διαμασησάμεναι ἐμπτύουσιν αὐτοῖς διοιγνῦσαι τὸ στόμα, διὰ τούτου παρασκευάζουσαι αὐτοὺς πρὸς τὴν τροφήν. τῆς δὲ Σικελίας ἐν Ἔρυκι καιρός τις ἐστίν, ὃν καλοῦσιν Ἀναγωγάς,[3] ἐν ᾧ φασι τὴν θεὸν εἰς Λιβύην ἀνάγεσθαι. τότ' οὖν αἱ περὶ τὸν τόπον περιστεραὶ ἀφανεῖς γίνονται ὡς δὴ τῇ θεῷ συναποδημοῦσαι. καὶ μεθ' ἡμέρας ἐννέα 395 ἐν τοῖς λεγομένοις Καταγωγίοις μιᾶς προπετασθείσης ἐκ τοῦ πελάγους περιστερᾶς καὶ εἰς τὸν νεὼν εἰσπτάσης παραγίνονται καὶ αἱ λοιπαί. ὅσοι οὖν τότε περιουσίας εὖ ἥκουσι τῶν περιοίκων εὐωχοῦνται, οἱ δὲ λοιποὶ κροταλίζουσιν μετὰ χαρᾶς, ὄζει τε πᾶς ὁ τόπος τότε βούτυρον, ᾧ δὴ τεκμηρίῳ χρῶνται τῆς θείας ἐπανόδου. Αὐτοκράτης ἐν τοῖς Ἀχαϊκοῖς καὶ τὸν Δία ἱστορεῖ μεταβαλεῖν[4] τὴν μορφὴν εἰς περιστερὰν ἐρασθέντα παρθένου Φθίας ὄνομα ἐν Αἰγίῳ. Ἀττικοὶ δὲ ἀρσενικῶς περιστερὸν καλοῦσιν. Ἄλεξις Συντρέχουσιν·

b λευκὸς[5] Ἀφροδίτης εἰμὶ γὰρ περιστερός.
ὁ δὲ[6] Διόνυσος οἶδε τὸ μεθύσαι μόνον·
εἰ δὲ νέον ἢ παλαιόν, οὐ πεφρόντικεν.

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[1] αἱ περιστεραὶ Musurus: ἐπ' ἀριστερᾷ A.

[2] λαμυριζούσης A.

[3] Ἀναγώγια more correctly Aelian *V.H.* i. 15, *Nat. An.* iv. 2.

[4] μεταβαλεῖν Aelian: μεταβάλλειν A.

Persia [a]: "On that occasion white pigeons appeared for the first time in Greece, having never occurred there before." Aristotle says [b] that when their young are hatched, pigeons open their mouths and spit into them salty earth which they have chewed, and by this means prepare them for taking their food. On Mount Eryx, in Sicily, there is a stated time, called the Festival of Embarkation, when, they say, the goddess [c] embarks for Libya. On that occasion the pigeons which flock about the place disappear as if they had joined the goddess in her journey. And after nine days, at the so-called Festival of Debarkation, one pigeon flies forth out of the sea and alights upon the temple, and then all the rest appear. Thereupon all the inhabitants round about who enjoy ample means begin to feast, while the rest applaud joyfully, and the whole place smells of butter,[d] which they employ as a sign of the goddess's return. Autocrates in his *Achaean History* records [e] that Zeus even changed himself into a pigeon when he fell in love with a maiden of Aegium named Phthia. Attic writers have a masculine form, *peristeros*. Alexis in *Running Mates* [f]: "For I am Aphrodite's white pigeon (*peristeros*).[g] As for Dionysus, all he knows is getting drunk, and whether a thing be young or old, he does not care." But

[a] *F.H.G.* i. 32.
[b] *Hist. An.* 613 a 2.
[c] Aphrodite. The name of the authority for this statement has been lost.
[d] Here a kind of plant; Hesych. *s.* βούτυρος· βοτάνης εἶδος. Διονύσιος.
[e] *F.H.G.* iv. 346.
[f] Kock ii. 375.
[g] *i.e.* I am still young.

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[5] λευκὸς Schweighäuser: ὁ λευκὸς A.
[6] ὁ δὲ Schweighäuser: όι δε A. οἶδε C.

ἐν δὲ Δορκίδι[1] ἢ Ποππυζούσῃ θηλυκῶς εἴρηκε καὶ ὅτι αἱ Σικελικαὶ διάφοροί εἰσι·

> περιστερὰς
> ἔνδον τρέφω τῶν Σικελικῶν τούτων πάνυ[2]
> κομψάς.

Φερεκράτης ἐν Γραυσί[3] φησιν·

> ἀπόπεμψον ἀγγέλλοντα τὸν περιστερόν.

ἐν δὲ Πετάλῃ·

> c ἀλλ', ὦ περιστέριον, ὅμοιον Κλεισθένει,[4]
> πέτου, κόμισον δέ μ' ἐς Κύθηρα καὶ Κύπρον.

Νίκανδρος δὲ ἐν δευτέρῳ Γεωργικῶν τῶν Σικελικῶν μνημονεύων πελειάδων φησί·

> καί τε σύ γε θρέψαιο Δρακοντιάδας διτοκεύσας
> ἢ Σικελὰς[5] μεγάροισι[6] πελειάδας· οὐδέ φιν ἅρπαι[7]
> οὐδ' ὄφις ὀστρακέοις[8] λωβήσιμοι[9] ἐξενέπονται.[10]

ΝΗΤΤΑΙ. τούτων, ὥς φησιν Ἀλέξανδρος ὁ Μύνδιος, ὁ ἄρρην μείζων καὶ ποικιλώτερος. τὸ δὲ λεγόμενον γλαυκίον διὰ τὴν τῶν ὀμμάτων χρόαν d μικρῷ ἔλαττόν ἐστι νήττης. τῶν δὲ βοσκάδων καλουμένων ὁ μὲν ἄρρην κατάγραφος· ἐστὶ δὲ ἧττον[11] . . . νήττης. ἔχουσι δὲ οἱ ἄρρενες σιμά τε καὶ ἐλάττονα τῇ συμμετρίᾳ τὰ ῥύγχη. ἡ δὲ μικρὰ κολυμβίς, πάντων ἐλαχίστη τῶν ἐνύδρων, ῥυπαρο-

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[1] Δορκίδι Athen. 104 d, 431 a: Ῥοδίῳ A.

[2] τούτων πάνυ Musurus: τούτων πάνυ τούτων A.

[3] Meineke: γραφεῦσι A.

[4] Porson: καλλισθένει A.

[5] Musurus: σικελικὰς A.

[6] I. G. Schneider: μεγάροιο A.

[7] φιν ἅρπαι Heringa: φιναρσαι A.

[8] οὐδ' ὄφις ὀστρακέοις O. Schneider: οὐδεφινοστρακεοι A.

[9] O. Schneider: νωμήσιμοι A.

[10] Heringa: ἐξενίπτονται A.

[11] ἐστὶ δὲ ἧττον added in C after τὰ ῥύγχη below: om. A.

in *Dorcis* or *The Woman who Smacks* he has the feminine form *peristera*, and says that the pigeons of Sicily are particularly fine [a]: "I keep pigeons in my house, the Sicilian kinds, which are very choice." Pherecrates in *Old Women* has the masculine [b]: "Send the pigeon to tell the news." And in *The Broad* he has a neuter diminutive [c]: "Nay, little pigeon (*peristerion*), soft as Cleisthenes, fly, and take me to Cythera and to Cyprus." Nicander, mentioning the pigeons of Sicily in the second book of his *Georgics*, says [d]: "And so thou must at least keep Dracontiad or Sicilian pigeons in thy halls; they lay two eggs at a time, and not ravening birds, and not snakes, it is said, can harm their shelly coats.[e]"

Ducks.—Alexander of Myndus says [f] that in the case of these birds the male is larger and more varied in colour. The kind called *glaucion*,[g] because of the colour of its eyes, is a little smaller than the common duck. Of those called "feeders," [h] the male has conspicuous markings; but it is less . . .[i] than the duck. The males have beaks which are flat and proportionately smaller than the duck's. The little grebe, smallest of all aquatic birds, is a dirty black in colour,

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[a] Kock ii. 316.
[b] Kock i. 154.
[c] *Ibid.* 185.
[d] Frag. 73 Schneider.
[e] If the adjective is right (see critical note) it must refer to their glossy colour.
[f] *Cf.* Aristot. ps. 293 Rose.
[g] Little owl; perhaps the white-eyed duck.
[h] Perhaps the teal.
[i] In the lacuna may possibly be supplied, "conspicuously marked."

μέλαινα τὴν χροιὰν καὶ τὸ ῥύγχος ὀξὺ ἔχει σκέπον τε τὰ ὄμματα, τὰ δὲ πολλὰ καταδύεται. ἔστι δὲ καὶ ἄλλο γένος βοσκάδων μεῖζον μὲν νήττης, ἔλαττον δὲ χηναλώπεκος. αἱ δὲ λεγόμεναι φασκάδες μικρῷ μείζονες οὖσαι τῶν μικρῶν κολυμβίδων τὰ λοιπὰ
e νήτταις εἰσὶ παραπλήσιοι. ἡ δὲ λεγομένη οὐρία οὐ πολὺ λείπεται νήττης, τῷ χρώματι δὲ ῥυπαροκέραμός[1] ἐστι, τὸ δὲ ῥύγχος μακρόν τε καὶ στενὸν ἔχει. ἡ δὲ φαλαρὶς καὶ αὐτὴ στενὸν ἔχουσα τὸ ῥύγχος στρογγυλωτέρα τὴν ὄψιν οὖσα ἔντεφρος τὴν γαστέρα, μικρῷ μελαντέρα τὸν νῶτον. τῆς δὲ νήττης καὶ κολυμβάδος, ἀφ' ὧν καὶ τὸ νήχεσθαι καὶ κολυμβᾶν εἴρηται, μνημονεύει μετὰ καὶ ἄλλων λιμναίων πολλῶν Ἀριστοφάνης ἐν Ἀχαρνεῦσι διὰ τούτων·

> νάσσας, κολοιούς, ἀτταγᾶς, φαλαρίδας,
> f τροχίλους, κολύμβους.

μνημονεύει αὐτῶν καὶ Καλλίμαχος ἐν τῷ περὶ ὀρνέων.

Παρῆσαν δὲ πολλάκις ἡμῖν καὶ οἱ καλούμενοι ΠΑΡΑΣΤΑΤΑΙ, ὧν μνημονεύει Ἐπαίνετος ἐν Ὀψαρτυτικῷ καὶ Σιμάριστος[2] ἐν γʹ Συνωνύμων καὶ τετάρτῳ. εἰσὶ δ' οἱ ὄρχεις οὕτω καλούμενοι.

Συγκεκνισωμένων δέ τινων κρεῶν ζωμῷ[3] παρα-
396 φερομένων ἐπεί τις ἔφη “τῶν ΠΝΙΚΤΩΝ κρεᾳδίων δός,” ὁ τῶν ὀνομάτων Δαίδαλος Οὐλπιανὸς “αὐτὸς ἐγώ,” φησίν, “ἀποπνιγήσομαι εἰ μὴ ἐρεῖς[4] ὅπου καὶ σὺ εὗρες τὰ τοιαῦτα κρεᾴδια. οὐ μὴ γὰρ ὀνομάσω

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[1] Musurus: ῥυπὸκέραμος AC.

[2] Casaubon: σιμαρος A.

[3] καὶ after ζωμῷ deleted by Schweighäuser.

[4] ἐρεῖς Kaibel: εἴπῃς A.

and it has a beak which is sharp and protects the eyes; it dives below frequently. There is also another kind of feeder larger than the common duck, but smaller than a Nile goose. The birds called *phaskades* are a little larger than the grebes; they resemble ducks in other respects. The so-called *uria*[a] is not much smaller than a duck; in colour it is of a dirty clay, and it has a long and narrow bill. The coot, likewise, has a narrow bill; it is rounder in appearance; its breast is ashy-coloured, its back somewhat darker. The duck (*netta*) and the grebe (*kolymbas*), from which are derived the verbs *nechesthai* (swim) and *kolymbân* (dive), are mentioned along with many other marsh birds by Aristophanes in *The Acharnians*, in these lines[b]: "Ducks, jackdaws, francolins, coots, sandpipers, grebes." Callimachus, too, mentions them in his work *On Birds*.[c]

We often had, also, the so-called *Parastatai*,[d] which are mentioned by Epaenetus in *The Art of Cookery*, and by Simaristus in the third and fourth books of his *Synonyms*. The testes are called by this name.

Certain meats were brought in which had been stewed together in a broth, and someone said, "Give me some 'choked'[e] bits of meat"; whereupon that word-architect, Ulpian, said: "I shall choke myself to death unless you tell where you could have found such meat as that! I certainly will never use the

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[a] Probably a guillemot or murre, of the auk family.

[b] *Ach.* 875.

[c] Frag. 100 c 5 Schneider.

[d] Comrades, witnesses, explained in what follows.

[e] *i.e.* "smothered." But Ulpian disapproves of such a word for "stewed."

πρὶν μαθεῖν." ὁ δὲ "Στράττις εἶπεν," ἔφη, "ἐν Μακεδόσιν ἢ Παυσανίᾳ[1]·

πνικτόν τι τοίνυν ὄψον[2] ἔστω σοι συχνὸν τοιοῦτον.

καὶ Εὔβουλος Κατακολλωμένῳ·

καὶ πνικτὰ Σικελὰ[3] πατανίων σωρεύματα.

Ἀριστοφάνης τ' εἴρηκεν ἐν Σφηξίν· 'ἐν λοπάδι[4] πεπνιγμένον.' Κρατῖνος δ' ἐν Δηλιάσι·

b τῷ δ' ὑποτρίψας τι μέρος πνῖξον καθαρύλλως.

Ἀντιφάνης δ' ἐν Ἀγροίκῳ·

καὶ πρῶτα μὲν
αἴρω ποθεινὴν μᾶζαν, ἣν φερέσβιος
Δηὼ[5] βροτοῖσι χάρμα δωρεῖται φίλον·
ἔπειτα πνικτὰ τακερὰ μηκάδων μέλη,
χλόην[6] καταμπέχοντα σάρκα νεογενῆ.
B. τί λέγεις; A. τραγῳδίαν περαίνω[7] Σοφοκλέους."

ΓΑΛΑΘΗΝΩΝ δὲ χοίρων ποτὲ περιενεχθέντων καὶ c περὶ τούτων ἐζήτησαν οἱ δαιταλεῖς εἰ τὸ ὄνομα εἴρηται. καί τις ἔφη· "Φερεκράτης Δουλοδιδασκάλῳ· 'γαλαθήν' ἔκλεπτον οὐ τέλεα.' ἐν δὲ Αὐτομόλοις· 'οὐ γαλαθηνὸν ἆρ' ὗν θύειν μέλλεις.' Ἀλκαῖος Παλαίστρᾳ·

ὁδὶ[8] γὰρ αὐτός ἐστιν· εἴ τι γρύξομαι
ὧν σοι λέγω πλέον τι γαλαθηνοῦ μυός.

Ἡρόδοτος δ' ἐν τῇ πρώτῃ φησὶν ὅτι ἐν Βαβυλῶνι

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[1] Meineke: κινησιαι A.
[2] ὄψον added by Meineke.
[3] Bentley: σικελικὰ A.
[4] ἐν ολοπαδι A.
[5] Casaubon: δημήτηρ A

word until I have found out." He replied: "Strattis used it in *The Macedonians* or *Pausanias*[a]: 'Be sure you have something smothered as a delicacy,—a lot of that kind of thing.' And Eubulus in *Glued Together*[b]: 'And Sicilian smothered meats in heaps of stewpans.' So Aristophanes says in *The Wasps*[c]: 'Smothered in casserole.' And Cratinus in *Women of Delos*[d]: 'Rub a little portion in it and smother it tidily.' Antiphanes in *The Farmer*[e]: 'A. And first of all I take the wished-for barley cake, which life-bringing Deô lavishes as a dear joy upon mortals; then the smothered, tender limbs of kids' flesh newly born, clad in green herbs. B. What's that you say? A. I'm just reciting a play of Sophocles.'"[f]

On one occasion sucking-pigs (*galathena*) were served all round, and our men of Dinnerville asked whether the word is actually found. Someone replied: "Pherecrates in *Slave-Teacher* has[g]: 'They stole some sucking-pigs, not full-grown.' And in *The Deserters*[h]: 'You are not going to sacrifice a sucking-pig after all.' Alcaeus in *Palaestra*[i]: 'Here he comes himself. If I utter, of what I am telling you, so much as the grunt of a sucking—mouse!' Herodotus says in the first book[j] that 'on the golden altar at Babylon it is not permitted to

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[a] Kock i. 719. [b] Kock ii. 180.

[c] Vs. 511. [d] Kock i. 21. [e] Kock ii. 12.

[f] Nauck, *T.G.F.*^{2} 294, thinks this flowery language borrowed directly from Sophocles. It may be a parody.

[g] Kock i. 157. [h] *Ibid.* 153.

[i] *Ibid.* 761; the sentence is interrupted by the approach of the new-comer. The name Palaestra (lit. wrestling-school), of a courtesan, recurs in Plautus's *Rudens*. [j] Ch. 183.

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[6] χλόῃ Kock. [7] Casaubon: παραινῶ A.

[8] Schweighäuser: ὄδει A.

ἐπὶ τοῦ χρυσοῦ βωμοῦ οὐκ ἔξεστι θύειν ὅτι μὴ γαλαθηνὰ μοῦνα. Ἀντιφάνης Φιλεταίρῳ·

d κομψός γε μικρὸς κρωμακίσκος[1] οὑτοσὶ
γαλαθηνός.

Ἡνίοχος Πολυεύκτῳ·

ὁ βοῦς ὁ[2] χαλκοῦς ἦν ἂν ἐφθὸς δεκάπαλαι,[3]
ὁ δ' ἴσως γαλαθηνὸν τέθυκε τὸν χοῖρον λαβών.

καὶ Ἀνακρέων δέ φησιν·

οἷά τε νεβρὸν νεοθηλέα
γαλαθηνόν, ὅς τ' ἐν ὕλῃ κεροέσσης[4]
ἀπολειφθεὶς ἀπὸ μητρὸς ἐπτοήθη.

Κράτης Γείτοσι·

νῦν μὲν γὰρ ἡμῖν παιδικῶν ἅλις, ἅλις
ὅπως[5] περ ἀρνῶν ἐστι γαλαθηνῶν τε καὶ
χοίρων.

e Σιμωνίδης δ' ἐπὶ τοῦ Περσέως τὴν Δανάην ποιεῖ λέγουσαν·

ὦ τέκος, οἷον ἔχω πόνον·
σὺ δ' ἀωτεῖς,[6] γαλαθηνῷ δ' ἤτορι κνώσσεις.

καὶ ἐν ἄλλοις ἐπ' Ἀρχεμόρου εἴρηκεν·

ἰοστεφάνου γλυκεῖαν ἐδάκρυσαν
ψυχὰν ἀποπνέοντα γαλαθηνὸν τέκος.

Κλέαρχος δ' ἐν τοῖς περὶ βίων εἰς τοῦτό φησιν ὠμότητος Φάλαριν τὸν τύραννον ἐλάσαι ὡς γαλαθηνὰ θοινᾶσθαι βρέφη. θῆσθαι δ' ἐστὶ τὸ θηλάζειν τὸ γάλα. Ὅμηρος·

f Ἕκτωρ γὰρ θνητός τε γυναῖκά τε θήσατο μαζόν,

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[1] κρωμακίσκος A: κωραλίσκος, 'young,' Dindorf, γρυλλακίσκος, 'little grunter,' Kock.

sacrifice any but sucking-pigs.' Antiphanes in *A True Friend* [a]: 'Choice indeed is this little sucking-pigling here.' Heniochus in *Polyeuctus* [b]: 'The Bronze Bull could have been stewed a very long time by now; but he has probably taken our sucking-pig and butchered it.' Anacreon, also, says [c]: 'Even as a new-born sucking fawn, which has been left behind in the forest by its horned dam and is affrighted.' Crates in *Neighbours* [d]: 'For the present we've had enough of childish things, just as we've had enough of lambs and of pigs, suckling or full grown.' Simonides makes Danaë say of Perseus [e]: 'Oh, my babe, what woe is mine! Yet thou dost sleep, and in thy tender[f] heart hast slumber.' And in another poem he says of Archemorus [g]: 'They wept for the tender [f] babe of the violet-crowned mother,[h] as it breathed out its sweet soul.' Clearchus, in his work *On the Lives*, says [i] that the tyrant Phalaris pursued his cruelty so far that he feasted on sucking babes. The verb *thêsthai* (whence *gala-thena*) means to suck milk (*gala*). Homer [j]: 'For Hector was but mortal, and was suckled

[a] Kock ii. 104. See critical note.
[b] *Ibid.* 432. The Bronze Bull was on the Athenian Acropolis, Hesych. *s.v.* *βοῦς ἐν πόλει.*
[c] *P.L.G.*⁴ frag. 51.
[d] Kock i. 130.
[e] *P.L.G.*⁴ frag. 37.
[f] Lit. "suckling."
[g] Frag. 52.
[h] Eurydice.
[i] *F.H.G.* ii. 309; the title is usually Βίοι simply, "Biographies."
[j] *Il.* xxiv. 58.

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[2] ὁ added by Porson.
[3] *δεκάπαλαι* Jacobs: *δὲ καὶ παλαι* A.
[4] Schol. Pind. *Ol.* iii. 52: *καιροσσης* A.
[5] *ἅλις οκως* (*οκως* corrupt) Jacobs: δαισ[illegible]κως A: ἅλις (iterum) added by Capps.
[6] *σὺ δ ἀωτεῖς* Casaubon: *σὺ δ' αὔτε εἶς* A.

διὰ τὸ ἐντίθεσθαι τὰς θηλὰς εἰς τὰ στόματα τὰ βρέφη, καὶ ὁ τιτθὸς ἐνθένδε διὰ τὸ ἐντίθεσθαι τὰς θηλάς·

νεβροὺς κοιμήσασα νεηγενέας γαλαθηνούς.”

397 Περιενεχθεισῶν δέ ποτε καὶ ΔΟΡΚΑΔΩΝ ὁ Ἐλεατικὸς Παλαμήδης ὁ[1] ὀνοματολόγος ἔφη· “οὐκ ἄχαρι κρέας τὸ τῶν δορκώνων.” πρὸς ὃν ὁ Μυρτίλος ἔφη· “μόνως δορκάδες λέγονται, δόρκωνες δὲ οὔ. Ξενοφῶν Ἀναβάσεως πρώτῳ· ‘ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες.’”

ΤΑΩΣ. ὅτι σπάνιος οὗτος ὁ ὄρνις δηλοῖ Ἀντιφάνης ἐν Στρατιώτῃ ἢ Τύχωνι λέγων οὕτως·

τῶν ταῶν μὲν ὡς ἅπαξ τις[2] ζεῦγος ἤγαγεν μόνον,
σπάνιον ὂν τὸ χρῆμα· πλείους δ' εἰσὶ νῦν τῶν ὀρτύγων.

καὶ Εὔβουλος ἐν Φοίνικι. καὶ γὰρ ὁ ταὼς διὰ τὸ
b σπάνιον θαυμάζεται. “ὁ ταώς,” φησὶν Ἀριστοτέλης, “σχιδανόπους ἐστὶ καὶ ποιολόγος καὶ τίκτει τριέτης γενόμενος, ἐν οἷς[3] καὶ τὴν ποικιλίαν τῶν πτερῶν λαμβάνει. ἐπῳάζει δ' ἡμέρας πρὸς λ′. τίκτει[4] τε ἅπαξ τοῦ ἔτους ᾠὰ δώδεκα· ταῦτα δὲ οὐκ εἰς ἅπαξ, ἀλλὰ παρ' ἡμέρας δύο· αἱ δὲ πρωτοτόκοι ὀκτώ. τίκτει δὲ καὶ ὑπηνέμια, ὡς ἡ ἀλεκτορίς, οὐ πλείω δὲ τῶν δύο. ἐκλέπει δὲ καὶ ἐπῳάζει καθάπερ ἡ ἀλεκτορίς.” Εὔπολις δ' ἐν Ἀστρατεύτοις φησὶ περὶ αὐτοῦ οὕτως·

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[1] ὁ added by Foerster.

[2] ἅπαξ τις 654 e: ἀπάξης A.

[3] χρόνοις after οἷς deleted by Rose, om. Aristot.

[4] The sentence τίκτει . . . δώδεκα occurs after ποιολόγος above: transpos. by Basle editors, *cf.* Aristot. *Hist. An.* 564 a 26. E has δ' for τε.

at a woman's breast.' It is related to *tithesthai* (place), because babes place the nipples in their mouths; and the nipple (*titthos*) is so called because the nipples (*thelai*) are placed therein.[a] (Homer also has the word *galathenos* (unweaned)[b]:) 'A doe has put to sleep her new-born fawns unweaned.'"

On one occasion, also, gazelles (*dorkades*) were served, and Palamedes, the Eleatic lexicographer, said: "Not unpleasing is the flesh of roes (*dorkônes*)." In answer to him Myrtilus said: "Only the form *dorkades* is used, not *dorkônes*. Thus Xenophon in the first book of the *Anabasis*[c]: 'There were in the desert also bustards and gazelles.'"

The Peacock.—Antiphanes, in *The Soldier* or *Tychon*, shows that this bird was rare when he says[d]: "When anyone imported just a pair of peacocks, it was a rare thing; but to-day they are more numerous than quails." So Eubulus in *Phoenix*.[e] For in fact the peacock is an object of wonder because of its rarity. "The peacock," says Aristotle,[f] "has parted toes, is graminivorous, and lays eggs when it is three years old; in this period it also acquires the varied colours of its plumage. It sits on its eggs for about thirty days. Once a year it lays twelve eggs; these are laid not all at once, but at intervals of two days. Yet the birds which lay for the first time lay only eight eggs. It also lays wind eggs, like the hen, but not more than two to the clutch. It hatches and broods like the hen." Eupolis in *Out of the Service*[g]:

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[a] It is hardly necessary to point out the absurdity of this etymology.

[b] *Od.* iv. 336.

[c] Ch. 5. 2.

[d] Kock ii. 99, Athen. 654 e.

[e] The quotation is lost; Kock ii. 205.

[f] P. 291 Rose.

[g] Kock i. 266.

c μή ποτε θρέψω
παρὰ Φερσεφόνῃ τοιόνδε ταῶν,[1] ὃς τοὺς εὕδοντας
ἐγείρει.

Ἀντιφῶντι δὲ τῷ ῥήτορι λόγος μὲν γέγραπται ἔχων ἐπίγραμμα περὶ ταῶν, καὶ ἐν αὐτῷ τῷ λόγῳ οὐδεμία μνεία τοῦ ὀνόματος γίνεται, ὄρνεις δὲ ποικίλους πολλάκις ἐν αὐτῷ ὀνομάζει, φάσκων τούτους τρέφειν Δῆμον τὸν Πυριλάμπους καὶ πολλοὺς παραγίνεσθαι κατὰ πόθον τῆς τῶν ὀρνίθων θέας ἔκ τε Λακεδαίμονος καὶ Θετταλίας καὶ σπουδὴν ποιεῖσθαι τῶν ᾠῶν μεταλαβεῖν. περὶ δὲ d τῆς ἰδέας αὐτῶν λέγων γράφει· “εἴ τις ἐθέλοι καταβαλεῖν εἰς πόλιν τοὺς ὄρνιθας, οἰχήσονται ἀναπτόμενοι. ἐὰν δὲ τῶν πτερύγων ἀποτέμῃ, τὸ κάλλος ἀφαιρήσεται· τὰ πτερὰ γὰρ αὐτῶν τὸ κάλλος ἐστίν, ἀλλ᾽ οὐ τὸ σῶμα.” ὅτι δὲ καὶ περισπούδαστος ἦν αὐτῶν ἡ θέα ἐν τῷ αὐτῷ λόγῳ πάλιν φησίν· “ἀλλὰ τὰς μὲν νουμηνίας ὁ βουλόμενος εἰσῄει, τὰς δ᾽ ἄλλας ἡμέρας εἴ τις ἔλθοι βουλόμενος θεάσασθαι, οὐκ ἔστιν ὅστις ἔτυχε. καὶ ταῦτα οὐκ ἐχθὲς οὐδὲ πρῴην, ἀλλ᾽ ἔτη πλέον ἢ τριάκοντά e ἐστιν.” ταῶς δὲ λέγουσιν Ἀθηναῖοι, ὥς φησι Τρύφων, τὴν τελευταίαν συλλαβὴν περισπῶντες καὶ δασύνοντες. καὶ ἀναγιγνώσκουσι μὲν οὕτως παρ᾽ Εὐπόλιδι ἐν Ἀστρατεύτοις—πρόκειται δὲ τὸ μαρτύριον—καὶ ἐν Ὄρνισιν Ἀριστοφάνους·

Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταῶς;

καὶ πάλιν·

ὄρνις δῆτα. τίς ποτ᾽ ἐστίν; οὐ δήπου ταῶς;

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[1] ταὼν A.

"Lest haply I keep such a peacock in the House of Persephone,[a] waking up the sleepers there." There is a speech written by the orator Antiphon with the title *On Peacocks*, and in the course of the speech there occurs no mention whatever of their name; in it he calls them "spangled birds," and says that they were kept by Demus, the son of Pyrilampes, and that many persons, in eager desire for a sight of the birds, came from Lacedaemon and Thessaly, and bent every effort to get some of the eggs. Describing their appearance he writes[b]: "Should anyone desire to establish these birds in town, they would fly up and be off. Yet if one clips their wings, they will be robbed of their beauty; for their plumage, not their body, is their beauty." And that the sight of them was eagerly desired he shows again in the same speech: "Any who wished could enter on the first day of the month, but if anyone came wishing to see them on the other days, in no case was he successful. And all this is not a matter of recent times,[c] but has been going on for more than thirty years." "The word for peacock *(tahôs)*," says Tryphon,[d] "is pronounced by the Athenians with a circumflex accent and the rough breathing on the last syllable. And it is in this way that the reading occurs in Eupolis, *Out of the Service* (the testimony has been given above), and in *The Birds* of Aristophanes[e]: 'What! You are really Tereus? Are you a bird or a peacock *(tahôs)*?' And again[f]: 'It's a bird, of course. What in the world is it? It can't be a peacock *(tahôs)*, can it?' They also use the dative

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[a] *i.e.* in the underworld.
[b] Frag. 58 Blass.
[c] Lit. "yesterday or the day before."
[d] Frag. 5 Velsen.
[e] l. 101.
[f] l. 269.

λέγουσι δὲ καὶ τὴν δοτικὴν ταὧνι,[1] ὡς ἐν τῷ αὐτῷ Ἀριστοφάνης. ἀμήχανον δὲ παρὰ Ἀττικοῖς καὶ Ἴωσιν ἐν τοῖς ὑπὲρ μίαν συλλαβὴν ὀνόμασι τὴν τελευτῶσαν ἀπὸ φωνήεντος ἀρχομένην δασύνεσθαι. f πάντως γὰρ εἶναι ψιλὴν αὐτὴν παρηκολούθηκεν, οἷον νεὤς,[2] λεὤς, Τυνδάρεὢς, Μενέλεὢς, λειπόνεὢς, εὔνεὢς, Νείλεὢς, πρᾶὂς, υἱὄς, Κεῖὂς, Χῖὂς, δῖὂς, χρεῖὂς, πλεῖὂς, λεῖὂς, λαιὄς, βαιὄς, φαιὄς, πηὄς, γόὂς, θοὄς, ῥόὂς, ζωὄς. φίλαρχος γὰρ οὖσα καὶ ἡγεμονικὴ τὴν φύσιν ἡ δασύτης τοῖς τελευταίοις 398 μέρεσι τῶν ὀνομάτων οὐδαμῶς ἐγκαθείργνυται. ὠνόμασται δὲ ταὧς ἀπὸ τῆς τάσεως τῶν πτερῶν. Σέλευκος δ' ἐν τῷ πέμπτῳ περὶ Ἑλληνισμοῦ· " ταὧς· παραλόγως δ' οἱ Ἀττικοὶ καὶ δασύνουσι καὶ περισπῶσι. τοῖς δὲ πρώτοις τῶν φωνηέντων κατὰ τὰς ἁπλᾶς τῶν ὀνομάτων ἐκφορὰς συνεκφέρεσθαι ἐθέλει καὶ ἐνταυθοῖ προᾳττουσα[3] καὶ τάχιον ἐκθέουσα δι' ἐπιπολῆς ἐστι τῶν λέξεων. τεκμαιρόμενοι οὖν Ἀθηναῖοι καὶ διὰ τῆς τάξεως τὴν ἐνοῦσαν τῇ προσῳδίᾳ φύσιν οὐκ ἐπὶ τῶν φωνηέντων αὐτὴν τιθέασιν ὥσπερ τὰς ἄλλας, πρὸ δὲ τούτων τάσσουσιν. οἶμαι δὲ καὶ διὰ τοῦ Η στοιχείου τυπώσασθαι τοὺς παλαιοὺς τὴν δασεῖαν. b διόπερ καὶ Ῥωμαῖοι πρὸ πάντων τῶν δασυνομένων ὀνομάτων τὸ Ħ προγράφουσι, τὸ ἡγεμονικὸν αὐτῆς διασημαίνοντες. εἰ δὲ τοιαύτη ἡ δασύτης, μήποτ'

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[1] ταῶνι AE, which may be what Tryphon wrote, though the MSS. of Aristoph. have ταὧνι.

[2] In all these examples A, but not C, omits the smooth breathing on the last syllable. α

[3] Schweighäuser: πράττουσα A, πρόττουσα C.

form *tahoni*, as Aristophanes in the same play.[a] But it is difficult for Athenians and Ionians, in words of more than one syllable, to put the rough breathing on the last syllable beginning with a vowel. In any case consistency requires that the last syllable have the smooth breathing, like *neôs* (temple),[b] *leôs* (people), *Tyndareôs*, *Meneleôs*, *leiponeôs* (deserting the ship), *euneôs* (supplied with ships), *Neileôs*, *praos* (mild) *hyios* (son), *Ceios* (Cean), *Chios* (Chian), *dios* (divine), *chreios* (useful), *pleios* (full), *leios* (smooth), *laios* (left), *baios* (little), *phaios* (grey), *pêos* (kinsman), *goos* (mourning), *thoos* (quick), *rhoos* (stream), *zoos* (alive). For by its very nature, the rough breathing is fond of the first position[c] and likes to take the lead, and so it cannot in any way be imprisoned in the last parts of a word. The bird is called *tahôs* from the extending (*tasis*) of its feathers." Seleucus, in the fifth book of his work *On Hellenistic Greek*, says: "*Tahôs*; contrary to the rule, Attic writers aspirate and circumflex. In the simple pronunciation of words, the rough breathing is wont to be pronounced in connexion with the initial vowel, and in that position it speeds forward and hurries faster and so extends over the whole word. Hence the Athenians, recognizing also the true nature of this accent by its position, do not put it directly over the vowels as they do the other marks of accent, but place it in front of them. I believe also that the ancients expressed the rough breathing by the letter *H*. Hence, too, the Romans write *H* before all aspirated words, thus marking clearly its quality of leadership. If, then, that is the nature of the rough

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[a] l. 884.

[b] *i.e.* not *nehôs*, *lehôs*, etc.

[c] A fair description of the "glottal catch," which is not our *h*.

ἀλόγως κατὰ τὴν τελευτῶσαν συλλαβὴν τὸ ταὼς[1] πρὸς τῶν Ἀττικῶν προσπνεῖται."

Πολλῶν οὖν καὶ ἄλλων ἐν τῷ συμποσίῳ περὶ ἑκάστου τῶν εἰσκομιζομένων ῥηθέντων, "ἀλλὰ κἀγώ," φησὶν ὁ Λαρήνσιος, "κατὰ τὸν πάντα ἄριστον Οὐλπιανὸν προτείνω τι καὶ αὐτὸς ὑμῖν· ζητήσεις γὰρ σιτούμεθα· τὸν τέτρακα τί νομίζετε;" καί c τινος εἰπόντος "εἶδος ὀρνέου" (ἔθος δὲ γραμματικῶν παισὶν περὶ πάντων τῶν προβαλλομένων λέγειν, εἶδος φυτοῦ, εἶδος ὀρνέου, εἶδος λίθου), ὁ Λαρήνσιος ἔφη· "καὶ αὐτός, ἀνδρῶν λῷστε, ὅτι ὁ χαρίεις Ἀριστοφάνης ἐν τοῖς Ὄρνισι μνημονεύει ἐν τούτοις οἶδα· 'πορφυρίωνι καὶ πελεκᾶντι καὶ πελεκίνῳ καὶ φλέξιδι καὶ τέτρακι καὶ ταῶνι.[2]' ζητῶ δ' ἐγὼ παρ' ὑμῶν μαθεῖν εἰ καὶ παρ' ἄλλῳ τινὶ αὐτοῦ τις γίνεται μνήμη. Ἀλέξανδρος γὰρ ὁ Μύνδιος ἐν δευτέρῳ περὶ πτηνῶν ζῴων οὐ τοῦ ὄρνιθος τοῦ μεγάλου μνημονεύει, ἀλλά τινος d τῶν σμικροτάτων. λέγει γὰρ οὕτως· 'τέτραξ τὸ μέγεθος ἴσος σπερμολόγῳ, τὸ χρῶμα κεραμεοῦς, ῥυπαραῖς στιγμαῖς καὶ μεγάλαις γραμμαῖς ποικίλος, καρποφάγος. ὅταν ᾠοτοκῇ δέ, τετράζει τῇ φωνῇ.' καὶ Ἐπίχαρμος ἐν Ἥβας Γάμῳ·

λαμβάνοντι γὰρ
ὄρτυγας στρουθούς τε[3] κορυδαλλάς τε[4] φιλοκονίονας[5]
τέτραγάς τε σπερματολόγους[6] κἀγλαὰς συκαλλίδας.

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[1] τὸ ταὼς Kaibel: ὁ ταὼς A, τοῦ ταῶς C.

[2] ταῶνι A.

[3] καὶ after τε deleted by Porson.

[4] τε added by Porson.

[5] φιλοκονίονας Kaibel: φιλοκονείμονας A.

[6] τέτραγάς τε σπερματολόγους Porson: τέτραγας σπερματολόγους τε A.

breathing, perhaps its addition on the last syllable of the word *taos* by Attic writers is irrational."

Many other remarks were made in the course of the symposium concerning each of the dishes brought in; and Larensis then said: "Well, even I myself, like the altogether noble Ulpian, have something to propound to you; for we feed on questions. What do you think the *tetrax* is?" Someone replied, "A kind of bird." Now it is the fashion among grammarians to say to their pupils, concerning all kinds of problems, "That's a kind of plant," or "A kind of bird," or "A kind of stone." Larensis said: "Even I know, good sir, that the witty Aristophanes mentions it in these words, in *The Birds* [a]: 'To the purple coot and the pelican, to the *pelicinus* [b] and the *phlexis*,[b] to the *tetrax* [c] and the peacock.' I am anxious to learn from you whether any mention of it occurs in any other author. For Alexander of Myndus, in the second book of his work *On Winged Animals*, makes no mention of the large bird called *tetrax*, but of one which is very small. He says, namely: 'The *tetrax* is equal in size to the francolin [d]; in colour it is like clay, varied with dusky spots and large lines; it is a fruit-eater. When it lays an egg, it utters a cackling sound.' [e] And Epicharmus in *The Marriage of Hebe* [f]: 'For they take quails and sparrows, and crested larks that love to roll in the dust, seed-picking pheasants too, and shining fig-

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[a] Vs. 884; the priest is sacrificing to the bird-gods.

[b] Unknown.

[c] A kind of pheasant.

[d] See p. 61 note *c*, also 388 a.

[e] τετράζει, showing that the bird's name, τέτραξ, is onomatopoetic.

[f] Kaibel 99, Athen. 65 b.

καὶ ἐν ἄλλοις δέ φησιν·

ἦν δ'[1] ἐρῳδιοί τε πολλοὶ μακροκαμπυλαύχενες[2]
τέτραγές τε σπερματολόγοι.

ἐπεὶ δὲ ὑμεῖς οὐδὲν ἔχετε (σιωπᾶτε γάρ), ἐγὼ καὶ
e τὸ ὄρνεον ὑμῖν ἐπιδείξω. ἐπιτροπεύων γὰρ ἐν
Μοισίᾳ[3] τοῦ κυρίου αὐτοκράτορος καὶ προιστάμενος
τῶν τῆς ἐπαρχίας ἐκείνης πραγμάτων τεθέαμαι
ἐπὶ τῇ χώρᾳ ἐκείνῃ τοὔρνεον. καὶ μαθὼν οὕτω
καλούμενον παρὰ τοῖς Μοισοῖς[3] καὶ Παίοσιν ὑπεμνήσθην
ἐκ τῶν ὑπ' Ἀριστοφάνους εἰρημένων τὸν
ὄρνιθα. νομίζων δὲ καὶ παρὰ τῷ πολυμαθεστάτῳ
Ἀριστοτέλει μνήμης ἠξιῶσθαι τὸ ζῷον ἐν τῇ
πολυταλάντῳ πραγματείᾳ (ὀκτακόσια γὰρ εἰληφέναι
τάλαντα παρ' Ἀλεξάνδρου τὸν Σταγιρίτην
λόγος ἔχει εἰς τὴν περὶ τῶν ζῴων ἱστορίαν) ὡς
f οὐδὲν εὗρον περὶ αὐτοῦ λεγόμενον, ἔχαιρον ἔχων
ἐχεγγυώτατον μάρτυρα τὸν χαρίεντα Ἀριστοφάνη."
ἅμα δὲ ταῦτα λέγοντος αὐτοῦ εἰσῆλθέ τις φέρων
ἐν τῷ ταλάρῳ τὸν τέτρακα. ἦν δὲ τὸ μὲν μέγεθος
ὑπὲρ ἀλεκτρυόνα τὸν μέγιστον, τὸ δὲ εἶδος πορφυρίωνι
παραπλήσιος· καὶ ἀπὸ τῶν ὤτων ἑκατέρωθεν
εἶχε κρεμάμενα ὥσπερ οἱ ἀλεκτρυόνες τὰ
399 κάλλαια[4]· βαρεῖα δ' ἦν ἡ φωνή. θαυμασάντων
οὖν ἡμῶν τὸ εὐανθὲς τοῦ ὄρνιθος μετ' οὐ πολὺ
καὶ ἐσκευασμένος παρηνέχθη, καὶ τὰ κρέα αὐτοῦ
ἦν παραπλήσια τοῖς τῆς μεγάλης στρουθοῦ, ἣν
καὶ αὐτὴν πολλάκις κατεδαισάμεθα.

ΨΥΑΙ. ὁ τὴν τῶν Ἀτρειδῶν κάθοδον πεποιηκὼς ἐν τῷ τρίτῳ φησίν·

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[1] *ἦν δ'* 65 b: *ἠδ'* A.

[2] 65 b: *μακρὸν καμπυλαύχενες* A.

peckers.' And in other verses he says[a]: 'There were also many herons with long curving necks, and seed-picking pheasants.' Now, since you have nothing to add (for you are silent), I will exhibit the bird to you. For being procurator of the Lord Emperor[b] in Moesia and having charge of the administration of that province, I have seen the bird in that country. Learning that that was the name given to the bird among the Moesians and the Paeonians, I recalled it in the verses of Aristophanes. I thought, too, that the creature must have been deemed worthy of mention by the learned Aristotle in that costly treatise of his; for the story goes that the Stagirite received eight hundred talents from Alexander to further his research on animals; but I could not find anything said about it, and I was glad to have the witty Aristophanes as a most trustworthy witness." As he said these words, someone came in bringing the pheasant in its cage. In size it was larger than the largest cock, in appearance it resembled a purple coot; from its ears, on each side of the head, hung the wattles, like those of cocks; its voice was of low pitch. When we had admired the brilliant colours of the bird, it was dressed and served not long afterward, and its flesh resembled that of the ostrich, on which, also, we have often feasted.

Loin-Muscles.—The author of *The Return of the Atreidae* says in the third book[c]: "Hermioneus, with

[a] Kaibel 99, Athen. 65 b.
[b] Commodus.
[c] Powell 246.

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[3] Μοισίᾳ, Μοισοῖς Gulick; *μυσίαι, μυσοῖς* AC.
[4] *κάλλαια* Musurus: *κάλλεα* AE, *κάλλια* C.

Ἶσον δ’ Ἑρμιονεὺς ποσὶ καρπαλίμοισι μετασπῶν
ψοίας[1] ἔγχει νύξε.

Σιμάριστος δ’ ἐν τρίτῳ Συνωνύμων οὕτως γράφει·
b “ὀσφύος αἱ ἐκ πλαγίων σάρκες ἐπανεστηκυῖαι ψύαι. τὰ δ’ ἑκατέρωθεν κοιλώματα λέγουσι κύμβους ἢ γλήνας.[2]” Κλέαρχος δ’ ἐν δευτέρῳ περὶ σκελετῶν οὕτως φησί· “σάρκες μυωταὶ καθ’ ἑκάτερον μέρος, ἃς οἱ μὲν ψύας, οἱ δὲ ἀλώπεκας, οἱ δὲ νεφρομήτρας[3] καλοῦσι.” μνημονεύει δὲ τῶν ψυῶν καὶ Ἱπποκράτης ὁ ἱερώτατος. ὠνομάσθησαν δ’ οὕτως διὰ τὸ ῥᾳδίως ἀποψᾶσθαι ἢ[4] οἷόν τις[5] ἐπιψαύουσα σὰρξ καὶ ἐπιπολῆς τοῖς ὀστέοις ὑπάρχουσα. μνημονεύει αὐτῶν καὶ Εὔφρων ὁ κωμικὸς ἐν Θεωροῖς·

c λοβός τίς ἐστι καὶ ψόαι[6] καλούμεναι·
ταύτας ἐπιτεμὼν πρὶν θεωρῆσαι μαθών . . .

ΟΥΘΑΡ. Τηλεκλείδης Στερροῖς·

ὡς οὖσα θῆλυς εἰκότως οὖθαρ φορῶ.

Ἡρόδοτος δ’ ἐν τῇ τετάρτῃ τῶν ἱστοριῶν φησιν . . . σπανίως δ’ ἔστιν εὑρεῖν τὸ οὖθαρ ἐπὶ τῶν ἄλλων ζῴων λεγόμενον.

ΥΠΟΓΑΣΤΡΙΟΝ δὲ μόνον ὡς ἐπὶ τῶν ἰχθύων λέγεται. Στράττις Ἀταλάντῃ·

ὑπογάστριον θύννου τι κἀκροκώλιον.

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[1] ψοίας Photius, *s.v.* Phryn. p. 300 Lobeck: ψύας A.

[2] κύμβους ἢ γλήνας Diels (*cf.* Galen ii. 736, iv. 410): κύβους γαλλιας A (*cf.* Hesych. γάλλια· ἔντερα).

[3] νευρομήτρας A.

[4] ἢ C, om. A.

[5] οὖσα after τις deleted by Wilamowitz.

[6] ψύαι A.

swift feet following close, pierced Isus in the muscles of his loins with his spear." Simaristus, in the third book of his *Synonyms*, writes as follows : " The fleshy parts rising up transversely in the loins are called *psyae*. The hollows on each side they call ' cups ' or ' sockets.' " Clearchus, in the second book of his work *On Anatomy*,[a] says : " The muscular pieces of flesh on each side, which some call *psyae*, others *alopeces* (foxes), and others *nephrometrae* (kidney-matrices)." The most sacred Hippocrates,[b] also, mentions the loin-muscles. They got the name of *psyae* because they can be easily wiped off (*apo-psasthai*), or as being flesh of a sort that lightly touches (*epi-psauousa*) the bones on the surface of which it rests. They are mentioned also by the comic poet Euphron in *The Pilgrims*[c] : " There is the lobe[d] and what are called *psoae*. Make an incision in these before going on your pilgrimage, and learn . . ."[e]

The Udder.—Telecleides in *Hard-boiled*[f] : " Being a female, I naturally wear an udder." Herodotus, in the fourth book of his *Histories*, says[g] : . . . But it is rare to find the word " udder " used of other animals.

The Belly-piece is a term used in general only of fish. Strattis in *Atalanta*[h] : " The belly-piece of a tunny, and a pig's trotter." Theopompus in

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[a] Lit. " On Mummies " ; *F.G.H.* ii. 324.

[b] Athen. 1 e, note *f* (vol. i. p. 7).

[c] Kock iii. 321.

[d] Of the liver.

[e] *Sc.* what portends for the future.

[f] Kock i. 217.

[g] The account of the milking of the Scythian mares (iv. 2) has dropped out of the text.

[h] Kock i. 713, Athen. 302 d.

d Θεόπομπος Καλλαίσχρῳ·

ἰχθύων δὲ δὴ
ὑπογάστρι᾽, ὦ Δάματερ.[1]

ἐν δὲ Σειρῆσιν ὑπήτρια καλεῖ τὰ ὑπογάστρια λέγων οὕτως·

θύννων τε λευκῶν[2] Σικελικῶν ὑπήτρια·

ΛΑΓΩΣ. περὶ τούτου ὁ μὲν ὀψοδαίδαλος Ἀρχέστρατος οὕτως φησί·

τοῦ δὲ λαγὼ πολλοί τε τρόποι πολλαί τε θέμιστες[3]
σκευασίας[4] εἰσίν. κεῖνος δ᾽ οὖν ἐστιν ἄριστος,
ἂν πίνουσι[5] μεταξὺ φέρῃς κρέας ὀπτὸν ἑκάστῳ,
e θερμόν, ἁπλῶς ἁλίπαστον, ἀφαρπάζων ὀβελίσκου
μικρὸν ἐνωμότερον. μὴ λυπείτω δέ σ᾽ ὁρῶντα
ἰχῶρα στάζοντα κρεῶν, ἀλλ᾽ ἔσθιε λάβρως.
αἱ δ᾽ ἄλλαι περίεργοι ἔμοιγ᾽ εἰσὶν διὰ παντὸς
σκευασίαι γλοιῶν[6] καταχύσματα καὶ κατάτυρα
καὶ κατέλαια λίαν,[7] ὥσπερ γαλεοψοποιούντων.[8]

Ναυσικράτης[9] δ᾽ ὁ κωμῳδιοποιὸς ἐν Περσίδι f σπανίως, φησίν, ἔστιν εὑρεῖν δασύποδα περὶ τὴν Ἀττικήν· λέγει δὲ ὧδε·

ἐν τῇ γὰρ Ἀττικῇ τίς εἶδε πώποτε
λέοντας ἢ τοιοῦτον ἕτερον θηρίον;
οὗ[10] δασύποδ᾽ εὑρεῖν ἐστιν οὐχὶ ῥᾴδιον.

Ἀλκαῖος δ᾽ ἐν Καλλιστοῖ καὶ ὡς πολλῶν ὄντων ἐμφανίζει διὰ τούτων·

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[1] 302 d: ὑπογαστρίωι διαματερ A, ὑπογάστρια alone C.

[2] λευκῶν AE: λευκὰ Kaibel. But the hypallage is common.

[3] θέμιστες Ribbeck: θέσεις A, θέσεις μὲν Schweighäuser.

[4] σκευασίης Brandt.

[5] πίνουσι Brandt: πέιν̓ῶσι A (*i.e.* πίωσι), πεινῶσι C, Kaibel.

Callaeschrus[a]: "And belly-pieces of fish, O Demeter!" But in *The Sirens* he calls these belly-pieces (*hypogastria*) "paunches" (*hypetria*), writing as follows[b]: "White paunches of Sicilian tunnies."

The Hare.—Concerning this animal Archestratus, that Daedalus of cookery, has this to say[c]: "As to the hare, there are many ways and many laws for dressing it. This, however, is the best, if thou bring the meat roasted to each guest in the midst of the drinking; let it be hot, simply sprinkled with salt, and take it off the spit when slightly underdone. Let it not trouble thee to see the divine blood[d] oozing from the flesh, but eat it greedily. But all other modes of dressing are utterly superfluous in my eyes—sticky sauces with too much cheese and oil poured on, as though you were preparing an entrée of dogfish." The comic poet Nausicrates, in *The Woman from Persia*, says that one seldom finds a hare in Attica. His words are[e]: "Really, who has ever yet seen lions in Attica, or any other beast like that? Why! It isn't easy to find even a hare there." But Alcaeus, in *Callisto*, makes it plain that there were a good many, in these lines[f]: "A. What's

[a] Kock i. 738, Athen. 302 e.

[b] Kock i. 747.

[c] Frag. 57 Ribbeck 57 Brandt.

[d] "Ichor," which flows in the veins of gods: see vol. iii. p. 131, note *e*.

[e] Kock ii. 296.

[f] Kock i. 759.

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[6] γλοιῶν C, Eustath. 1626. 34: γλυῶν A.

[7] λίην Brandt.

[8] γαλεοψοποιούντων Ribbeck: γαλῇ ὀψοποιοῦντες A (-ούντων C).

[9] Grotius: ναυκράτης AC.

[10] οὗ Musurus: οὐ A, οὐδὲ C.

κορίαννον ἵνα τί[1] λεπτόν; Β. ἵνα τοὺς δασύποδας
οὓς ἂν λάβωμεν ἁλσὶ διαπάττειν ἔχῃς.

400 Τρύφων δέ φησι· "τὸν λαγὼν ἐπ' αἰτιατικῆς ἐν Δαναΐσιν Ἀριστοφάνης ὀξυτόνως καὶ μετὰ τοῦ ν̄ λέγει·

λύσας[2] ἴσως ἂν τὸν λαγὼν ξυναρπάσειεν ὑμῶν.

καὶ ἐν Δαιταλεῦσιν·

ἀπόλωλα· τίλλων τὸν λαγὼν ὀφθήσομαι.

Ξενοφῶν δ' ἐν Κυνηγετικῷ χωρὶς τοῦ ν̄ λαγῶ καὶ περισπωμένως, ἐπεὶ τὸ καθ' ἡμᾶς ἐστι λαγός. ὥσπερ δὲ ναὸν λεγόντων ἡμῶν ἐκεῖνοί φασιν νεὼν καὶ λαὸν λεών, οὕτω λαγὸν ὀνομαζόντων ἐκεῖνοι
b λαγὼν ἐροῦσι. τῇ δὲ τὸν λαγὸν ἑνικῇ αἰτιατικῇ ἀκόλουθός ἐστιν ἡ παρὰ Σοφοκλεῖ ἐν Ἀμύκῳ σατυρικῷ πληθυντικὴ ὀνομαστική·

γέρανοι, χελῶναι, γλαῦκες, ἰκτῖνοι, λαγοί.

τῇ δὲ λαγὼν ἡ διὰ τοῦ ω̄ παραπλησίως προσαγορευομένη λαγῴ παρ' Εὐπόλιδι ἐν Κόλαξιν· 'ἵνα πάρα μὲν βατίδες καὶ λαγῴ καὶ γυναῖκες εἱλίποδες.' εἰσὶν δ' οἳ καὶ ταῦτ'[3] ἀλόγως κατὰ τὴν τελευτῶσαν συλλαβὴν περισπωμένως προφέρονται. δεῖ δὲ
c ὀξυτονεῖν τὴν λέξιν, ἐπειδὴ τὰ εἰς ο̄ς̄ λήγοντα τῶν ὀνομάτων ὁμότονά ἐστι, κἂν μεταληφθῇ εἰς τὸ ω̄

[1] ἵνα τί Bergk: εἶναί τι A. [2] ἀνύσας, "quickly," Kock.
[3] καὶ ταύτην Kaibel.

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[a] Frag. 19 Velsen.
[b] Kock i. 456; see critical note.
[c] With long ο.
[d] *Ibid.* 445.
[e] Either a slang use of the word τίλλων, "plucking," or else a proverb of any futile undertaking; *cf.* "bearding the lion," "watering the clouds," etc.

the purpose of the powdered coriander-seed? **B.** That you may have some seasoning to sprinkle over the hares we catch."

Tryphon says[a]: "Aristophanes, in *The Daughters of Danaus*, pronounces the word for hare in the accusative with an acute accent and with an *n* on the last syllable[b]: 'He might perhaps let loose our hare (*lagón*[c]), and make clean off with it.' And in *Men of Dinnerville*[d]: 'I'm lost! I shall be seen plucking the hare.'[e] But Xenophon, in the *Art of Hunting*, has[f] the accusative without the *n*, and with a circumflex accent, *lagô*, which is curious, since the word with us is *lagós*.[g] And just as we say *naós* (temple) and *laós* (people) when they say *neṓs* and *leṓs*, so where we say *lagós* they will say *lagṓs*. Consistent with the accusative singular *lagón* is the nominative plural found in Sophocles' satyric play *Amycus*[h]: 'Cranes, tortoises, owls, kites, hares (*lagoi*).' On the other hand, the nominative plural *lagṓi* (λαγῴ), pronounced with a long *o* like the accusative singular *lagṓn* (λαγών), is found in *The Flatterers* of Eupolis[i]: 'Where there are rays and hares (λαγῴ) and ladies with rolling gait.' Some authorities, however, even here pronounce the last syllable, inconsistently, with a circumflex accent.[j] But the word should have an acute accent on the last syllable, since nouns ending in *os* have the same pitch throughout, even when they change over to

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[f] Ch. 5. 1.

[g] And, therefore, should make an accus. *lagón* with short *o* and acute accent.

[h] *T.G.F.*² 154, Demiańczuk, *Suppl. Com.* 36.

[i] Kock i. 303; see the fuller and more metrical citation in Athen. 286 b (vol. iii. p. 284).

[j] *i.e.* they give the form λαγῷ.

παρ’ Ἀττικοῖς· ναὸς νεώς, κάλος κάλως. οὕτως δ’ ἐχρήσατο τῷ ὀνόματι καὶ Ἐπίχαρμος καὶ Ἡρόδοτος καὶ ὁ τοὺς Εἵλωτας ποιήσας. εἶτά ἐστι τὸ μὲν Ἰακὸν λαγός·

λαγὸν ταράξας πῖθι[1] τὸν θαλάσσιον,

τὸ δὲ λαγὼς Ἀττικόν. λέγουσι δὲ καὶ Ἀττικοὶ λαγός, ὡς Σοφοκλῆς·

d γέρανοι, κορῶναι, γλαῦκες, ἰκτῖνοι, λαγοί.[2]

τὸ μέντοι ‘ ἢ πτῶκα λαγωόν’ εἰ μέν ἐστιν Ἰωνικόν, πλεονάζει τὸ ω̅, εἰ δ’ Ἀττικόν, τὸ ο̅. λαγῷα δὲ λέγεται κρέα.”

Ἡγήσανδρος δ’ ὁ Δελφὸς ἐν ὑπομνήμασι “ κατὰ τὴν Ἀντιγόνου τοῦ Γονατᾶ” φησιν “ βασιλείαν τοσοῦτον πλῆθος γενέσθαι λαγῶν ἐν Ἀστυπαλαίᾳ, ὡς τοὺς Ἀστυπαλαιεῖς περὶ αὐτῶν μαντεύσασθαι. καὶ τὴν Πυθίαν εἰπεῖν κύνας τρέφειν καὶ κυνηγετεῖν· ἁλῶναί τε ἐν ἐνιαυτῷ[3] πλείους τῶν ἑξακισχιλίων. ἐγένετο δὲ τὸ πλῆθος τοῦτο[4] Ἀναφαίου τινὸς ἐμβαλόντος δύο λαγωοὺς εἰς τὴν νῆσον· ὡς καὶ πρότερον Ἀστυπαλαιέως τινὸς ἀφέντος δύο πέρe δικας εἰς τὴν Ἀνάφην τοσοῦτον πλῆθος ἐγένετο περδίκων ἐν τῇ Ἀνάφῃ, ὡς κινδυνεῦσαι ἀναστάτους γενέσθαι τοὺς κατοικοῦντας. κατ’ ἀρχὰς δ’ ἡ μὲν Ἀστυπάλαια οὐκ εἶχεν λαγώς, ἀλλὰ πέρδικας, ἡ δὲ Ἀνάφη οὐ πέρδικας, ἀλλὰ λαγώς.[5]” πολύγονον δ’ ἐστὶ τὸ ζῷον ὁ λαγώς, ὡς Ξενοφῶν εἴρηκεν ἐν τῷ Κυνηγετικῷ. καὶ Ἡρόδοτος δ’ οὕτως

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[1] πῖθι 446 d: πεἱθει A.

[2] γέρανοι καὶ κορῶναι γλαῦκες λαγοί A.

[3] ἐνὶ ἐνιαυτῷ Kaibel.

[4] τοσοῦτο Meyer.

the long *o* form in Attic Greek[a]; thus *naós, neṓs* (temple), *kálos, kálōs* (rope). So the form of the noun is used in Epicharmus, in Herodotus, and in the author of *The Helots*. Further, the Ionic form *lagós* (hare) occurs in[b] 'Stir in the sea-hare and drink.' But the form *lagōs* is Attic, though even Attic writers say *lagós*, as Sophocles[c]: 'Cranes, ravens, owls, kites, hares.' In the phrase 'or cowering hare' (*lagōón*),[d] however, if it is Ionic, the long *ō* is superfluous; if Attic, the short *o*. The meat is called *lagōia*."

Hegesander of Delphi, in his *Commentaries*, says[e] that "during the reign of Antigonus Gonatas such a quantity of hares occurred in Astypalaea that the Astypalaeans consulted the oracle about them. And the Pythian priestess told them to keep dogs and go a-hunting; so, within a year, more than six thousand were caught. This number resulted from a certain man of Anaphe letting loose two hares on the island; because on a former occasion a man of Astypalaea had let go two partridges on the island of Anaphe, and so great a number of partridges resulted in Anaphe that the inhabitants ran the risk of being driven from house and home. Now in the beginning Astypalaea had no hares, but it did have partridges; whereas Anaphe had no partridges, but had hares." This animal, the hare, is very prolific, as Xenophon says in *The Art of Hunting*.[f] And

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[a] In the so-called Attic second declension.

[b] Ameipsias, Athen. 446 d, Kock i. 675. An Ionic physician is giving a prescription.

[c] *Cf.* above, 400 b.

[d] *Il.* xxii. 310.

[e] *F.H.G.* iv. 421.

[f] Ch. 5. 13.

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[5] ἡ δὲ Ἀνάφη . . . λαγώς added by Meineke from a lemm. in A.

φησίν· "τοῦτο μὲν ὅτι ὁ λαγὼς ὑπὸ πάντων θηρεύεται, καὶ θηρίου καὶ ὄρνιθος καὶ ἀνθρώπου, οὕτω δή τι πολύγονόν ἐστιν, ἐπικυΐσκει τε μόνον πάντων θηρίων, καὶ τὸ μὲν δασὺ τῶν τέκνων ἐν τῇ γαστρί, f τὸ δὲ ψιλόν, τὸ δὲ ἄρτι ἐν τῆς[1] μήτρῃσι πλάσσεται, τὸ δ' ἐπαναιρέεται." Πολύβιος δ' ἐν τῇ δωδεκάτῃ τῶν ἱστοριῶν γίγνεσθαί φησι παρόμοιον τῷ λαγῷ ζῷον τὸν κούνικλον καλούμενον, γράφων οὕτως· "ὁ δὲ κούνικλος[2] καλούμενος πόρρωθεν μὲν ὁρώμενος εἶναι δοκεῖ λαγὼς μικρός· ὅταν δ' εἰς τὰς χεῖρας λάβῃ τις, μεγάλην ἔχει διαφορὰν καὶ κατὰ τὴν ἐπιφάνειαν καὶ κατὰ τὴν βρῶσιν. γίνεται δὲ τὸ 401 πλεῖον κατὰ γῆς." μνημονεύει δ' αὐτῶν καὶ Ποσειδώνιος ὁ φιλόσοφος ἐν τῇ ἱστορίᾳ· "καὶ ἡμεῖς εἴδομεν πολλοὺς κατὰ τὸν ἀπὸ Δικαιαρχείας πλοῦν ἐπὶ Νέαν πόλιν. νῆσος γάρ ἐστιν οὐ μακρὰν τῆς γῆς κατὰ τὰ τελευταῖα μέρη τῆς Δικαιαρχείας ὑπ' ὀλίγων μὲν κατοικουμένη, πολλοὺς δὲ ἔχουσα τοὺς κουνίκλους τούτους." καλοῦνται δέ τινες καὶ χελιδονίαι λαγωοί. μνημονεύει Δίφιλος ἢ Καλλιάδης ἐν Ἀγνοίᾳ οὕτως·

τί τοῦτο; ποδαπὸς οὗτος;
Β. χελιδόνειος ὁ δασύπους, γλυκεῖα[3] δ' ἡ μίμαρκυς.

b Θεόπομπος δὲ ἐν τῇ κʹ τῶν ἱστοριῶν περὶ τὴν Βισαλτίαν φησὶ λαγωοὺς γίγνεσθαι δύο ἥπατα ἔχοντας.

ΣΥΟΣ δὲ ἀγρίου ἐπεισενεχθέντος, ὃς κατ' οὐδὲν

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[1] τῇσι C.
[2] κύνικλος Polybius.
[3] γλυκεῖα Meineke: γλαυκια A.

Herodotus says[a]: "First, because the hare is hunted by all creatures, beast and bird, as well as by man, therefore it is so very prolific, and it is the only one of all the animals which becomes pregnant again before the first foetus is born, and has in its womb one of its young covered with fur, while another is bare, another is just being shaped in the matrix, and still another is being conceived." Polybius, in the twelfth book of his *Histories*, says that an animal occurs similar to the hare which is called the *cuniculus*: he writes as follows[b]: "The cuniculus, as it is called, looks like a small hare when seen from a distance; but when one takes it in his hands, it has great differences in appearance and in its qualities as food. It occurs mostly underground." The philosopher Poseidonius, also, mentions them in his *History*[c]: "We too have seen many in the voyage from Dicaearcheia to Naples. For there is an island not far from land, along by the last districts of Dicaearcheia, which has few inhabitants but many of these cuniculi." There are some also which are called "brown hares." Diphilus (or Calliades) mentions them thus in *A Mistake*[d]: "A. What's this? Whence does he come? B. Brown is the hare, sweet is the jugged hare." Theopompus, in the twentieth book of the *Histories*, says[e] that in the neighbourhood of Bisaltia hares occur which have two livers.

When a wild boar was next brought in, which was

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[a] iii. 108, *cf.* Aristot. *De Gen. An.* iv. 5, who, however, does not give these details.

[b] xii. 3. 10. *Cuniculus*, said to be a Spanish word, means 'rabbit'; *cf.* Eng. *coney*, Germ. *Kaninchen*. The rabbit, as Polybius correctly says, burrows in the ground, whereas the hare makes forms in the grass.

[c] *F.H.G.* iii. 275. [d] Kock ii. 541. [e] *F.H.G.* i. 301.

ἣν ἐλάττων τοῦ καλοῦ γραφομένου Καλυδωνίου, "προβάλλω," τὶς ἔφη, "σοὶ ζητεῖν,[1] φροντιστὰ καὶ λογιστὰ Οὐλπιανέ, τίς ἱστόρηκε τὸν Καλυδώνιον σῦν θήλειάν τε γεγονέναι καὶ λευκὸν τὴν χρόαν." ὁ δὲ σφόδρα φροντίσας καὶ[2] τὸ προβληθὲν ἀποδιοπομπησάμενος "ἀλλ' ὑμεῖς[3] γε," ἔφη, "ἄνδρες γά-
c στρωνες, εἰ μὴ κόρον ἤδη ἔχετε τοσούτων ἐμπλησθέντες, ὑπερβάλλειν μοι δοκεῖτε πάντας τοὺς ἐπὶ πολυφαγίᾳ διαβοήτους γενομένους· καὶ τίνες εἰσὶν οὗτοι ζητεῖτε. προφέρεσθαι δὲ δίκαιόν ἐστιν ὑμᾶς σὺν τῷ σ̄ σῦς ἐτυμώτερον· παρὰ τὸ σεύεσθαι γὰρ[4] καὶ ὁρμητικῶς ἔχειν τὸ ζῷον εἴρηται. τέτριπται δὲ καὶ τὸ λέγειν χωρὶς τοῦ κατ' ἀρχὰς σ̄ ὗς οἱ δὲ σῦν εἰρῆσθαι οἱονεὶ θῦν, τὸν εἰς θυσίαν εὐθετοῦντα νῦν δέ, εἰ δοκεῖ, ἀποκρίνασθέ μοι τίς μνημονεύει κατὰ τὸ σύνθετον ὁμοίως ἡμῖν συάγρου ἐπὶ τοῦ
d συὸς τοῦ ἀγρίου. Σοφοκλῆς μὲν γὰρ ἐν Ἀχιλλέως Ἐρασταῖς ἐπὶ κυνὸς ἔταξε τοὔνομα ἀπὸ τοῦ σῦς ἀγρεύειν, λέγων·

> σὺ δ', ὦ Σύαγρε, Πηλιωτικὸν τρέφος.[5]

παρ' Ἡροδότῳ δὲ ὄνομα κύριον Σύαγρος Λάκων γένος, ὁ πρὸς Γέλωνα τὸν Συρακόσιον πρεσβεύσας περὶ τῆς πρὸς τοὺς Μήδους συμμαχίας ἐν τῇ

[1] σοὶ ζητεῖν Schweighäuser: συζητεῖν A.
[2] κᾆτα Kaibel (?).
[3] ὑμεῖς Schweighäuser: ὑμῖν A.
[4] After γὰρ Meyer adds διὰ τὸ (*cf.* 74 b). But παρά approaches the meaning of διά in later Greek.
[5] βρέφος C.

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[a] The word λογιστής may also refer to the *curatores urbium* of whom Ulpian may have been one: see vol. i. pp. xii-xiii; φροντιστὰ καὶ λογιστά make a verse.

quite as large as the beautiful Calydonian boar of story, someone said: "I propose for your investigation, Ulpian, careful student and reasoner[a] that you are, the question, who has recorded the Calydonian boar as being a female as well as white in colour?" But he, after much thought, solemnly waived the question and said: "Certainly, you pot-bellied gentlemen, if you haven't had enough of such weighty matters already, you seem to me to surpass all those who have become notorious for gluttony; suppose you inquire who they are. However, it is only right that you should pronounce the word *sys* (swine) with the initial *s*, being nearer its etymology. For the animal has its name because it bursts forth (*seuesthai*) and is of an aggressive disposition. But the custom has obtained of pronouncing the word also without the initial *s*, *hys*. Others think that *sys* is a form, as it were, for *thys*, that is, the animal which is suitable for sacrifice (*thysia*). Now then, if you please, answer me, who is it that (like ourselves) mentions the compound form *syagrus* for 'wild boar'? Sophocles, indeed, applied the word to a dog in *Lovers of Achilles*, deriving it from *sys agreuein*, 'hunting boars.'[b] He says[c]: 'You there, Syagrus, nurseling of Pelion!' In Herodotus we find a proper name, Syagrus; he was a Lacedaemonian by birth, and went on an embassy to Gelon of Syracuse to negotiate the alliance against the Medes. This is in the seventh book.[d] I also know

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[b] *i.e.* he takes the last part of *syagrus* as derived, not from *agrios*, 'wild,' but from *agreuein*, 'to roam the wild' like a hunter.

[c] *T.G.F.*² 166.

[d] Ch. 153.

ἑβδόμῃ. καὶ Αἰτωλῶν δὲ οἶδα στρατηγὸν Σύαγρον,
οὗ μνημονεύει Φύλαρχος ἐν τετάρτῃ ἱστοριῶν."
καὶ ὁ Δημόκριτος ἔφη· "ἀεί ποτε σύ, ὦ Οὐλπιανέ,
οὐδενὸς μεταλαμβάνειν εἴωθας τῶν παρασκευαζο-
e μένων πρὶν μαθεῖν εἰ ἡ χρῆσις μὴ εἴη[1] τῶν ὀνομάτων
παλαιά. κινδυνεύεις οὖν ποτε διὰ ταύτας τὰς
φροντίδας ὥσπερ ὁ Κῷος Φιλίτας[2] ζητῶν τὸν
καλούμενον ψευδολόγον[3] τῶν λόγων ὁμοίως ἐκείνῳ
ἀφαυανθῆναι.[4] ἰσχνὸς γὰρ πάνυ τὸ σῶμα διὰ τὰς
ζητήσεις γενόμενος ἀπέθανεν, ὡς τὸ πρὸ τοῦ
μνημείου αὐτοῦ ἐπίγραμμα δηλοῖ·

ξεῖνε, Φιλίτας[5] εἰμί. λόγων ὁ ψευδόμενός με
ὤλεσε καἰνικτῶν[6] φροντίδες ἑσπέριοι.

ἵν' οὖν μὴ καὶ σὺ ζητῶν τὸν σύαγρον ἀφαυανθῇς,
μάθε ὅτι Ἀντιφάνης μὲν ἐν Ἁρπαζομένῃ οὕτως
ὠνόμασε·

f λαβὼν ἐπανάξω[7] σύαγρον εἰς τὴν οἰκίαν
τῆς νυκτὸς αὐτῆς καὶ λέοντα καὶ λύκον.

Διονύσιος δὲ ὁ τύραννος ἐν τῷ Ἀδώνιδι·

νυμφῶν ὑπὸ σπήλυγγα τόνδ'[8] αὐτόστεγον
σύαγρον ἐκβόλειον εὔθηρον κυσίν,[9]
ὁπλάς τ'[10] ἀπαρχὰς ἀκροθινιάζομαι.

Λυγκεὺς δ' ὁ Σάμιος ἐν τῇ πρὸς Ἀπολλόδωρον
402 ἐπιστολῇ γράφει οὕτως· 'ἵνα τὰ μὲν αἴγεια τοῖς
παισί, τὰ δὲ συάγρεια μετὰ τῶν φίλων αὐτὸς ἔχῃς.'

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[1] ἡ χρῆσίς ἐστι (del. μὴ) Lumb.

[2] φιλιτᾶς A, φιλητᾶς C.

[3] ψευδόμενον Herwerden (cf. below).

[4] ἀφαυανθῆναι Kaibel (διαυανθῆναι Herwerden): διαλυθῆναι AC.

[5] φιλιτας A.

[6] καἰνικτῶν Kaibel: καὶ νυκτῶν A.

of an Aetolian general named Syagrus, mentioned by Phylarchus in the fourth book of his *Histories*."[a] Thereupon Democritus said: "It is always your custom, Ulpian, to decline your share of any dish until you have learned whether the use of the word for that dish is ancient. Like Philitas of Cos, therefore, who pondered what he called 'the deceitful word,' you run the risk some day of being quite dried up, as he was, by these worries. For he became very much emaciated in body through these studies, and died, as the epitaph on his monument shows: 'Stranger, I am Philitas. The deceiving word caused my death, and studies of riddles late at eve.' In order, then, that you also may not wither away by your study of the *syagrus*, learn that Antiphanes mentioned it in *Kidnapped* thus[b]: 'I will get and bring back to the house this very night a wild boar (*syagrus*), a lion, and a wolf.' And Dionysius the Tyrant in *Adonis*[c]: 'Beneath this cave of the Nymphs, roofed o'er by nature's hand, I take as my spoil the miscarried matrix[d] of the wild boar, easy prey of dogs, and its hooves as first-fruits.' Lynceus of Samos, in his *Letter to Apollodorus*, writes as follows: 'That the goat meat shall be for the slaves, but the wild boar meat you shall keep for yourself and

[a] *F.H.G.* i. 335.

[b] Kock ii. 27; the title refers to a girl.

[c] *T.G.F.*² 793.

[d] See Athen. 101 a (vol. i. p. 434).

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[7] ἐπανήξω, "return," Cobet.

[8] σπήλυγγα τόνδ' Kaibel, σπήλυγγ' ἄγων Lumb: σπήλυγγα τὸν A.

[9] κυσὶν Lumb: κλύειν A.

[10] ὁπλάς τ' Haupt: ᾧ πλεῖστ' A.

καὶ Ἱππόλοχος δὲ ὁ Μακεδών, οὗ ἐμνημονεύσαμεν
ἐν τοῖς πρὸ τούτων, ἐν τῇ πρὸς τὸν προειρημένον
Λυγκέα ἐπιστολῇ ἐμνήσθη συάγρων πολλῶν. ἐπεὶ
δὲ σὺ καὶ τὸ προβληθέν σοι ἀποπροσπεποίησαι
περὶ τῆς χρόας τοῦ Καλυδωνίου συός, εἴ τις αὐτὸν
ἱστορεῖ λευκὸν τὴν χρόαν γεγονότα, ἐροῦμεν ἡμεῖς
τὸν εἰπόντα· τὸ δὲ μαρτύριον ἀνίχνευσον σύ. πάλαι
γὰρ τυγχάνω ἀνεγνωκὼς τοὺς Κλεομένους τοῦ Ῥηγίνου
διθυράμβους, ὧν ἐν τῷ ἐπιγραφομένῳ Μελεάγρῳ
b τοῦτο ἱστόρηται. οὐκ ἀγνοῶ δ' ὅτι οἱ περὶ
τὴν Σικελίαν κατοικοῦντες ἀσχέδωρον καλοῦσι τὸν
σύαγρον. Αἰσχύλος γοῦν ἐν Φορκίσι παρεικάζων
τὸν Περσέα τῷ ἀγρίῳ τούτῳ συΐ φησιν·

> ἔδυ δ' ἐς ἄντρον ἀσχέδωρος ὥς.

καὶ Σκίρας (εἷς δ' ἐστὶν οὗτος τῆς Ἰταλικῆς καλουμένης
κωμῳδίας ποιητής, γένος Ταραντῖνος) ἐν
Μελεάγρῳ φησίν·

> ἔνθ' οὔτε ποιμὴν ἀξιοῖ νέμειν βοτὰ
> οὔτ' ἀσχέδωρος νεμόμενος καπρῴζεται.[1]

ὅτι δὲ Αἰσχύλος διατρίψας ἐν Σικελίᾳ πολλαῖς
c κέχρηται φωναῖς Σικελικαῖς οὐδὲν θαυμαστόν."

Περιεφέροντο καὶ ΕΡΙΦΟΙ πολλάκις ποικίλως
ἐσκευασμένοι· ἄλλοι δὲ καὶ πολὺ[2] τοῦ ὀποῦ ἔχοντες,
οἵτινες οὐ τὴν τυχοῦσαν ἡδονὴν παρεῖχον ἡμῖν.
καὶ γὰρ τὸ τοῦ αἰγὸς κρέας τροφιμώτατόν ἐστι.
Κλειτόμαχος γοῦν ὁ Καρχηδόνιος οὐδενὸς δεύτερος
τῶν ἀπὸ τῆς νέας Ἀκαδημείας κατὰ τὴν θεωρίαν
ὢν Θηβαῖόν τινα ἀθλητὴν ὑπερβαλεῖν ἰσχύι φησὶ
τοὺς καθ' ἑαυτὸν κρέασιν αἰγείοις χρώμενον. εὐ-

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[1] καταπροΐξεται Madvig (καππροΐξεται Kaibel), "feeds without danger."

your friends.' Hippolochus of Macedonia, whom we mentioned in a preceding passage,[a] in his *Letter* to the afore-mentioned Lynceus, also spoke of many wild boars. But since you have also dismissed the question you raised about the colour of the Calydonian boar, whether, that is, anyone records it as having been white in colour, we will tell who the author is; do you investigate this testimony. For it is a long time since I have happened to read the dithyrambs of Cleomenes of Rhegium; in the one which is entitled *Meleager* this fact is recorded.[b] And I am not unaware that the inhabitants round about Sicily call the wild boar *aschedorus*. Aeschylus, at any rate, when he likens Perseus in *The Phorcides* to this wild boar, says[c]: 'He entered the cave like a wild boar (*aschedorus*).' And Sciras (he is a poet of what is called the Italian comedy, a native of Tarentum) says in *Meleager*[d]: 'Where neither shepherd dares to feed his flocks, nor wild boar wantons as he feeds.' That Aeschylus, who lived in Sicily, has made use of many Sicilian words, is nothing surprising."

There were also often served kids prepared in great variety; among others were those which had a great deal of silphium, and they afforded us no ordinary pleasure. What is more, the flesh of the goat is very nourishing. Cleitomachus of Carthage, at any rate, who is second to none in the New Academy as regards philosophic attainments, tells of a Theban athlete who surpassed his contemporaries in strength because he used goat's flesh as a diet. For the juices are

[a] Athen. 128 a (vol. ii. p. 90).
[b] *P.L.G.*⁴ iii. 564.
[c] *T.G.F.*² 83.
[d] Kaibel 190; see Eurip. *Hipp*. 75.

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[2] πολὺ Casaubon: πολλοῦ A.

d τονοι γὰρ καὶ γλίσχροι οἱ[1] χυμοὶ καὶ πολὺν χρόνον ὑπομένειν ἐν τοῖς ὄγκοις δυνάμενοι. ἐσκώπτετο δὲ ὁ ἀθλητὴς διὰ τὴν ἀπὸ τῶν ἱδρώτων δυσωδίαν. τὰ δ᾽ ὕεια καὶ ἄρνεια κρέα ἀδιαπόνητα[2] ταῖς ἕξεσιν ὑπάρχοντα ῥᾷστα φθείρεται διὰ τὴν πιμελήν.

Τὰ δὲ παρὰ τοῖς κωμῳδιοποιοῖς λεγόμενα δεῖπνα ἡδίστην ἀκοὴν παρέχει τοῖς ὠσὶ μᾶλλον ἢ τῇ φάρυγγι, ὥσπερ τὰ παρὰ Ἀντιφάνει μὲν ἐν Ἀκεστρίᾳ·

κρέας[3] δὲ τίνος ἥδιστ᾽ ἂν ἐσθίοις (φησίν);
    B. τίνος;
εἰς εὐτέλειαν. τῶν προβάτων μὲν οἷς ἔνι[4]
e μήτ᾽ ἔρια μήτε τυρός, ἀρνός, φίλτατε·
τῶν δ᾽ αἰγιδίων[5] κατὰ ταὔθ᾽ ἃ μὴ τυρὸν ποιεῖ,
ἐρίφου. διὰ τὴν ἐπικαρπίαν γὰρ τῶν ἀδρῶν
ταῦτ᾽ ἐσθίων τὰ φαῦλ᾽[6] ἀνέχομαι.

ἐν δὲ Κύκλωπί φησι·

τῶν χερσαίων δ᾽ ὑμῖν ἥξει
παρ᾽ ἐμοῦ ταυτί·
βοῦς ἀγελαῖος, τράγος ὑλιβάτης,[7]
αἶξ οὐρανία, κριὸς τομίας,
κάπρος ἐκτομίας, ὗς οὐ τομίας,
δέλφαξ, δασύπους, ἔριφοι, . . .
τυρὸς χλωρός, τυρὸς ξηρός,
τυρὸς κοπτός, τυρὸς ξυστός,
τυρὸς τμητός, τυρὸς πηκτός.

Μνησίμαχος δ᾽ ἐν Ἱπποτρόφῳ τοιαῦτα παρασκευάζει·

vigorous and clinging, and capable of lasting a long time in the bodily substance. But the athlete was laughed at because of the bad odour from his sweat.[a] Pork and lamb, on the other hand, when they remain undigested in the body, are easily corrupted on account of their fat.

The dinners spoken of in the comic poets afford very pleasant hearing to the ear, rather than delight to the gullet. For example, the lines of Antiphanes in *The Sempstress*: he says[b]: "A. What animal's flesh would you like to eat most? B. What, you ask? Something that doesn't cost much. If it's sheep, let it be what has neither wool nor cheese; I mean lamb, dear sir. If goat's meat, by the same rule, what produces no cheese; I mean a kid. For the profits derived from full-grown animals are such that I can put up with eating these cheap ones." And in *Cyclops* Antiphanes says[c]: "These land animals shall come to you as a present from me—an ox from the herd, a forest-roving he-goat, a she-goat from heaven, a castrated ram, a castrated boar, a pig not castrated, a shoat, a hare, kids, . . . green cheese, dry cheese, crushed cheese, grated cheese, sliced cheese, cream cheese."

Mnesimachus dishes up the following in *The Horse-*

[a] *Cf.* Athen. 44 c (vol. i. p. 192).

[b] Kock ii. 17.

[c] *Ibid.* 65.

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[1] *οἱ* added by Kaibel.

[2] *ἀδιαμένητα* Kaibel, *ἀνεκπόνητα* Herwerden.

[3] Meineke: *κρέα* ACE.

[4] *οἷς ἔνι* AC: *ὧν ἂν ᾖ* Herwerden.

[5] Dobree: *αἰγείων* AC.

[6] *φαυλότατα* E.

[7] A: *ὑληβάτας* C, *ἠλιβάτας* Eustath. 1753. 22.

f βαῖν' ἐκ θαλάμων κυπαρισσορόφων[1]
ἔξω, Μάνη· στεῖχ' εἰς ἀγορὰν
πρὸς τοὺς Ἑρμᾶς,
οὗ προσφοιτῶσ' οἱ φύλαρχοι,
τούς τε μαθητὰς τοὺς ὡραίους
οὓς ἀναβαίνειν ἐπὶ τοὺς ἵππους
μελετᾷ Φείδων καὶ καταβαίνειν·
οἶσθ' οὓς φράζω;
τούτοις τοίνυν ἄγγελλ',[2] ὅτιὴ
ψυχρὸν τοὔψον, τὸ ποτὸν θερμόν,
ξηρὸν φύραμ', ἄρτοι ξηροί·
403 σπλάγχν' ὀπτᾶται, χναῦμ'[3] ἥρπασται,
κρέας ἐξ ἅλμης ἐξῄρηται,
τόμος ἀλλᾶντος, τόμος ἠνύστρου,
χορδῆς ἕτερος, φύσκης ἕτερος
διαλαιμοτομεῖθ' ὑπὸ τῶν ἔνδον·
κρατὴρ ἐξερροίβδητ' οἴνου·
πρόποσις χωρεῖ· λέπεται[4] κόρδαξ·
ἀκολασταίνει νοῦς μειρακίων[5]·
πάντ' ἐστ'[6] ἔνδον τὰ κάτωθεν ἄνω.
μέμνησ'[7] ἃ λέγω, πρόσεχ' οἷς φράζω.
χάσκεις οὗτος[8];
βλέψον δευρί· πῶς[9] αὐτὰ φράσεις;
αὐτίκ' ἐρῶ σοι πάλιν ἐξ ἀρχῆς·
ἥκειν ἤδη καὶ μὴ μέλλειν
b τῷ τε μαγείρῳ μὴ λυμαίνεσθ',
ὡς τῶν ὄψων ἑφθῶν ὄντων,
ὀπτῶν ὄντων, ψυχρῶν ὄντων,
καθ' ἕκαστα λέγων· βολβός, ἐλαία,
σκόροδον, καυλός, κολοκύντη, ἔτνος,

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[1] Casaubon: κυπαρισσοτρόφων AC.
[2] C: ἄγγελ' A.
[3] χναῦμ' Meineke: χναυω A.

Breeder [a] : "Come forth, Manes, from chambers cypress-roofed [b] ; go to the market-place, near the row of Herms [c] there, where the officers of the cavalry resort, and accost the handsome pupils whom Pheidon is drilling in mounting and dismounting. You know whom I mean ? Well, tell them this—that the fish is cold,[d] the wine is warm, the dough is dry, the loaves are crusted, the entrails are roasting, crisp bits have been snatched from the fire, the meat taken from its pickle ; there's a slice of salami, a slice of tripe, another of black-pudding, another of sausage—all having their throats cut by the guests inside, and they are emptying in gulps a bowl of wine ; the drinking of healths is going on ; they are dancing the fling in complete abandon,[e] and the lads' heads are full of naughtiness. Everything indoors is topsy-turvy. Remember what I say, pay attention to what I tell you. What ! You stand with mouth open ? Look this way ! How are you going to give the message ? I will repeat it to you now from the beginning. Tell them to come straightway, and not delay, and not insult the cook ; for there is fish that's boiled and fish that's baked, now cold ; tell them the menu—bulbs, olives, garlic, cauliflower, squash,

[a] Kock ii. 437, *cf.* Athen. 301 d, 322 d, e, 329 d.

[b] *Cf.* Athen. 207 e (vol. ii. p. 438).

[c] See Athen. 167 f and note *e* (vol. ii. p. 261).

[d] Cold fried fish is highly esteemed in Greece.

[e] For the indecent dance called the *κόρδαξ* see Athen. 631 d, and for the slang *λέπεται*, 663 d.

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[4] Meineke: *λείπεται* AC.

[5] Schweighäuser: *κολασταίνει . . . μειράκιον* A.

[6] *πάντ' ἐστ'* Dobree: *πάντες δ'* A, *πάντες* C.

[7] C: *μέμνησθ'* A; so E, but *σα* supersc.

[8] Casaubon: *αὐτός* AC.

[9] Dobree: *δεῦρ' εἴ πως* AC.

θρῖον, φυλλάς, θύννου τεμάχη,
γλάνιδος, γαλεοῦ, ῥίνης, γόγγρου·
φοξῖνος[1] ὅλος, κορακῖνος ὅλος,
μεμβράς, σκόμβρος,
θυννίς, κωβιός, ἠλακατῆνες,[2]
κυνὸς οὐραῖον τῶν καρχαριῶν,
νάρκη, βάτραχος, πέρκη, σαῦρος.
c τριχίας, φυκίς, βρίγκος,[3] τρίγλη.
κόκκυξ, τρυγών, σμύραινα, φάγρος,
μύλλος, λεβίας, σπάρος, αἰολίας,[4]
θρᾷττα, χελιδών, καρίς, τευθίς,
ψῆττα, δρακαινίς,
πουλυπόδειον,[5] σηπία, ὀρφώς,[6]
κάραβος, ἔσχαρος, ἀφύαι, βελόναι,
κεστρεύς, σκορπίος, ἔγχελυς, ἄρκτος,[7]
κρέα τ᾽ ἄλλα (τὸ πλῆθος ἀμύθητον)
χηνός, χοίρου, βοός, ἀρνός, οἰός,
κάπρου, αἰγός, ἀλεκτρυόνος, νήττης,
κίττης, πέρδικος, ἀλωπεκίου.
καὶ μετὰ δεῖπνον θαυμαστὸν ὅσ᾽ ἔστ᾽
ἀγαθῶν πλήθη.
πᾶς δὲ κατ᾽ οἴκους μάττει, πέττει,
d τίλλει, κόπτει, τέμνει, δεύει,[8]
χαίρει, παίζει, πηδᾷ, δειπνεῖ,
πίνει, σκιρτᾷ, λορδοῖ, κεντεῖ.[9]
σεμναὶ δ᾽ αὐλῶν ἀγαναὶ φωναί,
μολπά, κλαγγά θράττει, πνεῖται[10]
κούραν κασίας
ἀπὸ γᾶς ἁγίας, ἁλίας Συρίας·
ὀσμὴ σεμνὴ μυκτῆρα δονεῖ
λιβάνου, μάρου,[11] σμύρνης, καλάμου,

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[1] Dalechamp: φυξικινος A.

pease-porridge, fig-leaf, vine-leaf, slices of tunny, of sheat-fish, dog-fish, file-fish, conger eel; a whole carp,[a] a whole crow-fish, anchovy, mackerel, she-tunny, goby, spindle-fishes, a slice cut from the tail of one of the dog-sharks, electric ray, fishing-frog, perch, lizard-fish, herring, forked hake, brincus, red mullet, piper, roach, lamprey, bream, mullet, lebias, gilt-head, speckled-beauty, Thracian wife, flying-fish, shrimp, squid, plaice, dracaena, polyp, cuttle-fish, sea-perch, crayfish, sole, small fry, needle-fishes, grey mullet, sculpin, eel, bear-crab; there is meat besides (the quantity is not to be told) —meat of goose, pig, steer, lamb, sheep, boar, goat, cock, duck, magpie, partridge, thresher-shark.[b] And after dinner it's marvellous, the quantities of good things there. Everyone in the house is kneading, cooking, plucking, chopping, slicing, soaking, laughing, playing, jumping, dining, drinking, skipping, yielding, forcing.[c] There are the solemn, gentle tones of flutes; dancing and singing and mirth resound and breathe forth the daughter of cassia from the sacred sea-dunes of Syria. The nostrils are in commotion from the solemn odour of frankincense, sage, myrrh,

[a] The *φοξῖνος* is an unknown river-fish.

[b] So L. & S. (1925). But the mention of a fish at this point in the recital seems curious after the long list ending above.

[c] The two verbs are here used *sens. obsc.* The next five lines are a parody of some tragedian.

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[2] 301 d: *ἠλακατινος* A.
[3] 322 e: *βρίγχος* A.
[4] 329 d: *σπάρος σκάρος* A.
[5] *πολυπόδιον* A.
[6] *ὀρφός* A.
[7] Meineke: *ἄρτοι* A.
[8] *δεύει* Dindorf: *δ' ὕει* C, *εὔει* A, *εὕει* E.
[9] *βινεῖ* after *κεντεῖ* deleted by Meineke.
[10] *νεῖται* before *πνεῖται* deleted by Meineke. I have deleted the period after *πνεῖται* and placed a colon after *Συρίας*.
[11] Meineke: *μακροῦ* A.

στύρακος, βάρου,[1]
λίνδου, κίνδου, κισθοῦ, μίνθου[2]·
τοιάδε δόμους ὁμίχλη κατέχει
πάντων ἀγαθῶν ἀνάμεστος.

Ἐπὶ τούτοις λεγομένοις παρηνέχθη ἡ ῥοδουντία
καλουμένη λοπάς· περὶ ἧς ἐξετραγῴδησεν ὁ σοφὸς
e ἐκεῖνος μάγειρος, πρὶν καὶ ἐπιδεῖξαι ὅ τι φέρει.
διεχλεύαζέ τε τοὺς πάνυ μαγείρους γενομένους,
ὧν καὶ μνημονεύων ἔφη· "τί τοιοῦτον ἐξεῦρεν ὁ
παρὰ Ἀναξίππῳ[3] τῷ κωμικῷ μάγειρος, ὃς[4] ἐν τῷ
Ἐγκαλυπτομένῳ τοιάδε ὠγκώσατο;

Σόφων Ἀκαρνὰν καὶ Ῥόδιος Δαμόξενος
ἐγένονθ' ἑαυτῶν συμμαθηταὶ τῆς τέχνης·
ἐδίδασκε δ' αὐτοὺς Σικελιώτης Λάβδακος.
f οὗτοι τὰ μὲν παλαιὰ καὶ θρυλούμενα
ἀρτύματ' ἐξήλειψαν ἐκ τῶν βιβλίων
καὶ τὴν θυΐαν[5] ἠφάνισαν ἐκ τοῦ μέσου,
οἷον λέγω κύμινον, ὄξος, σίλφιον,
τυρόν, κορίαννον, οἷς ὁ Κρόνος ἀρτύμασιν
ἐχρῆτο,[6] πάντ' ἀφεῖλον εἶναί θ'[7] ὑπέλαβον
404 τὸν τοῖς τοιούτοις[8] παντοπώλην χρώμενον.
αὐτοὶ δ' ἔλαιον καὶ λοπάδα καινήν, πάτερ,
πῦρ τ' ὀξὺ καὶ μὴ πολλάκις φυσώμενον
ἐπόθουν[9]· ἀπὸ τούτου πᾶν τὸ δεῖπνον εὐτρεπές.
οὗτοί τε πρῶτοι δάκρυα καὶ πταρμὸν πολὺν
ἀπὸ τῆς τραπέζης καὶ σίαλον ἀπήγαγον,
τῶν τ' ἐσθιόντων ἀνεκάθηραν τοὺς πόρους.

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[1] βάρου Dindorf: καὶ ουβαρ A.

[2] Casaubon: μισθου A.

[3] Ἀναξίππῳ Valckenaer, Pierson: ξανθίππῳ C, ἀνθίππῳ A.

[4] ὃς added by Schweighäuser.

sweet-flag, storax, marjoram, lindus, cindus, cistus, mint; such is the vaporous fragrance, laden with all good things, which pervades the house."

Upon these words, we were handed the "rose-dish," as it is called, the praises of which our wise cook declaimed before he showed us what he was bringing. And he laughed in mockery at the celebrated cooks of the past, mentioning whom he said: "What did the cook in the comic poet Anaxippus ever invent to equal this? That cook boasted thus in *Behind the Veil*[a]: 'A. Sophon of Acarnania and Damoxenus of Rhodes were fellow-pupils in this art: their teacher was Labdacus of Sicily. These men, to be sure, wiped out the old trite seasonings from the cookery-books, and utterly abolished from our midst the mortar; I mean, for example, caraway-seed, vinegar, silphium, cheese, coriander, seasonings which Cronus[b] used; all of these they have removed, thinking that he who used such devices was a mere huckster. But they themselves, governor, desired only oil and a new stewpan, and a fire that was quick and not blown too often; with that they prepare every dinner. They were the first to take away tears and loud sneezing and sniffling from the table, and they cleaned completely the

[a] Kock iii. 296.

[b] For the contemptuous allusion to antediluvian customs *cf.* Aristoph. *Nub.* 398.

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[5] *θυΐαν* (*i.e.* *θυείαν*) Gulick: *θυίαν* AC.

[6] Herwerden: *ἐχρᾶτο* AC.

[7] *πάντ᾽ . . . εἶναί θ᾽* Dobree: *πάντα φίλων το ειναι θ* A.

[8] *τοιούτοις* added by Dindorf.

[9] *ἐπόθουν* Kock: *ἐποίουν* A.

ὁ μὲν οὖν Ῥόδιος πιών τιν' ἅλμην ἀπέθανεν·
b παρὰ τὴν φύσιν γὰρ τὸ ποτὸν ἦν. Β. μάλ'
εἰκότως.
Α. ὁ Σόφων δὲ πᾶσαν τὴν Ἰωνίαν ἔχει,
ἐμὸς γενόμενος, ὦ πάτερ, διδάσκαλος.
καὐτὸς φιλοσοφῶ καταλιπεῖν συγγράμματα
σπεύδων ἐμαυτοῦ καινὰ τῆς τέχνης. Β. παπαῖ·
ἐμὲ κατακόψεις, οὐχ ὃ θύειν μέλλομεν.
Α. τὸν ὄρθρον ἐν ταῖς χερσί μ' ὄψει[1] βιβλία
ἔχοντα καὶ ζητοῦντα τὰ[2] κατὰ τὴν τέχνην,
c οὐδὲν Διοδώρου διαφέρω τἀσπενδίου.[3]
γεύσω δ', ἐὰν βούλῃ, σὲ[4] τῶν εὑρημένων·
οὐ ταὐτὰ προσάγω πᾶσιν ἀεὶ βρώματα·
τεταγμέν' εὐθύς ἐστί μοι πρὸς τὸν βίον·
ἕτερ' ἐστὶ τοῖς ἐρῶσι καὶ τοῖς φιλοσόφοις
καὶ τοῖς τελώναις. μειράκιον ἐρωμένην
ἔχον[5] πατρῴαν οὐσίαν κατεσθίει·
τούτῳ παρέθηκα σηπίας καὶ τευθίδας
καὶ τῶν πετραίων ἰχθύων τῶν ποικίλων
ἐμβαμματίοις γλαφυροῖσι κεχορηγημένα·
d ὁ γὰρ τοιοῦτός ἐστιν οὐ δειπνητικός,
πρὸς τῷ φιλεῖν δὲ τὴν διάνοιάν ἐστ' ἔχων.
τῷ φιλοσόφῳ παρέθηκα κωλῆν ἢ[6] πόδας·
ἀδηφάγον τὸ ζῷον εἰς ὑπερβολήν
ἐστιν. τελώνῃ γλαῦκον, ἔγχελυν, σπάρον.
ὅταν ἐγγὺς ᾖ[7] τῳ δ' ἡ σορός,[8] ἀρτύω φακῆν
καὶ τὸ περίδειπνον τοῦ βίου λαμπρὸν ποιῶ.
τὰ τῶν γερόντων στόματα διαφορὰν ἔχει,

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[1] χερσί μ' ὄψει Kock: χερσὶν ὄψει A.
[2] τὰ added by Casaubon.
[3] οὐδὲν . . . τἀσπενδίου Kock (οὐδὲν Διοδώρου Meineke): οὐθὲν χονδρευουσι διαφέρω τάσπενδίου A.
[4] βούλῃ, σε Tyrwhitt: βούλησθε A.

ducts of the eaters. Now the Rhodian died from drinking a briny pickle; for that drink was against nature. B. Why, of course! A. But Sophon now sways the whole of Ionia, and he was my teacher, governor. I myself am making researches, eager to leave behind me new treatises of my own on the art. B. Bah! You'll butcher me, not the animal we intend to sacrifice. A. At early morn you will see me, books in hand, studying the details of my art, in nowise different from Diodorus of Aspendus.[a] I'll give you a taste, if you like, of my inventions; I don't place the same viands before all persons all the time; they are designed at the start to meet their modes of life; some foods are for lovers, some for philosophers, some for tax-collectors. A lad has a girl he is courting, he is eating up his father's estate. Before him I place cuttle-fishes, squids, and various rock-fishes served with dainty sauces; for a person like that is not particular what he eats, but has his thoughts continually on love-making. Before the philosopher I place a ham, or pigs' feet; the creature is excessively greedy. Before a tax-collector, a grey-fish, an eel, a gilt-head. When one is near the grave,[b] I prepare for him some lentil-soup, and make the crowning meal[c] of his life glorious. The palates of old men are different, and they are much duller

[a] See Athen. 163 d-e.

[b] Lit. "when one has the coffin near."

[c] The περίδειπνον was properly a funeral feast held in honour of a deceased person—a kind of wake.

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[5] τὴν after ἔχων deleted by Toup; E has παροῦσαν for πατρῴαν.

[6] κωλῆν ἢ Kaibel: κωλέαν A.

[7] ᾗ Dindorf: ἦν A.

[8] τῳ δ' ἡ σορός Kock (τῷ δ' ὄλεθρος Morel): δὲ ὅδ' ὕστερος A.

νωθρότερα[1] πολλῷ δ' ἐστὶν ἢ τὰ τῶν νέων.
e σίναπυ παρατίθημι[2] τούτοις καὶ ποιῶ
χυλοὺς ἐχομένους δριμύτητος τὴν φύσιν,
ἵνα διεγείρας πνευματῶ τὸν ἀέρα.
ἰδὼν τὸ πρόσωπον γνώσομ' οὗ[3] ζητεῖ φαγεῖν
ἕκαστος ὑμῶν.

καὶ ὁ παρὰ Διονυσίῳ[4] δὲ ἐν Θεσμοφόρῳ μάγειρος, ἄνδρες δαιταλεῖς (οὐ χεῖρον γὰρ καὶ τούτου μνησθῆναι), τί φησίν;

σφόδρα μοι κεχάρισαι, Σιμία,[5] νὴ τοὺς θεούς,
ταυτὶ προείπας· τὸν μάγειρον εἰδέναι
f πολὺ δεῖ γὰρ αἰεὶ πρότερον οἷς μέλλει ποιεῖν
τὸ δεῖπνον ἢ τὸ δεῖπνον ἐγχειρεῖν ποιεῖν.
ἂν μὲν γὰρ ἕν τις τοῦτ' ἐπιβλέψῃ μόνον,
τοὔψον ποιῆσαι κατὰ τρόπον πῶς δεῖ, τίνα
τρόπον παραθεῖναι δ' ἢ πότ' ἢ[6] πῶς σκευάσαι
δεῖ,[7] μὴ προίδηται[8] τοῦτο μηδὲ φροντίσῃ,
οὐκέτι μάγειρος, ὀψοποιός ἐστι δέ.[9]
οὐ ταὐτὸ[10] δ' ἐστὶ τοῦτο, πολὺ διήλλαχεν.
ὡς οὐ[11] στρατηγὸς πᾶς καλεῖθ' ὃς ἂν λάβῃ
105 δύναμιν, ὁ μέντοι δυνάμενος κἀν πράγμασιν
ἀναστραφῆναι καὶ διαβλέψαι τί που
στρατηγός ἐστιν, ἡγεμὼν δὲ θάτερον,
οὕτως ἐφ' ἡμῖν σκευάσαι μὲν ἢ τεμεῖν
ἡδύσμαθ' ἑψῆσαί τε καὶ φυσᾶν τὸ πῦρ
ὁ τυχὼν δύναιτ' ἄν· ὀψοποιὸς οὖν[12] μόνον
ἐστὶν ὁ τοιοῦτος, ὁ δὲ μάγειρος ἄλλο τι.

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[1] Toup: νωθρότατα AC.
[2] Casaubon: παρατίθημι σίναπι AC.
[3] οὗ Toup: εἰ A.
[4] C: διονύσωι A.
[5] κεχάρισαι, Σιμία Porson: καὶ χάρις αἰεὶ μία A.
[6] δ' ἢ πότ' ἢ Meineke: δέ ποτε ἢ A.

than those of the young. To the old I serve mustard and make sauces as pungent as their own natures, that I may excite and expand[a] the gas within them. After seeing a man's face I shall know what every one among you desires to eat.' Again, gentlemen of Dinnerville, what says the cook in *The Law-giver*[b] of Dionysius? For it is worth while to mention him also: 'A. You have done me a great favour, Simias, the gods are my witness, in giving me this warning; for the cook must know a very long time before he undertakes to prepare his dinner the persons for whom he is to prepare the dinner. If he simply looks at this one question alone, how he is to prepare a dish according to style, and does not foresee and take thought of this, namely, in what manner he is to serve it, or at what moment or in what way he is to dress it, then he is no longer a cook, but only a hash-slinger. No, it is not the same thing, the difference is great. For not every one is called a general who gets office, but only he who is able to move at ease amid trouble, and see clearly what is to be done, is a general, while the other is merely a leader; just so it is in our power to dress dishes, to carve, to cook sauces, to blow the fire; anybody can do that; a hash-slinger is only the man of that sort, but the cook is something else. To understand

[a] *i.e.* dispel.

[b] Kock ii. 423.

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[7] *δεῖ* added by Meineke.

[8] Dobree: *προίδητε* A.

[9] *ἐστι δέ* Schweighäuser: *ἐστὶν* A.

[10] Musurus: *ταὐτὸν* A.

[11] *ὡς οὐ* added by Morel.

[12] Casaubon: *οὐ* A.

συνιδεῖν τόπον, ὥραν, τὸν καλοῦντα, τὸν πάλιν
b δειπνοῦντα, πότε δεῖ καὶ τίν' ἰχθὺν ἀγοράσαι,
οὐ τοῦ τυχόντος[1]· πάντα μὲν λήψει σχεδὸν
αἰεὶ γάρ· οὐκ αἰεὶ δὲ τὴν τούτων χάριν
ἔχεις[2] ὁμοίαν οὐδ' ἴσην τὴν ἡδονήν.
Ἀρχέστρατος γέγραφέ τε καὶ δοξάζεται
παρά τισιν οὕτως ὡς λέγων τι χρήσιμον.
τὰ πολλὰ δ' ἠγνόηκε κοὐδὲ ἓν λέγει.
c μὴ πάντ' ἄκουε μηδὲ πάντα μάνθανε.
τῶν βιβλίων[3] ἔσθ' ἕνεκα τὰ περὶ τὴν τέχνην[4]
κενὰ μᾶλλον ἢ τόθ' ὅτ' οὐδέπω γεγραμμέν' ἦν.[5]
οὐδ' ἔστιν εἰπεῖν περὶ μαγειρικῆς, ἐπεὶ
εἶπ' ἀρτίως . . .
ὅρον γὰρ οὐκ ἔσχηκεν οὐδὲ κύριον[6]
αὐτὴ δ' ἑαυτῆς ἐστι δεσπότης. ἐὰν δ'
εὖ μὲν σὺ χρήσῃ τῇ τέχνῃ, τὸν τῆς τέχνης
καιρὸν δ'[7] ἀπολέσῃς, παραπόλωλεν ἡ τέχνη.
ΣΙΜ. ἄνθρωπε, μέγας[8] εἶ. Α. τουτονὶ δ', ὃν
ἀρτίως
d ἔφης ἔχοντα πεῖραν ἥκειν πολυτελῶν
πολλῶν τε δείπνων, ἐπιλαθέσθαι, Σιμία,[9]
πάντων ποιήσω, θρῖον ἂν δείξω μόνον
παραθῶ τε[10] δεῖπνον ὄζον αὔρας Ἀττικῆς.
ἐξ ἀντλίας ἥκοντα καὶ γέμοντ' ἔτι[11]
φορτηγικῶν[12] μοι βρωμάτων κἀγωνίας[13]
τὴμῇ[14] ποιήσω νυστάσαι παροψίδι."

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[1] οὐ τοῦ τυχόντος added by Dobree.
[2] χάριν ἔχεις Jacobs: ἀρχὴν ἔχει θ' A.
[3] βιβλίων Emperius: βιαίων A.
[4] περὶ τὴν τέχνην Wilamowitz: γεγραμμένα A.
[5] τόθ' ὅτ' οὐδέπω γεγραμμέν' ἦν Wilamowitz: ὅτε ἦν οὐδέπω γεγραμμένα A.

the proper place, season, host, and again the guest, when and what fish he should buy, is not for any ordinary person; you can always get the same dish, nearly, everywhere; but you can't always feel the same charm in these dishes nor have the flavour equal. Archestratus is an authority who has won repute in this way among certain persons, as though what he said were good advice. But he is ignorant of most things, and doesn't tell us anything. Don't listen to everything, and don't try to learn everything.[a] So far as books are concerned, what there pertains to our art is more useless than it was when the books had not yet been written.[b] No, you can't explain the art of cookery; for someone lately said . . . For the art has taken on no limits and no authority, and she is her own master. But though you may pursue the art well, yet lose the crucial moment in it, the art is lost besides. SIMIAS. Man, you're great! A. Yes, but as for that fellow who, you said just now, has come with knowledge of many sumptuous banquets, I'll make him forget them all, Simias, if I can only show him an omelette, and set before him a dinner redolent of the Attic breeze. He will come to me as from dirty bilge-water, still full of the food they serve in a freight-ship, with all its agony, but I will put him to sleep with my entrée.' "

[a] *Sc.* that is written.

[b] *i.e.* the written directions are worse than useless. *Cf.* Sotades, Athen. 293 e.

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[6] *οὐδὲ κύριον* Meineke (*οὐχ ὁ κύριος* Schweighäuser): *οὐ ὁ καιρός* AC. [7] *καιρὸν δ'* Casaubon: *δε καιρὸν* AC.

[8] *γὰρ* after *μέγας* deleted by Adam.

[9] Meineke: *σημεια* A. [10] *τε* added by Musurus.

[11] *ἥκοντα . . . ἔτι* Meineke: *ἥκοντι καὶ γέμωντετι* A.

[12] Meineke: *φορτητικῶν* A.

[13] *κἀγωνίας* Fritzsche: *ἀγωνίαις* A. [14] Fritzsche: *εἰ μὴ* A.

Πρὸς ταῦτα Αἰμιλιανὸς ἔφη·

“ βέλτιστε, πολλοῖς πολλὰ περὶ μαγειρικῆς
εἰρημέν’ ἐστί

κατὰ τοὺς Ἡγησίππου Ἀδελφούς· σὺ οὖν ἢ δρῶν
e τι φαίνου καινὸν (παρὰ τοὺς ἔμπροσθεν) ἢ μὴ κόπτ’
ἐμέ, καὶ δεῖξον ὃ φέρεις καὶ λέγε τί ἐστι.” καὶ ὅς·
“ B. καταφρονεῖς ὅτι μάγειρός εἰμι ἴσως· ὅσον ἀπὸ
ταύτης τῆς τέχνης εἴργασμ’ ἐγώ, κατὰ τὸν κωμικὸν
Δημήτριον, ὃς ἐν τῷ ἐπιγραφομένῳ Ἀρεοπαγίτῃ
ταῦτ’ εἴρηκεν·

ὅσον δ’[1] ἀπὸ ταύτης τῆς τέχνης εἴργασμ’ ἐγώ,
οὐδεὶς ὑποκριτής ἐσθ’ ὅλως εἰργασμένος.
καπνιζομένη τυραννὶς αὕτη ’σθ’ ἡ τέχνη.
f ἀβυρτακοποιὸς παρὰ Σέλευκον ἐγενόμην,
παρ’ Ἀγαθοκλεῖ δὲ[2] πρῶτος εἰσήνεγκ’ ἐγὼ
τῷ Σικελιώτῃ τὴν[3] τυραννικὴν φακῆν.
τὸ μέγιστον οὐκ εἴρηκα· Λαχάρους τινός,
ὅτ’ ἦν ὁ λιμός, ἑστιῶντος τοὺς φίλους,
ἀνάληψιν ἐποίησ’[4] εἰσενέγκας κάππαριν.”
“ A. γυμνὴν Ἀθηνᾶν τότ’ ἐποίησε Λαχάρης
οὐδὲν ἐνοχλοῦσαν· σὲ[5] δ’ ἐνοχλοῦντα νῦν ἐγώ,[a]

ὁ Αἰμιλιανὸς ἔφη, εἰ μὴ δείξεις ὅ τι φέρεις.” καὶ ὃς
106 μόλις ἔφη· “ῥοδωνιὰν καλῶ μὲν τὴν λοπάδα ταύτην
ἐγώ· ἐσκεύασται δ’ οὕτως, ἵνα καὶ ἥδυσμα στεφανωτικὸν
μὴ μόνον ἐπὶ τῆς κεφαλῆς λαβὼν σχῇς,

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[1] δ’ added by Capps. [2] δὲ added by Musurus.
[3] τὴν added by Casaubon. [4] Musurus: ἐποίησεν A.
[5] σὲ added by Schweighäuser.
[6] γυμνὴν . . . ἐγώ recognized as part of the quotation by Dindorf, Meineke, Kaibel: ἐποίησεν Ἀθηνᾶν Λαχάρης A.

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[a] Kock iii. 312, Athen. 290 b. Capps restores the verses,

In answer to this Aemilianus said: "As Hegesippus says in *Brothers*[a]: 'My good sir, much has been said by many men on the subject of cookery.' 'A. Do you either prove that you can do something novel (as compared with your predecessors), or else stop butchering me; and show us what you are bringing in and tell us what it is.'" The cook replied: "'B. You despise me perhaps because I am a cook; for what I have accomplished in this art of mine,'—to quote Demetrius; he says, in the play entitled *The Areopagite*[b]: 'B. But what I have accomplished in this art of mine, no play-actor has ever accomplished at all. This art of mine is an empire of smoke. I was a sour-sauce-maker at the court of Seleucus, and in the household of Agathocles of Sicily I was the first to introduce the royal lentil-soup. But I haven't mentioned the thing most important; a certain Lachares[c] was trying to entertain his friends in time of famine, and I saved the day by introducing some capers.'" "'A. Yes, Lachares stripped Athena bare, though she never bothered him at all; but I will strip you bare this minute, because you bother me,' unless you show what you are bringing in," said Aemilianus. So at last the cook said: "I give the name of 'rose-dish' to this casserole; it is prepared in such a fashion that when you get it you may have not merely a sauce

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assigning to Demetrius: A. σύ γ᾽ οὖν | ἢ δρῶν τι φαίνου καινὸν ἢ μη κόπτε με· | καὶ δεῖξον ὃ φέρεις καὶ τί ἐστι νῦν λέγε. | B. ἦ καταφρονεῖς σὺ ὅτι μάγειρός εἰμ᾽ ἴσως· | κτλ.

[b] Kock iii. 357.

[c] Commander of the mercenary troops of Athens, he quarrelled with another general, Charias (ὁ ἐπὶ τῶν ὅπλων) for the mastery over Athens. A blockade resulted in a severe famine, and Lachares stole the gold from the shields on the Acropolis and from the chryselephantine statue of Athena in the Parthenon. *Pap. Oxy.* xvii. 2082; Ferguson, *Class. Philol.* xxiv. 1.

ἀλλὰ καὶ ἔνδον σεαυτοῦ καὶ πανδαισίᾳ τὸ σωμάτιον
πᾶν ἑστιάσῃς. ῥόδα τὰ εὐοσμότατα ἐν ἴγδει
τρίψας ἐπέβαλον ἐγκεφάλους ὀρνίθων τε καὶ χοίρων
ἑφθοὺς σφόδρα ἐξινιασθέντας καὶ τῶν ᾠῶν τὰ
χρυσᾶ, μεθ' ἃ ἔλαιον, γάρον, πέπερι, οἶνον. καὶ
b ταῦτα διατρίψας ἐπιμελῶς ἐνέβαλον εἰς λοπάδα
καινήν, ἁπαλὸν καὶ συνεχὲς διδοὺς τὸ πῦρ.[1]" καὶ
ἅμα λέγων ἀναπετάσας τὴν λοπάδα τοσαύτην
εὐωδίαν παρέσχε τῷ συμποσίῳ, ὡς ἀληθῶς τινα
τῶν παρόντων εἰπεῖν·

τοῦ καὶ κινυμένοιο Διὸς ποτὶ χαλκοβατὲς δῶ
ἔμπης ἐς γαῖάν τε καὶ οὐρανὸν ἵκετ' ἀυτμή.

τοσαύτη διεχύθη ἀπὸ τῶν ῥόδων εὐωδία.

Μετὰ ταῦτα περιενεχθεισῶν "ὀρνίθων τε ὀπτῶν
φακῆς τε καὶ πισῶν αὐταῖς χύτραις," ἔτι δὲ τῶν
c τοιούτων περὶ ὧν Φαινίας ὁ Ἐρέσιος ἐν τοῖς περὶ
φυτῶν τάδε γράφει· "πᾶσα γὰρ χεδροπώδης ἥμερος
φύσις ἐνσπέρματος ἡ μὲν ἑψήσεως ἕνεκα σπείρεται,[2]
οἷον ὁ κύαμος, πισός· ἐτνηρὸν γὰρ ἐκ τούτων
ἕψημα γίνεται· τὰ δὲ πάλιν αὖθις λεκιθώδη, καθά-
περ ἄρακος· τὸ δὲ φακῆς, οἷον ἀφάκη, φακός· τὸ δὲ
χόρτου ἕνεκα τῶν τετραπόδων ζῴων, οἷον ὄροβος
μὲν ἀροτήρων βοῶν, ἀφάκη δὲ προβάτων." πισοῦ
δὲ τοῦ ὀσπρίου μνημονεύει καὶ Εὔπολις ἐν Χρυσῷ
d γένει. Ἡλιόδωρος δ' ὁ περιηγητὴς ἐν α' περὶ
ἀκροπόλεως "τῆς τῶν πυρῶν," φησίν, "ἑψήσεως
ἐπινοηθείσης οἱ μὲν παλαιοὶ πύανον, οἱ δὲ νῦν

[1] καὶ ταῦτα διατρίψας . . . τὸ πῦρ are remnants of verse.

[2] δὲ after σπείρεται deleted by Musurus.

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[a] An extravagant metaphor, *cf.* p. 523 note *b*.

[b] *Il.* xiv. 173, referring to oil used by Hera in anointing her body.

fit to wreathe the head,[a] but even inside of you, you may feast your little body with a complete dinner. I crushed the most fragrant roses in a mortar, then laid on carefully boiled brains of fowls and pigs, from which the stringy fibres had been removed, also the yolks of eggs ; then olive-oil, garum-sauce, pepper, and wine. All this I stirred thoroughly and placed in a new casserole, giving it a fire that was gentle and steady." With these words he opened the casserole and produced for the company such a delicious odour that one of the company truly said : "If it were but shaken, in the bronze-floored mansion of Zeus, its fragrance went forth even to earth and to heaven."[b] So great was the fragrance diffused from the roses.

After this there were brought in "roast fowls, lentil-soup and peas, pots and all"[c]; also such foods as Phaenias of Eresus writes of in his work *On Plants.* He says : "Every cultivated leguminous plant that is grown from seed is sown in order to be boiled, as the bean and the pea ; for a boiled dish like porridge is the result ; then there are, again, the yolk-coloured vetches, like the chickling ; and the sort boiled to make lentil-soup, as the tare and lentil ; again there is that which is used as fodder for four-footed animals, like bitter-vetch for plough-cattle, and tares for sheep." The leguminous vegetable called the pea is mentioned by Eupolis in *The Golden Age.*[d] The geographer Heliodorus in the first book of his work *On the Acropolis*[e] says : "When the boiling of wheat grains was invented, the ancients called the dish

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[c] A remnant of two iambic verses ; Kock iii. 487.

[d] Kock i. 339.

[e] *F.H.G.* iv. 425.

ὀλόπυρον προσαγορεύουσιν." τοιούτων[1] ἔτι πολλῶν λεγομένων ὁ Δημόκριτος ἔφη· "ἀλλὰ κἂν[2] τῆς φακῆς ἐάσατε ἡμᾶς μεταλαβεῖν ἢ αὐτῆς γε τῆς χύτρας, μὴ καὶ λίθοις τις ὑμῶν βεβλήσεται, κατὰ τὸν Θάσιον Ἡγήμονα." καὶ ὁ Οὐλπιανὸς ἔφη· "τίς δ' αὕτη ἡ λιθίνη[3] βαλλητύς; Ἐλευσῖνι γὰρ τῇ ἐμῇ οἶδά τινα πανήγυριν ἀγομένην καὶ καλουμένην Βαλλητύν· περὶ ἧς οὐκ ἄν τι[4] εἴποιμι μὴ παρ' ἑκάστου
e μισθὸν λαβών." "ἀλλ' ἔγωγε," φησὶν ὁ Δημόκριτος, "οὐκ ὢν 'λαβάργυρος ὡρολογητὴς' κατὰ τὸν Τίμωνος Πρόδικον[5] λέξω τὰ περὶ τοῦ Ἡγήμονος. Χαμαιλέων ὁ Ποντικὸς ἐν ἕκτῳ περὶ τῆς ἀρχαίας κωμῳδίας 'Ἡγήμων,' φησίν, 'ὁ Θάσιος ὁ[6] τὰς παρῳδίας γράψας πρῶτος[7] Φακῆ ἐπεκαλεῖτο καὶ ἐποίησεν ἔν τινι τῶν παρῳδιῶν·

ταῦτά μοι ὁρμαίνοντι παρίστατο Παλλὰς Ἀθήνη,
χρυσῆν ῥάβδον ἔχουσα, καὶ ἤλασεν εἶπέ τε μῦθον.
f δεινὰ παθοῦσα, Φακῆ βδελυρή, χώρει 's τὸν ἀγῶνα.
καὶ τότ' ἐγὼ 'θάρσησα.

εἰσῆλθε δέ ποτε καὶ εἰς τὸ θέατρον διδάσκων κωμῳδίαν λίθων ἔχων πλῆρες τὸ ἱμάτιον, οὓς βάλλων εἰς τὴν ὀρχήστραν διαπορεῖν ἐποίησε τοὺς θεατάς. καὶ ὀλίγον διαλιπὼν εἶπε·

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[1] Dindorf: τούτων A.
[2] κἂν A: ἤδη Kaibel (?).
[3] ἡ after λιθίνη deleted by Casaubon.
[4] τι Casaubon: τις A.
[5] Πρόδικον Meineke: προδειπνον A.
[6] ὁ added by Kaibel.
[7] πρῶτος added by Gulick (Aristot. *Poet.* 1448 a 14).

pyanos,[a] but the moderns call it *holopyros* (whole wheat)." While much conversation of this sort was in progress, Democritus said: "Yes, but at least permit us to get our share of the lentil-soup, or of the pot itself, if you don't want to be pelted with stones, like Hegemon of Thasos." And Ulpian said: "What means this stony pelting? I know, indeed, of a festival held in my own Eleusis which is called Pelting (*Balletys*). But I'll not say a word about it unless I get a reward from every one of you." "Why," said Democritus, "not being myself a 'money-grabbing speaker-by-the-hour,' like Timon's *Prodicus*,[b] I will tell what I know about Hegemon freely. Chamaeleon of Pontus in the sixth book of his work *On the Old Comedy* says[c]: 'Hegemon of Thasos, the first to write parodies, had the nickname of "Lentil-soup," and in one of his parodies he wrote[d]: "Whilst I was musing on this, Pallas Athene stood beside me,[e] holding a golden wand, and she drave me and spoke a word[f]: 'What dire ailment hast thou,[g] loathsome Lentil-soup? Go ye into the contest.' And then I took heart."[h] Now he once entered the theatre to produce a comedy, with his cloak full of stones, which he threw into the orchestra and caused the spectators to wonder what it was all about. After a pause he

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[a] Which usually means boiled beans; *cf.* πυάνιον, Athen. 648 b.

[b] Frag. 11 Wachsmuth 18 Diels; Prodicus had written a discourse called *Horae*, "Hours" or "Seasons," which he delivered for a large fee; *horologos* also implies "season-speaker," or opportunist, and in general seeker of gain like *oporologos*, "fruit-picker."

[c] Frag. 18 Koepke.

[d] P. 44 Brandt, Athen. 698 c.

[e] *Cf. Od.* iii. 222, iv. 793, *Il.* xvi. 715.

[f] *Il.* viii. 277.

[g] *Il.* xxii. 431.

[h] *Il.* i. 92.

407 λίθοι μὲν οἵδε· βαλλέτω δ' εἴ τις θέλει·
ἀγαθὸν δὲ κἂν χειμῶνι κἂν θέρει φακῆ.[1]

εὐδοκίμει δ' ὁ ἀνὴρ μάλιστα ἐν ταῖς παρῳδίαις καὶ περιβόητος ἦν λέγων τὰ ἔπη πανούργως καὶ ὑποκριτικῶς καὶ διὰ ταῦτα[2] σφόδρα παρὰ τοῖς Ἀθηναίοις εὐδοκίμει. ἐν δὲ τῇ Γιγαντομαχίᾳ οὕτω σφόδρα τοὺς Ἀθηναίους ἐκήλησεν, ὡς ἐν ἐκείνῃ τῇ ἡμέρᾳ πλεῖστα αὐτοὺς γελάσαι, καίτοι ἀγγελθέντων αὐτοῖς ἐν τῷ θεάτρῳ τῶν γενομένων περὶ Σικελίαν ἀτυχημάτων. οὐδεὶς οὖν[3] ἀνέστη[4] καίτοι σχεδὸν πᾶσι b τῶν οἰκείων ἀπολωλότων. ἔκλαιον οὖν ἐγκαλυψάμενοι, οὐκ ἀνέστησαν δ', ἵνα μὴ γένωνται διαφανεῖς τοῖς ἀπὸ τῶν ἄλλων πόλεων θεωροῦσιν ἀχθόμενοι τῇ συμφορᾷ· διέμειναν δ' ἀκροώμενοι καίτοι καὶ αὐτοῦ τοῦ Ἡγήμονος, ὡς ἤκουσε, σιωπᾶν διεγνωκότος. καθ' ὃν δὲ χρόνον θαλασσοκρατοῦντες Ἀθηναῖοι ἀνῆγον εἰς ἄστυ τὰς νησιωτικὰς δίκας γραψάμενός τις καὶ τὸν Ἡγήμονα δίκην ἤγαγεν εἰς τὰς Ἀθήνας. ὁ δὲ παραγενόμενος καὶ συναγαγὼν τοὺς περὶ τὸν Διόνυσον τεχνίτας προσῆλθε μετ' αὐτῶν Ἀλκιβιάδῃ βοηθεῖν c ἀξιῶν. ὁ δὲ θαρρεῖν παρακελευσάμενος εἰπών τε πᾶσιν ἕπεσθαι ἧκεν εἰς τὸ Μητρῷον, ὅπου τῶν δικῶν ἦσαν αἱ γραφαί, καὶ βρέξας τὸν δάκτυλον ἐκ τοῦ στόματος διήλειψε τὴν δίκην τοῦ Ἡγήμονος. ἀγανακτοῦντες δ' ὅ τε γραμματεὺς καὶ ὁ ἄρχων τὰς ἡσυχίας ἤγαγον[5] δι' Ἀλκιβιάδην,

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[1] Dobree (*cf.* Suidas, *s.v.* βαίτη): φακῆ δὲ καὶ ἐν θέρει καὶ ἐν χειμῶνι ἀγαθόν AC.

[2] A: τοῦτο C.

[3] οὖν added in C, but the whole narrative has been curtailed.

[4] ἀνέστη lemma in A: ἀπέστη A.

[5] τὰς ἡσυχίας ἤγαγον A: ἡσυχίαν ἦγον C.

said: "Here are stones for you; let anyone who wants to, throw them; lentil-soup is a good thing winter or summer."[a] The man was famous chiefly for his parodies, and made himself the talk of the town by his mischievous and theatrical recitation of epic lines; for this he became famous in Athens. With his *Battle of the Giants* he beguiled the Athenians to such an extraordinary degree that they laughed most heartily on that evil day when reports came to them in the theatre of the disasters in Sicily. No one left the theatre, therefore, although practically all of them had lost relatives. They therefore wept in secret, and did not leave, in order that the spectators from other cities might not see that they were disturbed by the calamity; and they remained to listen to the end, although Hegemon himself, when he heard the news, had decided to stop the recitation. At the time when the Athenians, at the height of their sea power, were transferring the hearing of lawsuits affecting the islands to the city, someone indicted Hegemon also, and took his suit to Athens. He, on his arrival there, gathered together the artists of Dionysus[b] and went in their company to demand the aid of Alcibiades. He urged them to have no fear, and telling them all to follow him he went to the temple of the Mother of the Gods, where the indictments of suits were kept; there he wet his finger with his tongue and rubbed out the case against Hegemon. The clerk and the magistrate, though they were indignant, held their peace on account of Alcibiades'

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[a] P. 40 Brandt. A proverb of anything or anyone that is consistently good; Hegemon defies the audience and predicts his own success in advance.

[b] The actors' guild.

φυγόντος δι᾽ εὐλάβειαν καὶ τοῦ τὴν δίκην γραψαμένου.᾽ αὕτη παρ᾽ ἡμῶν, Οὐλπιανέ, ἡ βαλλητύς. σὺ δ᾽ ὅταν βουληθῇς ἐρεῖς περὶ τῆς Ἐλευσῖνι.”
d καὶ ὁ Οὐλπιανός· “ἀλλά με ἀνέμνησας, καλὲ Δημόκριτε, μνησθεὶς χύτρας ποθοῦντα μαθεῖν πολλάκις τίς ἡ Τηλεμάχου καλουμένη χύτρα καὶ τίς ὁ Τηλέμαχος.” καὶ ὁ Δημόκριτος ἔφη· “Τιμοκλῆς ὁ τῆς κωμῳδίας ποιητὴς (ἦν δὲ καὶ τραγῳδίας) ἐν μὲν δράματι Λήθῃ φησί·

μετὰ τοῦτον αὐτῷ Τηλέμαχος συνετύγχανε.
καὶ τοῦτον ἀσπασάμενος ἡδέως πάνυ
ἔπειτα ‘χρῆσόν μοι σύ, φησί, τὰς χύτρας
e ἐν αἷσιν ἕψεις[1] τοὺς κυάμους.᾽ καὶ ταῦτά γε
ἔφη τε[2] καὶ παριόντα Φείδιππον[3] πάλιν[4]
τὸν Χαιρεφίλου πόρρωθεν ἀπιδὼν τὸν παχὺν
ἐπόππυσ᾽, εἶτ᾽ ἐκέλευσε πέμπειν σαργάνας.

ὅτι δὲ καὶ τῶν δήμων Ἀχαρνεὺς ὁ Τηλέμαχος ὁ αὐτὸς ποιητής φησιν ἐν Διονύσῳ οὕτως·

ὁ δ᾽ Ἀχαρνικὸς Τηλέμαχος ἔτι δημηγορεῖ.
οὗτος δ᾽ ἔοικε τοῖς νεωνήτοις Σύροις.
B. πῶς ἢ τί πράττων; βούλομαι γὰρ εἰδέναι.
A. θάργηλον[5] ἀγκάλῃ[6] κυάμων[7] χύτραν φέρει.

f ἐν δ᾽ Ἰκαρίοις Σατύροις φησίν·

[1] ἐν αἷσιν ἕψεις Meineke: ἐν αἷς συνῆψας A.
[2] ταῦτά γε ἔφη τε Kaibel: ταῦτά τε εἴρηται A.
[3] Porson: φίλιππον A.
[4] πάλιν Meineke: πάνυ A.
[5] θάργηλον Meineke: θανατηγὸν A.
[6] ἀγκάλῃ Jacobs: καλὴν A.
[7] κυάμων added by Kaibel.

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[a] Kock ii. 461. The statement that Timocles wrote tragedies as well as comedies runs counter to Plato's well-

influence, especially as the plaintiff in the case had discreetly defaulted.' Here you have, Ulpian, our account of the pelting-festival. When you like, you shall tell us of the one at Eleusis." And Ulpian said: "Good Democritus, you have mentioned a pot, and thereby reminded me that I have often wanted to learn what the so-called pot of Telemachus is, and who is this Telemachus." Democritus said: "Timocles, the poet of comedy (he was also a writer of tragedy) in the play *Forgetfulness*, says[a]: 'After him, Telemachus met another man whom he greeted very heartily and then said: "Lend me the pots in which you boil your beans." Yes, that's what he said; and again, seeing Pheidippus, the fat son of Chaerephilus, passing in the distance, he whistled to him, and told the other to send large hampers.[b]' That Telemachus was of the deme Acharnae is shown by the same poet thus, in *Dionysus*[c]: 'A. The Acharnian Telemachus keeps up his public speaking still. He's also like our newly-purchased Syrian slaves. B. How's that? What does he do? I am anxious to learn. A. He carries in his arms a pot of beans for the harvest-festival.[d]' And in *Icarian Satyrs* Timocles says[e]: 'Hence we had

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known dictum that no tragic poet wrote comedies (*Rep.* 395 A; *theoretically* they might, *Symp.* 223 D, *Ion* 534 C). Timocles' comedy, Ἰκάριοι Σάτυροι, *Satyrs of Icaria*, was mistaken for a satyric drama, and this led to the wrong inference that he wrote tragedies. See R. J. T. Wagner, *Symbolarum ad comic. graec. historiam criticam capita iv*, p. 64.

[b] The meaning is uncertain, but the hampers of beans, large enough to contain a man (2 Corinth. xi. 33), were doubtless required to satisfy the huge appetite of Pheidippus (Athen. 120 b, *cf.* 339 e).

[c] Kock ii. 454.

[d] On θάργηλος ἄρτος, bread made of the first-fruits of the wheat harvest, see Athen. 114 a.

[e] Kock ii. 459.

ὥστ᾽ ἔχειν οὐδέν[1] παρ᾽ ἡμῖν. νυκτερεύσας δ᾽ ἀθλίως
πρῶτα μὲν σκληρῶς καθεῦδον,[2] εἶτα Θούδιππος βδέων
παντελῶς ἔπνιξεν[3] ἡμᾶς, εἶθ᾽ ὁ λιμὸς ἥπτετο.
εἶτ᾽ ἐφερόμην[4] πρὸς Δίωνα τὸν διάπυρον· ἀλλὰ γὰρ
οὐδ᾽ ἐκεῖνος οὐδὲν εἶχε. πρὸς δὲ τὸν χρηστὸν δραμὼν
Τηλέμαχον Ἀχαρνέα σωρόν τε κυάμων καταλαβὼν
ἁρπάσας τούτων ἐνέτραγον. ὁ[5] δ᾽ ὄνος ἡμᾶς ὡς ὁρᾷ,
ὡσπερεὶ[6] ὁ Κηφισόδωρος περὶ τὸ βῆμ᾽, ἐπέρδετο.

408 ἐκ τούτων δῆλόν ἐστιν ὅτι Τηλέμαχος κυάμων χύτρας ἀεὶ σιτούμενος ἦγε Πυανέψια πορδὴν[7] ἑορτήν. ἔτνους δὲ κυαμίνου μνημονεύει Ἡνίοχος ὁ κωμικὸς ἐν Τροχίλῳ λέγων οὕτως·

πρὸς ἐμαυτὸν ἐνθυμούμενος, νὴ τοὺς θεούς,
ὅσῳ διαφέρει σῦκα καρδάμων. σὺ δὲ[8]
Παύσωνι φῂς τὸ δεῖνα[9] προσλελαληκέναι;
Β. καὶ πρᾶγμά γ᾽ ἠρώτα[10] με δυστράπελον πάνυ,
ἔχον[11] δὲ πολλὰς φροντίδων διεξόδους.[12]
b Α. λέγ᾽ αὐτό· καὶ γὰρ οὐκ ἀγέλοιόν ἐστ᾽ ἴσως.
Β. ἔτνος κυάμινον διότι τὴν μὲν γαστέρα

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[1] οὐδὲ ἓν A.
[2] Jacobs: καθεύδω A.
[3] βδέων . . . ἔπνιξεν Meineke: ὁ λέων . . . ἔπηξεν A.
[4] εἶτ᾽ ἐφερόμην Meineke: ἐφέρετο A.
[5] ὁ added by Musurus.
[6] ὡσπερεὶ added by Meineke.
[7] πορδῶν Meineke, who detected here remnants of a verse, reading Πυανόψια; see Kock iii. 444.

nothing in the house. Then I spent a miserable night trying to sleep first on a hard bed, and Thudippus completely suffocated us with his smells, and hunger gripped us as well. Then I rushed to the ardent[a] Dion, but even he had nothing. I went then to the good Telemachus of Acharnae, and, finding a heap of beans, I grabbed some and ate them up. But when the donkey saw us, like Cephisodorus on the platform, he let forth wind.' In the light of this, it is plain that Telemachus constantly fed on pots of beans, and celebrated Bean-Festival[b] as a windy holiday. A porridge of beans is mentioned by the comic poet Heniochus in *Trochilus*; he says[c]: ' A. I was reflecting, so help me, how much better figs are than cress.[d] But you say that you have talked with Pauson about the—the—thingumbob? B. Yes, and he was asking me about a very difficult matter, which led into many pathways of anxious thought.[e] A. Tell it; for doubtless it is a good joke. B. The question was, why does bean-porridge blow out the belly, but not the fire?

[a] The last part of διάπυρον may have been pronounced in such a way, disregarding quantity, as to suggest πῡρός, "wheat," *quasi* "well-supplied with wheat."

[b] See Athen. 277 a note *e*.

[c] Kock ii. 432. Trochilus, "Runner," "Sandpiper," is the name of the hoopoe's servant in Aristoph. *Aves*.

[d] *Cf.* Horace *Epist.* i. 7. 23 "quid distent aera lupinis." Σῦκα (figs) is here used in the obscene sense, Pauson being a licentious Pythagorean, as the reference to beans shows.

[e] *Cf.* Soph. *Ant.* 225, *Oed. Tyr.* 67, Aristoph. *Nub.* 144 ff., Philostr. *Vit. Soph.* 483.

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[8] οὐδὲ after δὲ deleted by Casaubon.

[9] Casaubon: δειναὶ A.

[10] πρᾶγμά γ' ἠρώτα Dindorf: πρᾶγμ' ἠρώτα A.

[11] Jacobs: ἔχων A.

[12] Boissonade: δυσεξόδους A.

φυσᾷ, τὸ δὲ πῦρ οὔ. Α. χαρίεν οἷς γινώσκεται
τὸ πρᾶγμα τοῦ Παύσωνος. ὡς δ' ἀεί ποτε
περὶ τοὺς κυάμους ἔσθ' οὗτος ὁ σοφιστὴς γέλως.[1]"

Τοιούτων οὖν πολλάκις λεγομένων ὕδωρ ἐφέρετο κατὰ χειρῶν. καὶ πάλιν ὁ Οὐλπιανὸς ἐζήτει εἰ τὸ χέρνιβον εἴρηται, καθάπερ ἡμεῖς λέγομεν ἐν τῇ συνηθείᾳ. καί τις αὐτῷ ἀπήντησεν λέγων τὸ ἐν Ἰλιάδι·

c ἦ ῥα καὶ ἀμφίπολον ταμίην ὤτρυν' ὁ γεραιὸς
χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἡ δὲ παρέστη
χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.

Ἀττικοὶ δὲ χερνίβιον λέγουσιν, ὡς Λυσίας ἐν τῷ
κατὰ Ἀλκιβιάδου λέγων οὕτως· "τοῖς χρυσοῖς
d χερνιβίοις καὶ θυμιατηρίοις." χειρόνιπτρον δ'
Εὔπολις ἐν Δήμοις·

κἄν τις τύχῃ πρῶτος δραμὼν[2] εἴληφε χειρόνιπτρον·
ἀνὴρ δ' ὅταν τις ἀγαθὸς ᾖ καὶ χρήσιμος πολίτης
νικᾷ τε πάντας[3] χρηστὸς ὤν, οὐκ ἔστι χειρόνιπτρον.

Ἐπίχαρμος δ' ἐν Θεαροῖς εἴρηκε χειρόνιβα διὰ τούτων·

κιθάρα, τρίποδες, ἅρματα, τράπεζαι χαλκίαι,[4]
χειρόνιβα, λοιβάσια, λέβητες[5] χαλκίοι.[4]

e ἡ πλείων δὲ χρῆσις κατὰ χειρὸς ὕδωρ εἴωθε λέγειν, ὡς Εὔπολις ἐν Χρυσῷ γένει καὶ Ἀμειψίας Σφεν-

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[1] γέλως Kaibel, τάλας Lumb: τέλος A.

[2] δραμὼν A: βαλών, "hit," grammarian in Osann, *Philem.*

A. Funny, how one can always recognize what Pauson is up to! How he is always interested in beans, this ridiculous quibbler!' "

This kind of talk often went on while water was being brought for the hands. And again Ulpian asked whether the form *chernibon* is found for wash-basin, as we are accustomed to use it. Someone made answer by reciting the passage in the *Iliad* [a]: "Thus spake the old man, and bade the stewardess who attended him to pour clean water over the hands; and she stood by in attendance, holding a basin (*chernibon*) and a pitcher in her hands." But Attic writers say *chernibion*, as Lysias, when in the *Speech against Alcibiades* [b] he says: "(to use) the golden basins (*chernibia*) and censers." Eupolis has the word *cheironiptron* (handwasher) in *The Demes* [c]: "If one happens to run [d] first, he gets a hand-basin (*cheironiptron*) to keep; but when a man is a good and useful citizen, even though he outdoes all in goodness, there is not a hand-basin for him." Epicharmus, in *The Pilgrims*, uses the word *cheironibon* in these lines [e]: "A harp, tripods, chariots, bronze tables, hand-basins (*cheironiba*), libation-cups, cauldrons of bronze." But the more common use is to employ regularly the phrase "water over the hand," as Eupolis does in *The Golden Age*, Ameipsias in *The*

[a] xxiv. 302.

[b] Pseudo-Andocides (not Lysias) iii. 29.

[c] Kock i. 289.

[d] See critical note 2.

[e] Kaibel 105, Athen. 362 b and note *k*.

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p. 200, who understood it of the game kottabos, for which see Athen. 665 e-668 f.

[3] *πάντας* added by Schweighäuser.

[4] Ahrens; χαλκεῖαι, χάλκειοι A.

[5] λοιβάσια, λέβητες Grotefend: λοιβλιλεβητες A.

δόνῃ[1] Ἀλκαῖός τε ἐν Ἱερῷ γάμῳ. πλεῖστον δ' ἐστὶ τοῦτο. Φιλύλλιος δὲ ἐν Αὔγῃ κατὰ χειρῶν εἴρηκεν οὕτως·

> καὶ δὴ δεδειπνήκασιν αἱ γυναῖκες· ἀλλ' ἀφαιρεῖν[2]
> ὥρα 'στὶν ἤδη τὰς τραπέζας, εἶτα παρακορῆσαι,
> ἔπειτα κατὰ χειρῶν ἑκάστῃ καὶ μύρον τι δοῦναι.

Μένανδρος Ὑδρίᾳ·

> f οἱ δὲ κατὰ χειρῶν λαβόντες περιμένουσι, φίλτατε.[3]

Ἀριστοφάνης δὲ ὁ γραμματικὸς ἐν τοῖς πρὸς τοὺς Καλλιμάχου πίνακας χλευάζει τοὺς οὐκ εἰδότας τὴν διαφορὰν τοῦ τε κατὰ χειρὸς καὶ τοῦ ἀπονίψασθαι. παρὰ γὰρ τοῖς παλαιοῖς τὸ μὲν πρὸ ἀρίστου καὶ δείπνου λέγεσθαι κατὰ χειρός, τὸ δὲ μετὰ ταῦτα ἀπονίψασθαι. ἔοικε δ' ὁ γραμματικὸς
409 τοῦτο πεφυλαχέναι παρὰ τοῖς Ἀττικοῖς, ἐπεί τοι Ὅμηρός πῃ μέν φησι·

> νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

πῇ δέ·

> τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
> σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισι.

καὶ Σώφρων ἐν γυναικείοις· "τάλαινα Κοικόα,[4] κατὰ χειρὸς δοῦσα ἀπόδος πόχ' ἀμῖν τὰν τρά-

[1] Casaubon: σφενδωνι A.
[2] ἀλλ' ἀφαιρεῖν Dawes: ἀλλὰ φέρειν A.
[3] φίλτατε Kock: φίλτατοι A.
[4] Κοικόα Dindorf: καικοα A.

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[a] Kock i. 328, 676, 759. [b] *Ibid.* 782.

[c] To remove the refuse which had been tossed to the dogs; below, 409 d, notes *a*, *e*. *Cf.* the model banquet as described by Xenophanes, Athen. 462 c.

Sling, and Alcaeus in *Sacred Marriage*.[a] This is the most common. But Philyllius, in *Augê*, has "over the hands," thus[b]: "At last the ladies have finished their dinner; it's now high time to take away the tables, then sweep up the floor,[c] and after that give 'water over the hands' to all, and some perfume." Menander in *The Water Jar*[d]: "They have had their 'water over the hands,' my dear, and are waiting for (the libation)." Aristophanes the grammarian, in his commentaries on the *Portraits* of Callimachus,[e] ridicules those who do not know the difference between the terms "over the hand" and "hand-wash." For, he says, among the ancients the term "over the hand" is used for the water poured *before* luncheon or dinner, whereas that poured *after* these meals is a "hand-wash."[f] But it would appear that the grammarian has observed this only in Attic writers, since Homer, at least, says in one place[g]: "Water for washing; and she drew up a polished table." But in another place[h]: "And while heralds poured water on their hands, maidservants heaped bread beside them in baskets." Again, Sophron in *Mimes of Women*[i]: "Wretched Booby-girl, bring water for the hand and give the dinner we have

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[d] Kock iii. 135, Allinson 440.

[e] The full title of this encyclopaedic work was "Portraits of men distinguished in every branch of knowledge, and their writings"; Aristoph. Byz. p. 251 Nauck.

[f] The first (κατα χειρός) was, according to Aristophanes, a simple act of ceremonial; the second (ἀπονίψασθαι, "wash off") was required because of the lack of serviettes in earlier times; but this distinction is denied below, 410 b.

[g] *Od.* i. 138; the argument is that Homer makes no such distinction, since he speaks of washing the hands before dinner.

[h] *Ibid.* 146.

[i] Kaibel 156, *cf.* Athen. 380 e.

πεζαν." παρὰ μέντοι τοῖς τραγικοῖς καὶ τοῖς κωμικοῖς παροξυτόνως ἀνέγνωσται χερνίβα· παρ' Εὐριπίδῃ ἐν Ἡρακλεῖ·

b εἰς χερνίβ' ὡς βάψειεν Ἀλκμήνης γόνος.

ἀλλὰ καὶ παρ' Εὐπόλιδι ἐν Αἰξίν·

αὐτοῦ τὴν χερνίβα παύσεις.

ἐστὶ δὲ ὕδωρ εἰς ὃ ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες ἐφ' οὗ τὴν θυσίαν ἐπετέλουν· καὶ τούτῳ περιρραίνοντες τοὺς παρόντας ἥγνιζον. χρὴ μέντοι προπαροξυτόνως προφέρεσθαι. τὰ γὰρ τοιάδε ῥηματικὰ σύνθετα εἰς ψ λήγοντα γεγονότα παρὰ τὸν παρακείμενον τὴν παραλήγουσαν τοῦ c παρακειμένου φυλάσσουσιν, ἄν τε ἔχῃ[1] τοῦτον διὰ τῶν δύο μμ λεγόμενον, βαρύνεται, λέλειμμαι αἰγίλιψ, τέτριμμαι οἰκότριψ, κέκλεμμαι βοίκλεψ,[2] παρὰ Σοφοκλεῖ Ἑρμῆς, βέβλεμμαι[3] κατῶβλεψ, παρὰ Ἀρχελάῳ τῷ Χερρονησίτῃ ἐν τοῖς Ἰδιοφυέσιν. ἐν δὲ ταῖς πλαγίοις τὰ τοιαῦτα ἐπὶ τῆς αὐτῆς συλλαβῆς φυλάττειν τὴν τάσιν. Ἀριστοφάνης δ' ἐν Ἥρωσι χερνίβιον εἴρηκεν.

Ἐχρῶντο δ' εἰς τὰς χεῖρας ἀποπλύνοντες αὐτὰς καὶ σμήματι ἀπορύψεως χάριν, ὡς παρίστησιν Ἀντιφάνης ἐν Κωρύκῳ·

d ἐν ὅσῳ δ' ἀκροῶμαί σου κέλευσόν μοί[4] τινα

[1] φυλάσσουσιν . . . ἔχῃ Schweighäuser: φυλάσσουσάν τε ἔχει A, φυλάττοντα ἔχοντά τε C.
[2] βοίκλεψ Musurus: βοοικλεψ A, βοόκλεψ C.
[3] βέβλεμμαι added from Eustath. 1401. 16.
[4] μοί added by Koppiers.

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[a] Vs. 929.
[b] The brand described below.
[c] Kock i. 262.
[d] *chérniba*, nom. *chérnips*.

waited for." But in the tragedians and the comedians the word for basin is read in the accusative with an acute accent on the penult; thus in Euripides, *Heracles*[a]: "That Alcmena's son might dip it[b] into the lustral water (*cherníba*)"; also in Eupolis, *The Goats*[c]: "Here you shall stop the lustral water." This is water into which they dipped a brand taken from the altar on which they performed the sacrifice; with this they sprinkled the bystanders and purified them. But the right pronunciation requires the acute on the syllable before the penult.[d] For such verbal compounds, ending in *ps* and derived from the perfect tense, retain the penultimate syllable of the perfect; and if this penultimate syllable is spoken with two *m's*, the last syllable has no accent; thus perfect *léleimmai* (am deserted), *aigílips* (goat-deserted, steep), *tétrimmai* (worn), *oikótrips* (house-worn, slave), *kéklemmai* (stolen), *boíkleps* (cattle thief), epithet of Hermes in Sophocles,[e] *béblemmai* (seen) and *katôbleps* (down-looker)[f] found in *Peculiar Creatures*, by Archelaus of Chersonesus. And in the oblique cases such words keep the tone on the same syllable.[g] Aristophanes, in *Heroes*, has the form *chernibion*.[h]

They also used for the hands, when washing them thoroughly, a soapy substance to remove the dirt, as Antiphanes shows in *The Bag*[i]: "A. While I am listening to you, bid someone bring what I need

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[e] *T.G.F.*² 343; probably from the satyric drama Ἰχνευταί though not found in the papyrus.

[f] Name of an animal like the buffalo; *cf.* κατώβλεπον Athen. 221 b.

[g] Hence, he thinks, we should accent *chérnips* (perfect *nénimmai*, "washed") *chérniba*.

[h] Kock i. 472.

[i] Kock ii. 67.

φέρειν ἀπονίψασθαι. Β. δότω τις δεῦρ᾽ ὕδωρ
καὶ σμῆμα.

ἔτι[1] δὲ καὶ εὐώδεσι τὰς χεῖρας κατεχρίοντο τὰς ἀπομαγδαλίας ἀτιμάσαντες,[2] ἃς Λακεδαιμόνιοι ἐκάλουν κυνάδας, ὥς φησι Πολέμων ἐν τῇ περὶ ὀνομάτων ἀδόξων ἐπιστολῇ. περὶ δὲ τοῦ εὐώδεσι χρίεσθαι τὰς χεῖρας Ἐπιγένης ἢ Ἀντιφάνης φησὶν ἐν Ἀργυρίου Ἀφανισμῷ οὕτως·

καὶ τότε
περιπατήσεις[3] κἀπονίψει κατὰ τρόπον
e τὰς χεῖρας εὐώδη λαβὼν[4] γῆν.

καὶ Φιλόξενος δ᾽ ἐν τῷ ἐπιγραφομένῳ Δείπνῳ φησίν·

ἔπειτα δὲ παῖδες νίπτρ᾽ ἔδοσαν κατὰ χειρῶν,
σμήμασιν ἰρινομείκτοις χλιεροθαλπὲς[5] ὕδωρ ἐπεγχέοντες[6]
τόσσον ὅσον τις ἔχρῃζ᾽,[7] ἐκτρίμματά[8] τε . . . λαμπρὰ
σινδονυφῆ, δίδοσαν δὲ[9] χρίματά τ᾽[10] ἀμβροσίοδμα
καὶ στεφάνους ἰοθαλέας.

Δρόμων δ᾽ ἐν Ψαλτρίᾳ·

ἐπεὶ δὲ θᾶττον ἦμεν ἠριστηκότες,[11]
ὁ παῖς[12] περιεῖλε τὰς τραπέζας, νίμματα
f ἐπέχει τις, ἀπενιζόμεθα, τοὺς στεφάνους πάλιν
τοὺς ἑσπερινοὺς[13] λαβόντες ἐστεφανούμεθα.

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[1] ἔτι Schweighäuser: ὅτι A.

[2] τιμὰς before ἀτιμάσαντες in A deleted (om. lemma).

[3] πτέριν πατήσεις 'you will tread on fern' Jacobs (Theocr v. 51).

[4] τὴν after λαβὼν deleted by Kock.

[5] Schweighäuser: χαιεροθαλπὲς A.

[6] mss. recent.: ἐπεπεγχέοντες A.

[7] τις ἔχρῃζ᾽ Bergk: ἔχρηζεν A.

for a hand-wash. B. Here, somebody! Bring water and soap." Further, they used to smear their hands with perfumes, spurning the crumbs of bread[a] which Spartans called "dog-bits," as Polemon avers in his *Epistle concerning Obscure Words*.[b] On the practice of smearing the hands with perfumes Epigenes (or Antiphanes) says in *The Abolition of Money*[c]: "When that time comes, you shall have your daily exercise[d] and wash your hands in correct style, with fragrant earth.[e]" Again, Philoxenus, in the poem entitled *The Banquet*,[f] says: "And thereupon slaves poured lustral water over the hands, with soap-powders mixed with orris-scent, pouring in as much water, gently warmed, as one desired; towels, too, they offered, clean and woven of fine linen, and ambrosia-smelling unguents and chaplets a-bloom with violets." And Dromon in *The Harp-girl*[g]: "Just as soon as we had finished the luncheon the slave removed the tables; one poured on our hands water for washing; we washed, and once more taking up the chaplets, those meant for the evening meal, we crowned ourselves."

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[a] Ordinarily used for wiping the hands after a meal (there being no forks for taking up the food) and then tossed to the dogs; above, 408 e note *b*.

[b] Frag. 77 Preller.

[c] Kock ii. 26.

[d] See critical note.

[e] Like scented soap, *cf.* "Cimolian earth" in Aristoph. *Ran.* 712.

[f] *P.L.G.*^{5} iii. 601, *cf.* Athen. 146 f note *a* (vol. ii. p. 171).

[g] Kock ii. 419.

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[8] Musurus; ἔκτριμμά A.

[9] δὲ added by Bergk.

[10] χρίματά τ' Villebrun: χρίματ' A.

[11] ἦμεν ἠριστηκότες Casaubon: ἠριστηκότες ἦμεν A.

[12] ὁ παῖς added by Porson.

[13] τοὺς ἑσπερίνους Kaibel (τοὺς ἰρίνους Casaubon): δὲ σπορινους A.

Ἐκάλουν δ' ἀπόνιπτρον τὸ ἀπόνιμμα τῶν χειρῶν καὶ τῶν ποδῶν. Ἀριστοφάνης·

ὥσπερ ἀπόνιπτρον ἐκχέοντες[1] ἑσπέρας.

ἴσως δὲ καὶ τὴν λεκάνην οὕτως ἔλεγον, ἐν ᾧ τρόπῳ
καὶ χειρόνιπτρον. ἰδίως δὲ καλεῖται παρ' Ἀθη-
ναίοις ἀπόνιμμα ἐπὶ τῶν εἰς τιμὴν τοῖς νεκροῖς
γινομένων καὶ ἐπὶ τῶν τοὺς ἐναγεῖς καθαιρόντων,
ὡς καὶ Ἀντικλείδης[2] ἐν τῷ ἐπιγραφομένῳ Ἐξηγη-
410 τικῷ. προθεὶς γὰρ περὶ ἐναγισμῶν γράφει τάδε·
“ὄρυξαι βόθυνον πρὸς ἑσπέραν τοῦ σήματος.
ἔπειτα στὰς[3] παρὰ τὸν βόθυνον πρὸς ἑσπέραν βλέπε,
ὕδωρ κατάχεε λέγων τάδε· ὑμῖν ἀπόνιμμα οἷς χρὴ
καὶ οἷς θέμις. ἔπειτα αὖθις μύρον κατάχεε.”
παρέθετο ταῦτα καὶ Δωρόθεος, φάσκων καὶ ἐν
τοῖς τῶν Εὐπατριδῶν[4] πατρίοις τάδε γεγράφθαι
b περὶ τῆς τῶν ἱκετῶν καθάρσεως· “ἔπειτα ἀπο-
νιψάμενος αὐτὸς καὶ οἱ ἄλλοι οἱ σπλαγχνεύοντες
ὕδωρ λαβὼν κάθαιρε, ἀπόνιζε τὸ αἷμα τοῦ καθαιρο-
μένου καὶ μετὰ ταῦτα[5] τὸ ἀπόνιμμα ἀνακινήσας
εἰς ταὐτὸ ἔγχεε.”

Χειρόμακτρον δὲ καλεῖται ᾧ τὰς χεῖρας ἀπεμάττοντο ὠμολίνῳ· ὅπερ ἐν τοῖς προκειμένοις Φιλόξενος ὁ Κυθήριος ὠνόμασεν ἔκτριμμα. Ἀριστοφάνης Ταγηνισταῖς·

φέρε, παῖ, ταχέως κατὰ χειρὸς ὕδωρ,
παράπεμπε τὸ χειρόμακτρον.

[1] ἐγχέοντες A. [2] Ἀντικλείδης Stiehle: κλείδημος A.
[3] στὰς added by Nauck. [4] K. O. Mueller: θυγατριδῶν A.
[5] ταῦτα added by Gulick.

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[a] *Acharn.* 616.
[b] Which meant both the basin and the water in it.

They used to call the dirty water (*aponimma*) from the hands and feet *aponiptron*. Aristophanes[a]: "Like people pouring out slops (*aponiptron*) at evening-time." Probably they also called the basin by this name, as in the case of the word *cheironiptron*.[b] But there is a special use of the word *aponimma* in Athens, where it is applied to the ritual in honour of the dead, or to the purification of the unclean, as Anticleides says in the work entitled *The Expositor*. For after some preliminary remarks on offerings to the dead, he writes[c]: "Dig a trench on the west side of the grave.[d] Then standing beside the trench face the west, and pour over it water, reciting these words: 'Water for cleansing to you for whom it is meet and lawful.' After that pour scented oil." This is also cited by Dorotheus, who alleges that the following is also found written in the ancestral ritual of the Eupatridae, concerning the purification of suppliants: "Thereupon, after you and all the other participants in the sacrifice have received water, wash the hands and purge yourself and wash away the blood-guilt of him who is to be purified; after that shake the water of purification and pour it into the same place."[e]

The word *cheiromaktron* (hand-wiper) is used of the coarse towel with which they wiped the hands dry; this is what Philoxenus of Cythera, in the passage cited above,[f] called *ektrimma*. Aristophanes, in *Masters of the Frying-pan*[g]: "Here, slave, water over the hand, and quickly! Bring along the towel."

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[c] *F.G.H.* i. 363, Cleitodemus; see critical note 2.

[d] *Cf. Od.* x. 517 ff.

[e] Probably the trench is meant, but the text is uncertain; *cf. Il.* i. 314 οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον.

[f] 409 e.

[g] Kock i. 521.

σημειωτέον δὲ ὅτι καὶ μετὰ τὸ δειπνῆσαι κατὰ χειρὸς ἔλεγον, οὐχ ὡς Ἀριστοφάνης ὁ γραμ-
c ματικός φησιν ὅτι πρὶν φαγεῖν οἱ Ἀττικοὶ κατὰ χειρὸς ἔλεγον, μετὰ δὲ τὸ δειπνῆσαι ἀπονίψασθαι.[1] Σοφοκλῆς Οἰνομάῳ·

Σκυθιστὶ χειρόμακτρον ἐκκεκαρμένος.[2]

καὶ Ἡρόδοτος ἐν δευτέρᾳ. Ξενοφῶν δ' ἐν α' Παιδείας γράφει· "ὅταν δὲ τούτων τινὸς θίγῃς, εὐθὺς ἀποκαθαίρει[3] τὴν χεῖρα εἰς τὰ χειρόμακτρα, ὡς πάνυ ἀχθόμενος ὅτι κατάπλεά σοι ἀπ' αὐτῶν ἐγένετο." Πολέμων δ' ἐν ἕκτῳ τῶν πρὸς Ἀντίγονον καὶ Ἀδαῖον περὶ τῆς διαφορᾶς λέγει τοῦ κατὰ χειρὸς πρὸς τὸ νίψασθαι. Δημόνικος δ' ἐν τῷ Ἀχελῴῳ[4] τὸ πρὸ τοῦ δείπνου κατὰ χειρός φησι διὰ τούτων·

ἐσπουδάκει δ' ἕκαστος ὡς ἂν ἑστιῶν[5]
ἅμα τ' ὀξύπεινον ἄνδρα καὶ Βοιώτιον.
τὸ γοῦν κατὰ χειρὸς περιέγραψ' εἴπας[6] ὅτι
μετὰ δεῖπνον αὐτῷ τοῦτο γίνεται λαβεῖν.

ὠμολίνου δὲ μέμνηται Κρατῖνος ἐν Ἀρχιλόχοις· "ὠμολίνοις κόμη βρύουσ' ἀτιμίας πλέως." Σαπφὼ
e δ' ὅταν λέγῃ ἐν τῷ πέμπτῳ τῶν μελῶν πρὸς τὴν Ἀφροδίτην·

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[1] ἀπονίψασθαι Nauck: τὸ νίψασθαι A.
[2] ἐκδεδαρμένος, "with skin stripped off," Herwerden.
[3] Xenophon: ἀποκάθαιρε A.
[4] Ἀχελῴῳ Schweighäuser: ἀχελωνίῳ A.
[5] ἑστιῶν Casaubon: ἐσθίων A.
[6] περιέγραψ' εἴπας Cobet: περιγράφει πᾶς A.

And it should be noted that Attic writers used the phrase "over the hand" even of the ablution after dinner, and they did not, as the grammarian Aristophanes says,[a] use it of the ablution before eating, reserving the term "hand-wash" for that which occurred after dinner. Sophocles in *Oenomaus*[b]: "With head shorn in Scythian fashion to make a towel."[c] Herodotus, also, has the word "towel" in the second book.[d] Xenophon, in the first book of the *Education* (of Cyrus), writes[e]: "But when you touch any foods of this kind, you immediately clean your hand on the towels, evidently because you dislike very much to have it soiled by them." Polemon, again, in the sixth book of his *Address to Antigonus and Adaeus*, speaks[f] of the difference in the phrases "over the hand" and "hand-wash." Demonicus in *Achelous* speaks of the pre-prandial "over the hand" in these lines[g]: "Everyone was in eager haste, knowing that he was entertaining a man with sharp appetite who was also a Boeotian.[h] He, at any rate, omitted the ceremony of 'over the hand,' saying that that was his to take *after* dinner." A linen towel (*omolinon*) is mentioned by Cratinus in *Archilochi*[i]: "Her hair swathed heavily in coarse towels, full of all unworthiness." And Sappho, when in the fifth book of her *Lyric Poems* she addresses

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[a] Above, 408 f.

[b] *T.G.F.*² 234.

[c] The Scythians were believed to use their enemies' scalps as towels; see crit. note.

[d] Chap. 122.

[e] *Cyropaed.* i. 3. 5; Cyrus is discussing the subject of food with Astyages.

[f] Frag. 62 Preller.

[g] Kock iii. 375.

[h] Probably referring to the glutton Heracles.

[i] Kock i. 14; text and meaning are uncertain. The poet may allude to comedy as he had found it, rough and sordid.

χερρόμακτρα δὲ πορφύρα[1]
κἀπαυγάμενα ταῦτά τοι[2]
Μνᾶσις[3] πέμψ' ἀπὺ Φωκάας[4]
δῶρα τίμια κὰγ γενῦν,[5]

κόσμον λέγει κεφαλῆς τὰ χειρόμακτρα, ὡς καὶ Ἑκαταῖος δηλοῖ ἢ ὁ γεγραφὼς τὰς περιηγήσεις ἐν τῇ Ἀσίᾳ ἐπιγραφομένῃ· "γυναῖκες δ' ἐπὶ τῆς κεφαλῆς ἔχουσι χειρόμακτρα." Ἡρόδοτος δ' ἐν τῇ β' φησί· "μετὰ δὲ ταῦτα ἔλεγον τοῦτον τὸν βασιλέα ζωὸν καταβῆναι κάτω εἰς ὃν οἱ Ἕλληνες Ἅιδην νομίζουσι κἀκεῖθι[6] συγκυβεύειν τῇ Δήμητρι,
f καὶ τὰ μὲν νικᾶν αὐτήν, τὰ δὲ ἑσσοῦσθαι[7] ὑπ' αὐτῆς· καί μιν[8] πάλιν ἀναφικέσθαι δῶρον ἔχοντα παρ' αὐτῆς χειρόμακτρον χρύσεον." τὸν δὲ τῷ χερνίβῳ ῥάναντα παῖδα διδόντα κατὰ χειρὸς Ἡρακλεῖ ὕδωρ, ὃν ἀπέκτεινεν ὁ Ἡρακλῆς κονδύλῳ, Ἑλλάνικος ἐν μὲν[9] ταῖς ἱστορίαις Ἀρχίαν φησὶ καλεῖσθαι· δι' ὃν καὶ ἐξεχώρησε Καλυδῶνος. ἐν δὲ τῷ δευτέρῳ τῆς Φορωνίδος Χερίαν[10] αὐτὸν
411 ὀνομάζει. Ἡρόδωρος δ' ἐν ἑπτακαιδεκάτῃ τοῦ καθ' Ἡρακλέα λόγου Εὔνομον. καὶ Κύαθον[11] δὲ τὸν Πύλητος μὲν υἱόν, ἀδελφὸν δὲ Ἀντιμάχου ἀπέκτεινεν ἄκων Ἡρακλῆς οἰνοχοοῦντα αὐτῷ, ὡς Νίκανδρος ἱστορεῖ ἐν δευτέρῳ Οἰταϊκῶν,[12] ᾧ καὶ ἀνεῖσθαί φησι τέμενος ὑπὸ τοῦ Ἡρακλέους

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[1] Ahrens: χειρόμακτρα δὲ καγγόνων πορφύρᾳ A.

[2] Aly, Wilamowitz: καταυταμεν ἀτατι A.

[3] Wilamowitz: μασεις A.

[4] Anonymous Jena reviewer: ἔπεμψα πυφωκαας A.

[5] κὰγ γενῦν Wilamowitz: καγγόνων A.

[6] κἀκεῖ οἱ A.

[7] ἰσοῦσθαι A.

[8] καὶ μὴν A.

[9] ἐν μὲν Kaibel: μὲν ἐν A.

[10] Χαιρίαν Eustath. 1900. 24.

Aphrodite,[a] "These towels of radiant purple Mnasis hath sent to thee from Phocaea, gifts worthy to veil thy cheeks," means that the towels are an ornamental head-covering, as Hecataeus, or whoever wrote the account of travels entitled *Asia*, makes clear[b]: "The women have towels[c] on their heads." And Herodotus says in the second book[d]: "After these events they said this king descended alive into the place which the Greeks recognize as Hades, and there he played at dice with Demeter; sometimes he beat her, sometimes again he was beaten by her; and he came back up again with a golden towel[e] as a present from her." Then there is the boy who offered water for the hands to Heracles and splashed him from the basin; Heracles killed him with a blow from his knuckles; Hellanicus in his *Histories* says[f] that his name was Archias; on his account Heracles withdrew from Calydon. But in the second book of his *Tale of Phoroneus* Hellanicus calls[g] him Cherias. Herodorus, in the seventeenth book of his *Story of Heracles*, calls[h] him Eunomus. Heracles also killed accidentally Cyathus the son of Pyles and brother of Antimachus, when he was acting as wine-pourer for him, as Nicander records in the second book of his *Scenes from Mt. Oeta*[i]; in his honour, Nicander says, a sacred enclosure was consecrated by Heracles

[a] *P.L.G.*⁴ frag. 44, Diehl frag. 99.

[b] *F.H.G.* i. 25.

[c] Or turbans.

[d] Chap. 122; of Rhampsinitus.

[e] A turban or kerchief, woven in gold.

[f] *F.H.G.* i. 45.

[g] *Ibid.*

[h] *F.H.G.* ii. 36.

[i] Frag. 17 Schneider.

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[11] κύανθον C, Eustath., lemma in A.

[12] οἰταϊκῶν A.

ἐν Προσχίῳ, ὃ μέχρι νῦν προσαγορεύεσθαι Οἰνοχόου.

Ἡμεῖς δ' ἐνταῦθα καταπαύσαντες τὸν λόγον ἀρχὴν ποιησόμεθα τῶν ἑξῆς ἀπὸ τῆς τοῦ Ἡρακλέους ἀδηφαγίας.

in Proschium, which to this day is called the "Winepourer's."

As for us, we will bring our account to a close here, and will resume what is to follow with the story of Heracles' gluttony.

Ι[1]

Ἀλλ' ὥσπερ δείπνου γλαφυροῦ ποικίλην εὐωχίαν
τὸν ποιητὴν δεῖ παρέχειν τοῖς θεαταῖς τὸν σοφόν,
ἵν' ἀπίῃ τις τοῦτο λαβὼν καὶ φαγών, καὶ προσπιὼν
ᾧ χαίρει,[2] καὶ σκευασία μὴ μί' ᾖ τῆς μουσικῆς,

Ἀστυδάμας ὁ τραγικὸς ἐν Ἡρακλεῖ σατυρικῷ, ἑταῖρε, φησί, Τιμόκρατες. φέρε εἴπωμεν ἐνταῦθα τοῖς προειρημένοις τὰ ἀκόλουθα ὅτι ἦν καὶ ὁ Ἡρακλῆς ἀδηφάγος. ἀποφαίνονται δὲ τοῦτο σχεδὸν πάντες ποιηταὶ καὶ συγγραφεῖς. Ἐπίχαρμος μὲν ἐν Βουσίριδι λέγων·

b πρῶτον[3] μὲν αἴ κ'[4] ἔσθοντ' ἴδοις νιν ἀποθάνοις.[5]
βρέμει μὲν ὁ φάρυγξ ἔνδοθ', ἀραβεῖ δ' ἁ γνάθος,
ψοφεῖ δ' ὁ γομφίος, τέτριγε δ'[6] ὁ κυνόδων,
σίζει δὲ ταῖς ῥίνεσσι, κινεῖ δ' οὔατα.

Ἴων δ' ἐν Ὀμφάλῃ ἐμφανίσας αὐτοῦ τὴν ἀδηφαγίαν ἐπιφέρει·

ὑπὸ δὲ τῆς βουλιμίας[7]
κατέπινε καὶ τὰ κᾶλα[8] καὶ τοὺς ἄνθρακας.

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[1] ΤΩΝ ΕἸϹ Λ ἈΡΧΗ ΤΟΥ͂ ΙΖ′ ῑ.

[2] *τοῦτο λαβὼν . . . χαίρει* Kaibel: *τοῦτο λαβὼν καὶ φαγὼν ὥσπερ πιὼν χαίρει καὶ* A (*ᾧ* added by Hermann).

[3] *πρᾶτον* Kaibel.

[4] *αἰκ* W. Schulze.

BOOK X

" Like the varied bounty of a rich dinner, such must be the fare provided by the clever poet for the spectators, so that each departs after getting his fill, having eaten and drunk again what he likes, and the entertainment is not one monotonous dish " ; so, friend Timocrates, says the tragic poet Astydamas in the satyric play *Heracles*.[a] Come, then, let us here take up what naturally follows the preceding discussion, and explain that Heracles also was a glutton.[b] Almost all the poets and historians make this plain. Epicharmus, for example, says in *Busiris* [c] : " First, if you should see him eating you would die. His gullet thunders inside, his jaw rattles, his molar crackles, his canine tooth gnashes, he sizzles at the nostrils, he waggles his ears." And Ion, after dilating on his gluttony in *Omphale*, adds [d] : " In his ravenous hunger he gulped down the joints and the coals as

[a] *T.G.F.*^{2} 779, Kock iii. 631 ; the Eupolidean metres seem more appropriate to a comic poet.

[b] *Cf.* Athen. 164 d note *c*.

[c] Kaibel 94.

[d] *T.G.F.*^{2} 737.

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[5] *ἴδοις . . . ἀποθάνοις* A, *ἴδῃς . . . ἀποθανης* C: *ἴδοις, τί κα πάθοις ;* Kaibel.

[6] *τέτρυγε δ'* Eustath. 870. 11 : *τέτριγ'* AC.

[7] *βουλιμίας* Bentley : *εὐφημίας* AC.

[8] Schweighäuser : *καλὰ* A, *κάλα* C.

c παρὰ Πινδάρου δὲ τοῦτ' εἴληφεν εἰπόντος·

. . . δοιὰ βοῶν
θερμὰ πρὸς ἀνθρακιὰν στέψεν, πυρὶ δ' ἐκκαπύοντα
σώματα· καὶ τότ' ἐγὼ σαρκῶν τ' ἐνοπὰν ἴδον
ἠδ' ὀστέων στεναγμὸν βαρύν·
ἦν διακρῖναι ἰδόντα παῦρος ἐν καιρῷ χρόνος.[1]

τοιοῦτον οὖν αὐτὸν ὑποστησάμενοι ταῖς ἀδηφαγίαις
καὶ τῶν ὀρνέων ἀποδεδώκασιν αὐτῷ τὸν λάρον τὸν
προσαγορευόμενον βουφάγον. εἰσάγεται δὲ ὁ
412 Ἡρακλῆς καὶ Λεπρεῖ περὶ πολυφαγίας ἐρίζων ἐκείνου
προκαλεσαμένου, καὶ νενίκηκεν. Ζηνόδοτος δ' ἐν
δευτέρῳ Ἐπιτομῶν Καύκωνός φησι τοῦ Ποσειδῶνος
καὶ Ἀστυδαμείας τῆς Φόρβαντος γενέσθαι τὸν
Λεπρέα, ὃν τὸν Ἡρακλέα κελεῦσαι δεθῆναι ὅτε
Αὐγέαν τὸν μισθὸν ἀπῄτει. Ἡρακλῆς δ' ἐκτελέσας
τοὺς ἄθλους ἔρχεται ἐπὶ Καύκωνας καὶ δεηθείσης
Ἀστυδαμείας διαλύεται πρὸς τὸν Λεπρέα. καὶ
μετὰ ταῦτα ὁ Λεπρεὺς Ἡρακλεῖ ἐρίζει δίσκῳ
καὶ ὕδατος ἀντλήσει[2] καὶ ὅστις ἀναλώσει[3] θᾶττον
b ταῦρον, καὶ λείπεται[4] πάντα. εἶτα θωρηχθεὶς
προκαλεῖται Ἡρακλέα καὶ θνήσκει ἐν τῇ μάχῃ.
Μᾶτρις δ' ἐν τῷ τοῦ Ἡρακλέους ἐγκωμίῳ καὶ εἰς
πολυποσίαν φησὶ τὸν Ἡρακλέα προκληθῆναι ὑπὸ
τοῦ Λεπρέως, καὶ πάλιν νικηθῆναι. τὰ αὐτὰ
ἱστορεῖ καὶ ὁ Χῖος ῥήτωρ Καύκαλος, ὁ Θεοπόμπου

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[1] *δοιὰ . . . χρόνος* Schroeder's text, as emended by Casaubon, Boeckh, Schneidewin, Meineke, Bergk: *διαβοῶν θερμὰ δ' εἰς ἀνθρακιὰν στέψαν πυρὶ δ' εἰς ἀνθρακιὰν στέψαν πυρὶ δ' ὑπνόων τε σώματα . . . βαρὺν ην ἰδόντα διακρῖναι πολλὸς ἐν καιρῷ χρόνος* A.

[2] *ἀντλήσει* Schweighäuser: *ἀντλῆσαι* AC.

[3] C: *ἀναδώσει* A.

well." Ion has taken this idea from Pindar, who said [a]: "Two steaming carcasses of oxen he heaped upon the coals, crackling in the fire; then did I perceive the shrieking of flesh and the heavy moan of bones; short was the time allowed for one to see and discern it fittingly." And so, having conceived him as being that kind of person in his gluttonies, they have assigned to him as his attribute among the birds the gull, which is called the scavenger.[b] Heracles is also represented as competing with Lepreus in an eating-contest; Lepreus challenged him, and Heracles won. Zenodotus, in the second book of his *Epitomes*, says that Lepreus was the son of Caucon, the son of Poseidon and of Astydameia, the daughter of Phorbas, and he had recommended that Heracles be bound in chains when he demanded his pay of Augeas.[c] After Heracles had completed his labours he proceeded against Caucon's people, and at Astydameia's entreaty was reconciled with Lepreus. After this Lepreus contended with Heracles in throwing the discus, in bailing water, and in determining who should consume a bull quicker, and he was beaten in all. He then put on a breastplate and challenged Heracles, and was killed in the fight. Matris, in his *Eulogy of Heracles*, says that Heracles was also challenged to a drinking-contest by Lepreus, and again he was beaten. The same stories are told by the Chian orator Caucalus,

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[a] *P.L.G.*^{4} 457, Sandys (Loeb Classical Library) 604.

[b] The prefix *βου-*, "ox," in this word (*βουφάγος*) is to be understood as in *βουλιμία*, *βούπαις*, etc. So Hesychius explains it as *πολυφάγος*, "hearty eater."

[c] For the story *cf.* Aelian, *V.H.* i. 24, Pind. *Ol.* x. 28 ff.

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[4] *καὶ λείπεται* C: *καλειπεται* A.

τοῦ ἱστοριογράφου ἀδελφός, ἐν τῷ τοῦ Ἡρακλέους ἐγκωμίῳ.

Καὶ τὸν Ὀδυσσέα δὲ Ὅμηρος πολυφάγον καὶ λαίμαργον παραδίδωσιν ὅταν λέγῃ·

c ἀλλ᾿ ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ·
οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
ἔπλετο, ἥ τ᾿ ἐκέλευσεν ἕο μνήσασθαι ἀνάγκῃ
καὶ μάλα τειρόμενον καὶ ἐνιπλησθῆναι ἀνώγει.

ὑπερβάλλουσα γὰρ ἐν τούτοις φαίνεται αὐτοῦ λαιμαργία μετὰ τοῦ μηδὲ ἐν δέοντι τὰ περὶ τῆς γαστρὸς γνωμολογεῖν. ἐχρῆν γάρ, εἰ καὶ ἐλίμωττεν, διακαρτερεῖν ἢ μετριάζειν τὰ περὶ τὴν τροφήν.
d τὸ δὲ τελευταῖον καὶ τὴν τελειοτάτην αὐτοῦ παρίστησι λαιμαργίαν καὶ γαστριμαργίαν·

ὣς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν· ἡ δὲ μάλ᾿ αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων
ληθάνει ὅσσ᾿ ἔπαθον, καὶ ἐνιπλησθῆναι ἀνώγει.

ταῦτα γὰρ οὐδ᾿ ἂν ἐκεῖνος ὁ Σαρδανάπαλλος εἰπεῖν ποτε ἂν ἐτόλμησεν. γέρων τε ὢν

ἤσθιεν ἁρπαλέως κρέα τ᾿ ἄσπετα καὶ μέθυ ἡδύ.

Θεαγένης δ᾿ ὁ Θάσιος ἀθλητὴς ταῦρον μόνος κατέφαγεν, ὡς Ποσείδιππός φησιν ἐν ἐπιγράμμασι·

e καὶ περὶ[1] συνθεσίης ἔφαγόν ποτε Μηόνιον βοῦν·
  πάτρη γὰρ βρώμην οὐκ ἂν ἐπέσχε Θάσος
Θευγένει· ἅσσα φαγὼν ἔτ᾿ ἐπῄτεον. εἵνεκα τούτου[2]
  χάλκεος ἑστήκω χεῖρα προισχόμενος.

Μίλων δ᾿ ὁ Κροτωνιάτης, ὥς φησιν ὁ Ἱεραπολίτης

brother of the historian Theopompus, in his *Eulogy of Heracles.*

Odysseus, also, is represented by Homer as a hearty eater and a glutton when he says[a]: "But as for me, let me sup, distressed as I am; for there is nought more shameless than a wretched belly, which bids a man of necessity to be mindful of it, though he be sore tried, and commands him to take his fill." Indeed, his gluttony is shown to be excessive in these lines, besides which he utters sententious remarks about the belly at an inappropriate time. For though he were famished, he ought to have been patient to the end or else have been more moderate in regard to food. But the last part of the passage exhibits in all its completeness his gluttony and voracity[b]: "Even as I bear sorrow in my heart; but the belly ever bids me eat and drink, and brings forgetfulness of all that I have suffered, and commands me to take my fill." Even Sardanapalus[c] of old would not have ventured to say that. And so, old man though he was, "he ate ravenously abundance of meat and sweet wine."[d]

Theagenes, the athlete from Thasos, devoured a bull all alone, as Poseidippus says in his *Epigrams*: "And on a wager I once ate a Maeonian ox; for my own country Thasos could not have furnished a meal to Theagenes; whatever I ate, I kept asking for more. For this reason I stand in bronze, holding forth my hand." Milon of Croton, as Theodorus of

[a] *Od.* vii. 215.
[b] *Od.* vii. 219.
[c] See Athen. 294 e note *a*.
[d] Adapted from *Od.* ix. 162.

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[1] καὶ περὶ Schweighäuser: καίπερ A.
[2] εἵνεκα τούτου Wilamowitz: εἵνεκεν οὕτω A.

Θεόδωρος ἐν τοῖς περὶ ἀγώνων, ἤσθιε μνᾶς κρεῶν εἴκοσι καὶ τοσαύτας ἄρτων οἴνου τε τρεῖς χοᾶς ἔπινεν. ἐν δὲ Ὀλυμπίᾳ ταῦρον ἀναθέμενος τοῖς
f ὤμοις τετραέτη καὶ τοῦτον περιενέγκας τὸ στάδιον μετὰ ταῦτα δαιτρεύσας μόνος αὐτὸν κατέφαγεν ἐν μιᾷ ἡμέρᾳ. Τίτορμός τε ὁ Αἰτωλὸς διηριστήσατο αὐτῷ βοῦν, ὡς ἱστορεῖ ὁ Αἰτωλὸς Ἀλέξανδρος. Φύλαρχος δέ φησιν ἐν τῇ γʹ τῶν ἱστοριῶν τὸν Μίλωνα ταῦρον καταφαγεῖν κατακλιθέντα πρὸ τοῦ βωμοῦ τοῦ Διός· διὸ καὶ ποιῆσαι εἰς αὐτὸν Δωριέα τὸν ποιητὴν τάδε·

τοῖος ἔην Μίλων, ὅτ᾽ ἀπὸ χθονὸς ἤρατο βρῖθος,
τετραέτη δαμάλην ἐν Διὸς εἰλαπίναις,
413 ὤμοις δὲ κτῆνος τὸ πελώριον ὡς νέον ἄρνα
ἤνεγκεν δι᾽ ὅλης κοῦφα πανηγύρεως.
καὶ θάμβος μέν, ἀτὰρ τοῦδε πλέον ἤνυσε θαῦμα
πρόσθεν Πισαίου,[1] ξεῖνε, θυηπολίου·
ὃν γὰρ ἐπόμπευσεν βοῦν ἄζυγον, εἰς κρέα τόνδε
κόψας πάντα κατ᾽ οὖν μοῦνος ἐδαίσατό νιν.

Ἀστυάναξ[2] δ᾽ ὁ Μιλήσιος τρὶς Ὀλύμπια νικήσας
b κατὰ τὸ ἑξῆς παγκράτιον, κληθείς ποτε ἐπὶ δεῖπνον ὑπὸ Ἀριοβαρζάνου τοῦ Πέρσου καὶ ἀφικόμενος ὑπέσχετο φαγεῖν πάντα τὰ πᾶσι παρασκευασθέντα καὶ κατέφαγε. τοῦ Πέρσου δ᾽ αὐτὸν ἀξιώσαντος, ὡς ὁ Θεόδωρος ἱστορεῖ, ἄξιόν τι ποιῆσαι τῶν κατὰ τὴν ἰσχὺν φακὸν τῆς κλίνης περίχαλκον ὄντα κλάσας ἐξέτεινε μαλάξας. τελευτήσαντος δ᾽ αὐτοῦ

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[1] πεισαίου A.

[2] Ἀστυάναξ Meineke (Athen. 135d, Brandt p. 80): ἀστυδάμας AC.

Hierapolis says[a] in his work *On Athletic Contests*, used to eat twenty pounds of meat and as many of bread, and he drank three pitchers of wine.[b] And at Olympia he put a four-year-old bull on his shoulders and carried it round the stadium; after which he cut it up and ate it all alone in a single day. Titormus of Aetolia ate an ox in competition with him at breakfast, as Alexander of Aetolia records.[c] And Phylarchus, in the third book of his *Histories*, says[d] that Milon devoured a bull reclining in front of the altar of Zeus; wherefore the poet Dorieus wrote these lines in his honour: "Such was Milon, when he lifted the weight from the ground, a four-year-old steer, at the feast of Zeus, and on his shoulders he bore the monstrous beast, as lightly as though it were a new-born lamb, through the entire assemblage. And that was wonder enough; but a greater marvel than this, stranger, he wrought before the Pisan altar; for the ox, unbroken to the yoke, that he had carried in the procession, even that ox he cut up and ate all alone." Astyanax of Miletus, thrice victor at Olympia in successive contests in the pancratium, was once invited to dinner by the Persian Ariobarzanes, and on his arrival he promised to eat all the food prepared for all the guests, and actually did so. And when the Persian demanded, as Theodorus records,[e] that Astyanax should perform a feat worthy of his great physical powers, he broke off a bronze lentil-shaped ornament from the couch, and having softened it (with his hands) he pulled it out flat. When he died and his body was burned, one

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[a] *F.H.G.* iv. 513.

[b] About 8½ quarts.

[c] P. 249 Müller.

[d] *F.H.G.* i. 335

[e] *F.H.G.* iv. 513.

καὶ κατακαυθέντος οὐκ ἐχώρησε μία ὑδρία τὰ ὀστέα, μόλις δὲ δύο. καὶ τὰ τοῖς ἐννέα ἀνδράσι
c παρεσκευασμένα παρὰ τῷ Ἀριοβαρζάνῃ εἰς τὸ δεῖπνον μόνον καταφαγεῖν.

Καὶ οὐδὲν παράδοξον τούτους τοὺς ἄνδρας ἀδηφάγους γενέσθαι· πάντες γὰρ οἱ ἀθλοῦντες μετὰ τῶν γυμνασμάτων καὶ ἐσθίειν πολλὰ διδάσκονται. διὸ καὶ Εὐριπίδης ἐν τῷ πρώτῳ Αὐτολύκῳ λέγει·

κακῶν γὰρ ὄντων[1] μυρίων καθ' Ἑλλάδα
οὐδὲν κάκιόν ἐστιν ἀθλητῶν γένους·
οἳ πρῶτα μὲν ζῆν οὔτε μανθάνουσιν εὖ
οὔτ' ἂν δύναιντο· πῶς γὰρ ὅστις ἔστ' ἀνὴρ
γνάθου τε δοῦλος νηδύος θ' ἡσσημένος,
d κτήσαιτ' ἂν ὄλβον εἰς ὑπερβολὴν πατρός;
οὐδ' αὖ πένεσθαι κἀξυπηρετεῖν[2] τύχαις
οἷοί τ'· ἔθη γὰρ οὐκ ἐθισθέντες καλὰ
σκληρῶς διαλλάσσουσιν εἰς τἀμήχανα.
λαμπροὶ δ' ἐν ἥβῃ καὶ πόλεως ἀγάλματα
φοιτῶσ'· ὅταν δὲ προσπέσῃ γῆρας πικρόν,
τρίβωνες ἐκβαλόντες οἴχονται κρόκας.
ἐμεμψάμην δὲ καὶ τὸν Ἑλλήνων νόμον,
οἳ τῶνδ' ἕκατι σύλλογον ποιούμενοι
τιμῶσ' ἀχρείους ἡδονὰς δαιτὸς χάριν.
e τί γὰρ παλαίσας εὖ, τί δ' ὠκύπους ἀνὴρ
ἢ δίσκον ἄρας ἢ γνάθον[3] παίσας καλῶς
πόλει πατρῴᾳ στέφανον ἤρκεσεν λαβών;
πότερα μαχοῦνται πολεμίοισιν ἐν χεροῖν

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[1] $\overset{\text{γὲ}}{\text{γὰρ}}$ ὄντων C: γε ὄντων A, γεγώτων Nauck.

[2] κἀξυπηρετεῖν Galen i. p. 23: καὶ ξυνηρετεῖν A, καὶ ξυνηρετμεῖν C.

[3] ἄρας ἢ γνάθον C: ἀρσηγνάθον A.

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[a] *T.G.F.*² 441; *Autolycus* was a satyric drama, but there

urn was not sufficient to hold his bones, in fact two were barely enough. And the dishes which had been prepared for the nine male guests at the dinner in the house of Ariobarzanes he ate up alone.

In fact, it is no wonder that these men became gluttons; for all who go in for athletic contests are taught to eat heartily in connexion with their gymnastic exercises. Hence, also, Euripides says in the first edition of his *Autolycus* [a]: "Of all the countless evils infesting Greece, there is none worse than the tribe of athletes: first, they neither learn how to live aright, nor could they if they would; how, indeed, when a man is slave to his jaw, and a victim of his belly, could he acquire wealth to increase his father's store? [b] Again, they cannot endure poverty, nor adapt themselves to misfortunes. Accustomed as they are to ignoble habits, they find it hard to change them when difficulties come. In the hey-day of their prime they come and go, the glorious, the darlings of the city; but when bitter old age falls upon them, they disappear, worn-out garments that have lost their nap.[c] I cannot approve the custom of the Greeks, who for these men's sakes call an assembly and pay them the honour of useless pleasures to grace a feast. What succour to his native town does a man bring who has won a crown for clever wrestling? or a man who is fleet of foot, or who can hurl the discus, or deal a neat blow on the jaw? Will they fight the enemy with discus

is no intimation in other authorities that it was produced a second time.

[b] Lit. "in excess of his father." The ambitious Greek sought to bequeath more than his father, Plat. *Rep.* 330 B.

[c] For the figure *cf.* παλίμπλυτον, 242 a.

δίσκους ἔχοντες ἢ δι' ἀσπίδων[1] χερὶ
θείνοντες ἐκβαλοῦσι πολεμίους πάτρας;
οὐδεὶς σιδήρου ταῦτα μωραίνει πέλας
στάς. ἄνδρας οἶμαι[2] χρὴ σοφούς τε κἀγαθοὺς
φύλλοις στέφεσθαι χὤστις ἡγεῖται πόλει
f κάλλιστα σώφρων καὶ δίκαιος ὢν ἀνήρ,
ὅστις τε[3] μύθοις ἔργ' ἀπαλλάσσει κακὰ
μάχας τ' ἀφαιρῶν καὶ στάσεις. τοιαῦτα γὰρ
πόλει τε πάσῃ πᾶσί θ' Ἕλλησιν καλά.

Ταῦτ' εἴληφεν ὁ Εὐριπίδης ἐκ τῶν τοῦ Κολοφωνίου ἐλεγείων Ξενοφάνους οὕτως εἰρηκότος·

ἀλλ' εἰ μὲν ταχυτῆτι ποδῶν νίκην τις ἄροιτο
ἢ πενταθλεύων, ἔνθα Διὸς τέμενος
414 πὰρ Πίσαο ῥοῇσ' ἐν Ὀλυμπίῃ, εἴτε παλαίων
ἢ καὶ πυκτοσύνην ἀλγινόεσσαν ἔχων,
εἴτε τὸ[4] δεινὸν ἄεθλον ὃ παγκράτιον καλέουσιν,
ἀστοῖσίν κ' εἴη κυδρότερος προσορᾶν[5]
καί κε προεδρίην φανερὴν ἐν ἀγῶσιν ἄροιτο
καί κεν σῖτ' εἴη[6] δημοσίων κτεάνων
ἐκ πόλιος[7] καὶ δῶρον ὅ οἱ κειμήλιον εἴη·
εἴτε καὶ ἵπποισιν, ταῦτά κε πάντα[8] λάχοι,
οὐκ ἐὼν ἄξιος ὥσπερ ἐγώ. ῥώμης γὰρ ἀμείνων
b ἀνδρῶν ἠδ' ἵππων ἡμετέρη σοφίη.
ἀλλ' εἰκῇ μάλα τοῦτο νομίζεται, οὐδὲ δίκαιον
προκρίνειν ῥώμην τῆς ἀγαθῆς σοφίης.
οὔτε γὰρ εἰ πύκτης ἀγαθὸς λαοῖσι μετείη[9]
οὔτ' εἰ πενταθλεῖν οὔτε παλαισμοσύνην,

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[1] δίχ' ἀσπίδων, "without shields," Lobeck.

[2] οἶμαι added by Mekler, but probably a verse has been lost.

[3] τε Musgrave, γε A.

[4] εἴτε τὸ Wakefield: εἴτέτι A.

[5] Jacobs: προσεραν A.

[6] σῖτ' εἴη Turnebus: σιτειη A.

in hand, or through the line of shields[a] smite with the fist and cast the enemy forth from their native land? No man, when standing close to cold steel, commits such foolishness. It is meet, I ween, that we should crown wise and good men with leaves; him, also, who guides the State most rightly, a man sober and just; him, too, who can avert evil deeds by eloquence, dispelling fights and factions. For such are the things which are good for the whole State, and for all Greeks."

Euripides has borrowed these ideas from the elegies of Xenophanes of Colophon, who said[b]: "Nay, if a man should win victory by the swiftness of his feet, or in the pentathlum, where stands the precinct of Zeus by the streams of the Pisês at Olympia; or in wrestling, or because he hath skill in painful boxing, or in that dread contest which they call the pancratium, he would be more illustrious to look upon, in the eyes of his fellow-citizens, and he would win a conspicuous front seat at the contests, and would have bread from the public store, given by the city, and a present to be an heirloom for ever; yea, even if he won with horses, all these things would fall to his lot, though he be not so worthy as I. For my art is better than the strength of men and of horses. But there is no sense in all these opinions, and it is not right to prefer strength to good wisdom. Not though a man rise up among the people as a good boxer, or good at the pentathlum,

[a] See critical note 1.

[b] *P.L.G.*^{4} frag. 2, Diels, *Poet. Phil.* iii. 1. 36.

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[7] *πόλιος* Schweighäuser: *πόλεως* A.

[8] *κε πάντα* Schweighäuser: *κ' εἴπαιτα* A.

[9] *λαοῖσι μετείη* Stephanus: *λαοῖσιν ἔτ' εἴη* A.

οὐδὲ μὲν εἰ ταχυτῆτι ποδῶν, τόπερ ἐστὶ πρότιμον
ῥώμης ὅσσ' ἀνδρῶν ἔργ' ἐν ἀγῶνι πέλει,
τοὔνεκεν ἂν δὴ μᾶλλον ἐν εὐνομίῃ πόλις εἴη.
c σμικρὸν δ' ἄν τι πόλει χάρμα γένοιτ' ἐπὶ τῷ,
εἴ τις ἀεθλεύων νικῷ Πίσαο παρ' ὄχθας·
οὐ γὰρ πιαίνει ταῦτα μυχοὺς πόλεως.

πολλὰ δὲ καὶ ἄλλα ὁ Ξενοφάνης κατὰ τὴν ἑαυτοῦ σοφίαν ἐπαγωνίζεται, διαβάλλων ὡς ἄχρηστον καὶ ἀλυσιτελὲς τὸ τῆς ἀθλήσεως εἶδος. καὶ ὁ Ἀχαιὸς δὲ ὁ Ἐρετριεὺς περὶ τῆς εὐεξίας τῶν ἀθλητῶν διηγούμενός φησι·

d γυμνοὶ γὰρ ὀσφύν,[1] φαιδίμους βραχίονας
ἥβῃ σφριγῶντες ἐμπορεύονται, νέῳ
στίλβοντες ἄνθει καρτερὰς ἐπωμίδας·
ἄδην δ' ἐλαίου στέρνα κἀσπίδων[2] κύτος
χρίουσιν[3] ὡς ἔχοντες οἴκοθεν τρυφήν.

Ἡράκλειτος δ' ἐν τῷ Ξενίζοντι Ἑλένην φησί τινα γυναῖκα πλεῖστα βεβρωκέναι. Ποσείδιππος δ' ἐν ἐπιγράμμασι Φυρόμαχον, εἰς ὃν καὶ τόδ' ἐπέγραψε·

Φυρόμαχον τὸν πάντα φαγεῖν βορόν, οἷα κορώνην
e παννυχικήν, αὕτη ῥωγὰς ἔχει κάπετος
χλαίνης ἐν τρύχει Πελληνίδος. ἀλλὰ σὺ τούτου
καὶ χρῖε στήλην,[4] Ἀττικέ, καὶ στεφάνου,
εἴ ποτέ σοι[5] προκύων συνεκώμασεν. ἦλθε δ' ὁ μαυρὰ
βλέψας ἐκ πελίων νωδὸς ἐπισκυνίων,

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[1] ὀσφύν Kaibel: ὤθουν A.

[2] κἀσπίδων Capps: καὶ ποδῶν A, which necessitates understanding κύτος as "skin," a late sense.

or in wrestling, or even in swiftness of foot, which has preference among all men's deeds of strength in the contest—not for that reason can a city enjoy better laws. Small must be any joy that comes to a city for this, if a man wins in a contest beside the banks of the Pisês; for that cannot fatten the storehouses of a city." Many other contentions Xenophanes makes regarding his own art, attacking as useless and unprofitable the whole idea of athleticism. And Achaeus of Eretria also dilates upon the luxuriant condition of athletes, saying[a]: "Their loins bare, their sleek arms swelling with youthful power, they ply their trade,[b] strong shoulders glistening in youthful bloom; lavishing oil, they anoint their breasts and the hollow of their shields,[c] as if they had been used to luxury in boyhood."

Heracleitus, in *The Host*, tells of a woman named Helen who ate huge quantities. So Poseidippus speaks in his *Epigrams* of Phyromachus, to whom he addressed the following epigram: "Phyromachus, as greedy at eating all things as a raven through the livelong night, is now contained within this rugged trench, in the torn wrapping of a Pellenian cloak. Nay then, Atticus, anoint his headstone, and crown it with a wreath, if ever that parasite revelled with you. And he came, toothless, with black looks from out of livid eyebrows, clad in a hide with the hairside

[a] *T.G.F.*^{2} 747, probably from *The Games* (Ἆθλα), cited below, 417 f, 689 b.

[b] Others render ἐμπορεύονται simply "walk about," as in Athen. 91 c.

[c] For the oiling of shields see Aristoph. *Ach.* 1128.

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[3] χρείουσιν A.
[4] Salmasius: χρεία ἐστήλην A.
[5] Salmasius: εἰπόντες οἱ A.

ὁ τριχιδιφθερίας,[1] μονολήκυθος· ἐκ γὰρ ἀγώνων
τῶν τότε ληναίην[2] ἦλθ' ὑπὸ Καλλιόπην.

f Ἀμάραντος δὲ ὁ Ἀλεξανδρεὺς ἐν τοῖς περὶ σκηνῆς Ἡρόδωρόν φησι τὸν Μεγαρέα σαλπιγκτὴν γενέσθαι τὸ μὲν μέγεθος πηχῶν τριῶν καὶ ἡμίσους, εἶναι δὲ καὶ τὰς πλευρὰς ἰσχυρόν· ἐσθίειν δὲ ἄρτων μὲν χοίνικας ἕξ, κρεῶν δὲ λίτρας εἴκοσιν οἵων ἂν εὑρήκῃ,[3] πίνειν δὲ χοᾶς δύο καὶ σαλπίζειν ἅμα σάλπιγξι δυσί. κοιμᾶσθαι δὲ ἔθος εἶχεν ἐπὶ λεοντῆς μόνης. 415 ἐσήμαινε[4] δὲ σαλπίζων μέγιστον. Ἄργος γοῦν πολιορκοῦντος Δημητρίου τοῦ Ἀντιγόνου καὶ[5] οὐ δυναμένων τῶν στρατιωτῶν τὴν ἑλέπολιν προσαγαγεῖν τοῖς τείχεσι διὰ τὸ βάρος, ταῖς δύο σάλπιγξι σημαίνων ὑπὸ τῆς ἁδρότητος τοῦ ἤχου τοὺς στρατιώτας ἠνάγκασε προθυμηθέντας προσαγαγεῖν τὴν μηχανήν. ἐνίκησε δὲ τὴν περίοδον δεκάκις καὶ ἐδείπνει καθήμενος, ὡς ἱστορεῖ Νέστωρ ἐν τοῖς θεατρικοῖς ὑπομνήμασι. καὶ γυνὴ δὲ ἐσάλπισεν Ἀγλαῒς ἡ Μεγακλέους ἐν τῇ πρώτῃ ἀχθείσῃ μεγάλῃ πομπῇ ἐν Ἀλεξανδρείᾳ τὸ πομπικόν, b περιθέτην[6] ἔχουσα καὶ λόφον ἐπὶ τῆς κεφαλῆς, ὡς δηλοῖ Ποσείδιππος ἐν ἐπιγράμμασιν. ἤσθιε δὲ καὶ αὐτὴ λίτρας μὲν κρεῶν δώδεκα, ἄρτων δὲ χοίνικας τέσσαρας καὶ ἔπινεν οἴνου χοᾶ.

[1] Meineke, following Toup: τριχιδιφθείρας A.
[2] ληναίην Kaibel: ληναικὴν A.
[3] εὑρήκει AC.
[4] C: ἐσήμηνε A.
[5] καὶ om. C.
[6] περίθετον κόμην Aelian, *V.H.* i. 26.

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[a] Lit. "carrying his oil-flask himself"; the proper gentleman, when going to the gymnasium or to a dinner-party, had a slave to carry his oil-flask.

out, attended by no slave[a]; verily, after those bouts of yore he has come at last under the dominion of the Muse of the tomb."[b] Amarantus of Alexandria, in his work *On the Theatre*, says that Herodorus, the trumpeter of Megara, was only three and a half cubits tall,[c] but strong in his ribs; he would eat six pints of wheat bread and twenty pounds of whatever meat he could find; he would drink two pitchers of wine,[d] and could sound two trumpets at one and the same time. He had the habit of sleeping on nothing but a lion skin. When he blew his trumpet the signal was extraordinarily loud. For example, when Demetrius the son of Antigonus was besieging Argos, and the troops were unable to bring the siege-engine close up to the walls on account of its weight, Herodorus signalled with his two trumpets, and the soldiers were so fired with eagerness by the loudness of the sound that they perforce brought the engine up. He won in the circuit of the games ten times, and always sat when he dined,[e] as Nestor records in his *Theatrical Commentaries*. There was also a woman, Aglaïs the daughter of Megacles, who blew the trumpet for the procession in the first great parade at Alexandria; she wore a wig and a plume on her head, as Poseidippus discloses in his *Epigrams*. She herself also would eat twelve pounds of meat, four pints of wheat bread, and would drink a pitcher of wine.

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[b] In the language of preciosity ληνός, "wine-press," may mean σορός, "coffin."

[c] Five feet three inches.

[d] Nearly six quarts! *Cf.* Pollux iv. 89.

[e] Like the Homeric heroes, Athen. 11 f and note *d*. By circuit is meant the round of the four great festivals, at Olympia, Delphi, Nemea, and the Isthmus. An athlete who won in all these games in successive years was called a περιοδονίκης.

Λιτυέρσας δὲ ἦν μὲν υἱὸς Μίδου νόθος, Κελαινῶν δὲ τῶν ἐν Φρυγίᾳ βασιλεύς, ἄγριος ἰδέσθαι καὶ ἀνήμερος ἄνθρωπος, ἀδηφάγος δ' ἰσχυρῶς. λέγει δὲ περὶ αὐτοῦ Σωσίθεος ὁ τραγῳδιοποιὸς ἐν δράματι Δάφνιδι ἢ Λιτυέρσᾳ οὕτως·

ἔσθει μὲν ἄρτους[1] τρεῖς, ὄνους[2] κανθηλίους
τρεῖς[3] τῆς βραχείας ἡμέρας· πίνει δ', ἕνα
c καλῶν μετρητήν, τὸν δεκάμφορον[4] πίθον.

τοιοῦτός ἐστι καὶ ὁ παρὰ Φερεκράτει ἢ Στράττιδι ἐν Ἀγαθοῖς, περὶ οὗ φησιν·

ἐγὼ κατεσθίω μόλις τῆς ἡμέρας
πένθ' ἡμιμέδιμν', ἐὰν βιάζωμαι. B. μόλις;
ὡς ὀλιγόσιτος ἦσθ' ἄρ', ὃς κατεσθίεις
τῆς ἡμέρας μικροῦ[5] τριήρους σιτία.

Ξάνθος δ' ἐν τοῖς Λυδιακοῖς Κάμβλητά φησι τὸν βασιλεύσαντα Λυδῶν πολυφάγον γενέσθαι καὶ πολυπότην, ἔτι δὲ γαστρίμαργον. τοῦτον οὖν ποτε νυκτὸς τὴν ἑαυτοῦ γυναῖκα κατακρεουργήσαντα d καταφαγεῖν, ἔπειτα πρωὶ εὑρόντα τὴν χεῖρα τῆς γυναικὸς ἐνοῦσαν ἐν τῷ στόματι ἑαυτὸν ἀποσφάξαι, περιβοήτου τῆς πράξεως γενομένης. περὶ δὲ Θυὸς τοῦ Παφλαγόνων βασιλέως ὅτι καὶ αὐτὸς ἦν πολυφάγος προειρήκαμεν, παραθέμενοι Θεόπομπον ἱστοροῦντα ἐν τῇ πέμπτῃ καὶ τριακοστῇ. Ἀρχίλοχος δ' ἐν Τετραμέτροις Χαρίλαν εἰς τὰ ὅμοια διαβέβληκεν, ὡς οἱ κωμῳδιοποιοὶ Κλεώνυμον καὶ e Πείσανδρον. περὶ δὲ Χαιρίππου φησὶ Φοινικίδης ἐν Φυλάρχῳ[6] οὕτως·

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[1] ἄρτους Mythogr. Westerm. p. 346. 21 : αὐτοὺς A, αὐτὸς E.

[2] ὄνους C, Mythogr. : ὅλους A.

[3] τρεῖς Kaibel : τρὶς AC.

[4] καλῶν . . . δεκάμφορον Mythogr. : καλὸν . . . δὲ καρποφόρον AE.

[5] μικροῦ Capps : μακρᾶς A.

[6] Φιλάρχῳ Dindorf.

Lityersas was a bastard son of Midas and king of the Celaenians, in Phrygia; he was a man fierce of aspect and cruel, and terribly gluttonous. The tragic poet Sositheus tells about him in his play *Daphnis* or *Lityersas* as follows[a]: "He eats three loaves of bread, three pack-asses in one brief day; and he drinks the ten-amphora cask,[b] calling it but a single measure."[c] Such a hero, again, is the man in *Nice People*, by Pherecrates or Strattis, of whom it is said[d]: "A. I can barely eat up five half-bushels a day, if I am forced thereto. B. Barely? What a little-feeder you are, then, after all! Why, you consume daily nearly enough rations for a cruiser!"[e] Xanthus, in his *History of Lydia*, says[f] that Camblês, the king of Lydia, was a hearty eater and hearty drinker, even a glutton. One night he butchered his own wife and ate her up, but in the morning, finding his wife's hand in his mouth, he cut his own throat, since the awful deed had become divulged. Concerning Thys, the king of the Paphlagonians, we have already said[g] that he was a hearty eater, citing the account of Theopompus in the thirty-fifth book. And Archilochus in his *Tetrameters* attacks[h] Charilas for similar gluttony, as the comic poets attack Cleonymus and Peisander.[i] Of Chaerippus Phoenicides speaks thus in *The Colonel of Horse*[j]: "Third,

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[a] *T.G.F.*² 822.

[b] About 90 gallons.

[c] Of about 9 gallons.

[d] Kock i. 145, Athen. 248 c.

[e] Since a trireme carried 220 men, the daily ration of this "little-feeder" would amount to about seven bushels.

[f] *F.H.G.* i. 38.

[g] 144 f, *F.H.G.* i. 311.

[h] *P.L.G.*⁴ frag. 79.

[i] Kock iii. 411; Cleonymus, but not Peisander, is thus scored by Aristophanes, *Pac.* 395, *Av.* 1556, *Lys.* 490.

[j] Kock iii. 334.

τρίτον[1] δὲ πρὸς τούτοισι τὸν σοφώτατον
Χαίριππον. οὗτος, ὥσπερ οἶδας, ἐσθίει
μέχρι ἂν διδῷ τις ἢ λάθῃ διαρραγείς.
τοιοῦτ᾽ ἔχει ταμιεῖον ὥσπερ οἰκίας.

Νικόλαος δ᾽ ὁ περιπατητικὸς ἐν τῇ τρίτῃ πρὸς ταῖς ἑκατὸν τῶν ἱστοριῶν Μιθριδάτην φησὶ τὸν Ποντικὸν βασιλέα προθέντα ἀγῶνα πολυφαγίας καὶ πολυποσίας (ἦν δὲ τὸ ἆθλον τάλαντον ἀργυρίου) ἀμφότερα νικῆσαι. τοῦ μέντοι ἄθλου ἐκστῆναι τῷ μετ᾽ αὐτὸν κριθέντι Καλαμόδρυι τῷ Κυζικηνῷ f ἀθλητῇ. καὶ Τιμοκρέων δ᾽ ὁ Ῥόδιος ποιητὴς καὶ ἀθλητὴς πένταθλος ἄδην ἔφαγε[2] καὶ ἔπιεν, ὡς τὸ ἐπὶ τοῦ τάφου αὐτοῦ ἐπίγραμμα δηλοῖ·

πολλὰ πιὼν καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ᾽ εἰπὼν
ἀνθρώπους κεῖμαι Τιμοκρέων Ῥόδιος.

416 Θρασύμαχος δ᾽ ὁ Χαλκηδόνιος ἔν τινι τῶν προοιμίων τὸν Τιμοκρέοντά φησιν ὡς μέγαν βασιλέα ἀφικόμενον καὶ ξενιζόμενον παρ᾽ αὐτῷ πολλὰ ἐμφορεῖσθαι. πυθομένου δὲ τοῦ βασιλέως ὅ τι ἀπὸ τούτων ἐργάζοιτο, εἶπε Περσῶν ἀναριθμήτους συγκόψειν. καὶ τῇ ὑστεραίᾳ πολλοὺς καθ᾽ ἕνα νικήσας μετὰ τοῦτο ἐχειρονόμησε. πυνθανομένου δὲ τὴν πρόφασιν ὑπολείπεσθαι[3] ἔφη τοσαύτας, εἰ b προσίοι τις, πληγάς. Κλέαρχος δ᾽ ἐν πέμπτῳ βίων Καντιβάρι φησὶ τῷ Πέρσῃ,[4] ὁπότε κοπιάσειε τὰς σιαγόνας ἐσθίων, κεχηνότι καθάπερ εἰς ἄψυχον

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[1] τρίτον Musurus: τὸ τρίτον A.

[2] ἄδην ἔφαγε Meineke: δεννεφαγε A.

[3] Sauppe: ἀπολείπεσθαι AC.

[4] Καντιβάρι . . . Πέρσῃ Schweighäuser: καντιβαριν φησὶ τὸν πέρσην AC.

and next to these, is the very clever Chaerippus. He, as you know, eats as long as anyone gives him food, or until he bursts before he knows it. He's got a storeroom inside as big as that of a house."

Nicolas the Peripatetic, in the one hundred and third book of his *Histories*, says [a] that Mithradates, the king of Pontus, got up a contest in eating and drinking, the prize being a talent in silver, and that he won in both events. He renounced the prize, however, in favour of the one who was adjudged second to him, Calamodrys the athlete from Cyzicus. Timocreon of Rhodes, also, poet and contestant in the pentathlum, ate and drank abundantly, as the inscription on his tomb shows [b]: "After much drinking, much eating, much abuse against mankind, I now lie dead, Timocreon of Rhodes." Thrasymachus of Chalcedon, in one of his *Preludes*, says [c] that Timocreon went to the court of the Persian king and while being entertained by him filled himself with much food. Asked by the king what he proposed to do with such a start, he said he should give a thorough thrashing to countless Persians. Next day, after winning against many opponents, one by one, he began to spar.[d] When he was asked the reason for that, he replied that he still had left over an equal number of knock-out blows in case anyone wanted to meet him. Clearchus, in the fifth book of his *Lives*,[e] says that Cantibaris the Persian, whenever he tired his jaws out by eating, would open them wide and his servants would pump the food into

[a] *F.H.G.* iii. 415.

[b] Simonides, *P.L.G.*[4] frag. 169.

[c] Diels, *Vorsokratiker* ii. 1. 573.

[d] He moved his arms in such a way as to suggest that he was counting.

[e] *F.H.G.* ii. 307.

ἀγγεῖον εἰσαντλεῖν τὴν τροφὴν τοὺς οἰκείους. Ἑλλάνικος δ' ἐν α' Δευκαλιωνείας Ἐρυσίχθονά φησι τὸν Μυρμιδόνος, ὅτι ἦν ἄπληστος βορᾶς, Αἴθωνα κληθῆναι. Πολέμων δ' ἐν α' τῶν[1] πρὸς Τίμαιον παρὰ Σικελιώταις φησὶν Ἀδηφαγίας ἱερὸν c εἶναι καὶ Σιτοῦς Δήμητρος ἄγαλμα, οὗ πλησίον ἱδρῦσθαι καὶ Ἱμαλίδος,[2] καθάπερ ἐν Δελφοῖς Εὐνόστου,[3] ἐν δὲ Σκώλῳ τῷ Βοιωτιακῷ Μεγαλάρτου καὶ Μεγαλομάζου. καὶ Ἀλκμὰν δ' ὁ ποιητὴς ἑαυτὸν ἀδηφάγον εἶναι παραδίδωσιν ἐν τῷ τρίτῳ διὰ τούτων·

καί ποκά τοι δώσω τρίποδος κύτος,
  ᾧ κ' ἔνι σιτί'[4] ἀολλέ'[5] ἀγείρῃς.
ἀλλ' ἔτι νῦν γ' ἄπυρος, τάχα δὲ πλέος
  ἔτνεος, οἷον ὁ παμφάγος Ἀλκμὰν
ἠράσθη[6] χλιαρὸν πεδὰ[7] τὰς τροπάς.
  οὔ τι γὰρ ἦὺ[8] τετυγμένον[9] ἔσθει,
d ἀλλὰ τὰ κοινὰ[10] γάρ, ὥσπερ ὁ δᾶμος,
ζατεύει.

κἂν τῷ ε' δὲ ἐμφανίζει αὑτοῦ τὸ ἀδηφάγον λέγων οὕτως·

ὥρας δ' ἔσηκε τρεῖς, θέρος[11]
καὶ χεῖμα κὠπώραν[12] τρίταν
καὶ τέτρατον τὸ ἦρ, ὅκα

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[1] ἐν α' τῶν Schweighäuser: ἐν ἐνάτωι A.
[2] Hesychius: ειμαλίδος A (σιμαλίδος 109 a).
[3] Εὐνόστου Gulick, cf. *Etym. Mag.* 394. 3 θεὸς ἐπιμύλιος, δοκοῦσα ἐφορᾶν τὸ μέτρον τῶν ἀλεύρων: ερμούχου A.
[4] σιτί' added by Crusius.
[5] ἀολλέ' Jurenka: λέ' A.

him as into a lifeless vessel. Hellanicus, in the first book of *The Tale of Deucalion*, says [a] that Erysichthon the son of Myrmidon was called the Fiery because he was insatiable when it came to food. And Polemon, in the first book of his *Reply to Timaeus*, says [b] that among the Greeks of Sicily there is a shrine to Gluttony, and a statue of Demeter of the Grain, near which is set up one also to Our Lady of Abundance, like the statue of Eunostus [c] in Delphi, and of Megalartus and Megalomazus in the Boeotian town of Scolus. Even the poet Alcman reveals himself as a glutton in these lines of the third book [d]: "Yea, I will one day give thee the bowl of a tripod, wherein thou mayest gather food in heaps; even now it is unsmirched by fire, but soon it will be full of soup, such as greedy Alcman loved to eat warm after the solstice. For he eats not what is nicely prepared, but demands common things, like the rabble." And in the fifth book, also, he makes plain his own gluttony when he says [e]: "Three seasons he placed in the year, summer and winter and the fruiting season third; and fourth is the spring, when

[a] *F.H.G.* i. 48.

[b] Frag. 39 Preller, *cf.* Athen. 109 a and note *f* (vol. ii. p. 13).

[c] Goddess of Good Measure; *nostos* meant "return," "harvest," Athen. 618 d. See critical note 3.

[d] *P.L.G.*^{4} frag. 33, Diehl frag. 49.

[e] *P.L.G.*^{4} frag. 76, Diehl 56.

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[6] *ἦρ' ἔσθει*, "eats in springtime," Sitzler; *ἠράσθη* does not take the accusative ordinarily.

[7] *χλιαρὸν πεδὰ* Casaubon, Crusius: *χαιερον παῖδα* A.

[8] *ἠὺ* Jena reviewer: *οὐ* A. [9] Casaubon: *τετυμμένον* A.

[10] Casaubon: *καινὰ* A.

[11] *σέρος* Diehl, rightly: *cf.* *ἔσηκε* (*ἔθηκε*), *σάλλει* (*θάλλει*).

[12] *χεῖμα κὠπώραν* Jena reviewer: *χειμάχωι· παραν* A.

σάλλει μέν,[1] ἐσθίεν[2] δ' ἅδαν
οὐκ ἔστι.

Ἀναξίλας δ' ὁ κωμικὸς περὶ Κτησίου τινὸς διαλεγόμενος ἐν Χρυσοχόῳ δράματί φησιν·

ἤδη[3] σχεδόν τι πάντα σοι πλὴν Κτησίου.
e δείπνου γὰρ οὗτος, ὡς λέγουσιν οἱ σοφοί,
ἀρχήν, τελευτὴν δ' οὐκ ἐπίσταται μόνος.

κἀν Πλουσίοις·

διαρραγήτω χἄτερος δειπνῶν τις εὖ,
μὴ Κτησίας μόνος. Β. τί γὰρ σὲ κωλύει;
Α. δείπνου γὰρ οὗτος, ὡς λέγουσιν οἱ σοφοί,
ἀρχήν, τελευτὴν δ' ἔμαθεν οὐδεπώποτε.

κἀν Χάρισι δὲ Κραναόν τινα συγκαταλέγει οὕτως αὐτῷ·

οὐκ ἐτὸς ἐρωτῶσίν με[4] προσιόντες τινές·
f ὄντως ὁ Κραναὸς Κτησίου κατεσθίει
ἔλαττον ἢ δειπνοῦσιν ἀμφότεροι συχνά;

Φιλέταιρος δ' ἐν Ἀταλάντῃ·

κἂν δέῃ, τροχάζω[5] στάδια πλείω Σωτάδου,
τὸν Ταυρέαν[6] δὲ τοῖς πόνοις ὑπερβαλῶ
τὸν Κτησίαν τε τῷ φαγεῖν ὑπερδραμῶ.[7]

Ἀνάξιππος Κεραυνῷ·

ὁρῶ γὰρ ἐκ παλαίστρας τῶν φίλων
προσιόντα μοι Δάμιππον. Β. ἦ[8] τοῦτον λέγεις
417 τὸν Πτέρινον[9]; Α. αὐτόν τ' ὃν[10] καλοῦσιν οἱ φίλοι

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[1] *τὸ ἦρ . . . μέν* Schweighäuser, Porson: *τοηροκας ἀλλ' εἰ μὲν* A.
[2] Porson: *ἐσθειεν* A.
[3] *πλήρη*, "full," Herwerden.
[4] *με* added by Dindorf.

there is bloom, to be sure, but not very much to eat." Talking about a certain Ctesias in his play, *The Goldsmith*, the comic poet Anaxilas says[a]: "By this time you have had about all there is, but not so Ctesias; for he, when it comes to a dinner, understands the beginning,[b] as philosophers say, but is the only one who doesn't know the end." And in *Rich Men*[c]: "A. Damn any other fellow who eats a good dinner, and not Ctesias alone. B. (*aside*) What, really, is to hinder you from copying him[d]? A. For when it comes to a dinner, he has learned the beginning, as the philosophers say, but has never yet learned the end." And in *The Graces* he includes a man named Cranaus in the same class with Ctesias, thus[e]: "No wonder that some people come up and ask me: 'Is it true that Cranaus eats up less than Ctesias, or do both of them dine copiously?'" Philetaerus in *Atalanta*[f]: "And if need be, I can speed along more miles than Sotades, and I will outdo Taureas at hard labour, and even outrun Ctesias in eating." Anaxippus in *The Thunderbolt*[g]: "A. Yes, I can see one of my friends coming towards me from the wrestling-school. It is Damippus. B. Do you mean that chap, the Featherweight? A. Himself, whom his friends call to-day the

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[a] Kock ii. 273.

[b] ἀρχή, in philosophic terminology, is the first principle or primordial substance of things.

[c] Kock ii. 272.

[d] *i.e.* being damned (bursting).

[e] *Ibid.* 273.

[f] *Ibid.* 230.

[g] Kock iii. 299. The reading of Capps here given (deleting τοῦτον) best satisfies sense and metre.

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[5] E gives a variant τροχάσω.

[6] Valckenaer: ταυρίτην AC.

[7] A jocular, ungrammatical form.

[8] ἢ added by Schweighäuser.

[9] τὸν Πτέρινον Capps.

[10] ὃν Elmsley: τὸν πέτρινον τοῦτον οἱ φίλοι καλοῦσί σοι A.

νυνὶ δι' ἀνδρείαν Κεραυνόν. B. εἰκότως·
ἀβάτους ποιεῖν γὰρ τὰς τραπέζας οἴομαι
αὐτὸν κατασκήπτοντ' ἐπ' αὐτὰς[1] τῇ γνάθῳ.

ἐν τούτοις ἐδήλωσεν ὁ κωμικὸς διότι καὶ τὸ δρᾶμα Κεραυνὸν ἀπ' αὐτοῦ ἐπιγέγραφε. Θεόφιλος δ' ἐν Ἐπιδαύρῳ[2]·

Ἀτρεστίδας τις Μαντινεὺς λοχαγὸς ἦν,
ἀνδρῶν ἁπάντων πλεῖστα δυνάμενος φαγεῖν.

b ἐν δὲ Παγκρατιαστῇ παραγαγὼν τὸν ἀθλητὴν ὡς πολλὰ ἐσθίοντά φησιν·

ἑφθῶν μὲν σχεδὸν
τρεῖς μνᾶς. B. λέγ' ἄλλο. A. ῥυγχίον, κωλῆν, πόδας
τέτταρας ὑείους. B. Ἡράκλεις. A. βοὸς δὲ τρεῖς,[3]
ὄρνιθ'. B. Ἄπολλον. λέγ' ἕτερον. A. σύκων δύο
μνᾶς. B. ἐπέπιες[4] δὲ πόσον; A. ἀκράτου δώδεκα
κοτύλας. B. Ἄπολλον, Ὧρε[5] καὶ Σαβάζιε.[6]

Καὶ ἔθνη δὲ ὅλα εἰς πολυφαγίαν ἐκωμῳδεῖτο, ὡς τὸ Βοιωτόν. Εὔβουλος γοῦν ἐν Ἀντιόπῃ φησί·

c πώνειν μὲν ἁμὲς[7] καὶ φαγεῖν μάλ'[8] ἀνδρικοὶ
καὶ καρτερεῖμεν,[9] τοῖς δ' Ἀθηναίοις λέγειν[10]
καὶ μικρὰ φαγέμεν, τοὶ δὲ Θηβαῖοι μέγα.

καὶ ἐν Εὐρώπῃ·

κτίζε Βοιωτῶν πόλιν,
ἀνδρῶν ἀρίστων ἐσθίειν δι' ἡμέρας.

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[1] κατασκήπτοντ' ἐπ' αὐτὰς Kock: κατασκήπτοντα αὐταῖς C, Eustath., αὐτῆι A.

[2] Ἐπιδαυρίῳ, "the Epidaurian," Meineke, Kock.

[3] ὑείους . . . τρεῖς 95 b: ὑιοὺς . . . τρις A.

Thunderbolt on account of his courage, you know. B. I don't wonder; for he can make the very dinner-tables sacred ground,[a] I fancy, by swooping down upon them with his jaw." In these lines the comic poet has made it clear that he entitled his play, *The Thunderbolt*, from this character. Theophilus, in *Epidaurus* [b]: "There was a man named Atrestidas, a captain from Mantineia, who could eat more than all other men in the world." And in *The Pancration-fighter* Theophilus brought on the athlete as a man who ate a great deal, and says [c]: "A. Of boiled dishes there were nearly three pounds' weight. B. Tell us more! A. A snout, a ham, four pigs' feet. B. Heracles! A. Three ox-feet, and a fowl. B. Apollo! Tell us more. A. Two pounds of figs. B. And how much did you drink to top it all? A. A dozen half-pints of wine, neat. A. Apollo, Horus, and Sabazius!"

Entire nations, also, were satirized for gluttony, as for example the Boeotian. Eubulus, at any rate, says in *Antiope* [d]: "Quaff we and sup like right lusty fellows, and keep a stout heart; the Athenians, we say, shall eat but little, but Thebans abundantly." And in *Europa* [e]: "Establish the capital of the Boeotians, the best of men at eating all day long."

[a] Places visited by lightning were regarded as sacred.

[b] Kock ii. 474.

[c] *Ibid.* 475, Athen. 95 a.

[d] Kock ii. 169; the dialect imitates the Boeotian.

[e] *Ibid.* 176.

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[4] Jacobs: *ἔπιες* A.

[5] Ἄπολλον, Ὧρε Valckenaer: *ἀπολλόδωρε* A.

[6] *σεβάζιε* A.

[7] *πώνειν μὲν ἀμὲς* Ahrens: *πονεῖν μὲν ἅμες* A, *πονεῖν ἅμμες* C.

[8] *μάλ'* Porson: *μὲν* A.

[9] Ahrens: *καρτερῇ μὲν* A.

[10] *τοὶ δ' Ἀθηναῖοι* Casaubon.

καὶ ἐν Ἴωνι·

οὕτω σφόδρ' ἐστὶ τοὺς τρόπους Βοιώτιος
ὥστ' οὐδὲ δειπνῶν, ὡς λέγουσ', ἐμπίπλαται.

d ἐν δὲ Κέρκωψι·

μετὰ ταῦτα Θήβας ἦλθον, οὗ τὴν νύχθ' ὅλην
τήν θ' ἡμέραν δειπνοῦσι καὶ κοπρῶν'[1] ἔχει
ἐπὶ ταῖς θύραις ἕκαστος, οὗ πλήρει βροτῷ[2]
οὐκ ἔστι μεῖζον ἀγαθόν· ὡς χεζητιῶν
μακρὰν βαδίζων, πολλὰ δ' ἀσθμαίνων[3] ἀνήρ,
δάκνων τὰ χείλη παγγέλοιός ἐστ' ἰδεῖν.

ἐν δὲ τοῖς Μυσοῖς πρὸς τὸν Ἡρακλέα ποιεῖ τινα τάδε λέγοντα·

σὺ μὲν τὸ Θήβης, ὡς λέγεις, πέδον λιπών,
ἀνδρῶν ἀρίστων ἐσθίειν δι' ἡμέρας
e ὅλης τραχήλους καὶ κοπρῶνας πλησίον . . .

Δίφιλος δὲ ἐν Βοιωτίδι[4]·

οἷος ἐσθίειν πρὸ ἡμέρας
ἀρξάμενος ἢ πάλιν πρὸς ἡμέραν.

Μνησίμαχος Βουσίριδι·

εἰμὶ γὰρ Βοιώτιος
ὀλίγα μὲν λαλῶν,[5] B. δίκαια ταῦτα. A. πολλὰ δ'
ἐσθίων.

Ἄλεξις Τροφωνίῳ·

νῦν δ' ἵνα μὴ παντελῶς Βοιώτιοι
f φαίνησθ' εἶναι τοῖς διασύρειν ὑμᾶς εἰθισμένοις
ὡς ἀκίνητοι ξυνέσει,[6] βοᾶν καὶ πίνειν[7] μόνον

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[1] Casaubon: κόπρων A.

[2] Casaubon: βροτῶν A.

And in *Ion* [a]: "So very Boeotian in his ways is he, that not even when he dines, they say, can he get his fill." And in *The Cercopes* [b]: "Next I went to Thebes, where they dine the whole night through, and all the day, and where every man has a privy right at the door; for a full mortal there is no comfort greater than that; when a man has to go a long way to relieve himself, gasping loudly and biting his lips, he makes a spectacle altogether ludicrous." In *The Mysians* Eubulus makes some one say to Heracles [c]: "You, as you say, have left the soil of Thebes, the country of men who are the best at eating mussel-necks [d] all day long, and where the privies are near. . . ." Diphilus in *The Boeotian Woman* [e]: "He's the sort that eats beginning before daylight and on again to the next day." Mnesimachus in *Busiris* [f]: "A. For I am like a Boeotian, talking little—B. That's as it should be! A. but eating a good deal." Alexis in *Trophonius* [g]: "And now, that you may not appear to be out-and-out Boeotian in the eyes of those accustomed to ridicule you as being unmoved by reason, and as

[a] Kock ii. 177. This title *Ion* is found in Athen. 169 f, 300 c, and here; *Ixion* at 347 d.

[b] Kock ii. 181.

[c] *Ibid.* 187.

[d] The necks of certain shell-fish were much esteemed; *cf.* Athen. 294 b.

[e] Kock ii. 547.

[f] *Ibid.* 436.

[g] *Ibid.* 383.

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[3] *ἀσθμαίνων* Meineke: *ἐσθίων* A.

[4] *Βοιωτίδι* Kock (so 84 a): *βοιωτίῳ* A.

[5] Meineke: *ἄλλων* A. Two speakers distinguished by Herwerden.

[6] *ξυνέσει* Kock: *νῦν εἶναι* A.

[7] *πίνειν* Casaubon (*πώνειν* Kaibel): *πονεῖν* A.

καὶ δειπνεῖν ἐπιστάμενοι διὰ τέλους τὴν νύχθ' ὅλην,
γυμνοῦθ' αὑτοὺς[1] θᾶττον ἅπαντες.

Ἀχαιὸς δ' ἐν Ἄθλοις·

πότερα θεωροῖς εἴτ' ἀγωνισταῖς[2] λέγεις;
418 Β. *πόλλ' ἐσθίουσιν, ὡς ἐπασκούντων τρόπος.*
Α. *ποδαποὶ γάρ εἰσιν οἱ ξένοι;* Β. Βοιώτιοι.

ἐκ τούτων εἰκός ἐστι καὶ Ἐρατοσθένη *ἐν ταῖς ἐπιστολαῖς* Πρεπέλαον[3] *φῆσαι ἐρωτηθέντα τί αὐτῷ δοκοῦσιν εἶναι* Βοιωτοὶ *εἰπεῖν· "τί γὰρ ἄλλο ἢ τοιαῦτα ἐλάλουν, οἷα ἂν καὶ τὰ ἀγγεῖα φωνὴν λαβόντα, ὁπόσον[4] ἕκαστος χωρεῖ;"* Πολύβιος *δ' ὁ* Μεγαλοπολίτης *ἐν τῇ εἰκοστῇ τῶν ἱστοριῶν φησιν* b *ὡς* Βοιωτοὶ *μεγίστην δόξαν λαβόντες κατὰ τὰ* Λευκτρικὰ *κατὰ μικρὸν ἀνέπεσον ταῖς ψυχαῖς καὶ ὁρμήσαντες ἐπ' εὐωχίας καὶ μέθας διέθεντο καὶ κοινωνεῖα τοῖς φίλοις. πολλοὶ δὲ καὶ τῶν ἐχόντων γενεὰς ἀπεμέριζον τοῖς συσσιτίοις τὸ πλέον μέρος τῆς οὐσίας, ὥστε πολλοὺς εἶναι* Βοιωτῶν *οἷς ὑπῆρχε δεῖπνα[5] τοῦ μηνὸς πλείω τῶν εἰς τὸν μῆνα διατεταγμένων ἡμερῶν. διόπερ* Μεγαρεῖς *μισήσαντες αὐτῶν τὴν τοιαύτην κατάστασιν ἀπένευσαν εἰς τοὺς* Ἀχαιούς.

[1] *ἑαυτοὺς* A.
[2] *θεωροῖς ἢ ταγηνισταῖς* Meineke, since *εἴτ'* is ungrammatical.
[3] Kaibel: *πρέπελλον* A, *πέμπελον* C.
[4] Kaibel: *πόσον* AC.
[5] Polybius: *δειηνα* A, *δειλινὰ* C.

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[a] *i.e.* for the dance; Aristoph. *Ach.* 627 *ἀλλ' ἀποδύντες τοῖς ἀναπαίστοις ἐπίωμεν*, "let us strip and attack the anapaests."

knowing only how to shout and drink and dine continually the whole night long, strip yourselves, all of you, quickly."[a] And Achaeus in *The Games*[b]: "A. Are you speaking to a religious deputation, or to contestants?[c] B. I am speaking to people who eat a great deal, as is the way of men in training. A. Where are the strangers from really? B. Boeotia." In the light of this, it is natural that Eratosthenes also, in his *Letters*,[d] should tell how Prepelaüs was once asked what he thought of the Boeotians; and that he answered: "What else can I think of them, than that they talked the kind of stuff that pots would talk if they acquired the power of speech, and said all they could severally contain?" Polybius of Megalopolis says, in the twentieth book of his *Histories*,[e] that the Boeotians, after winning very great fame at the time of their victory at Leuctra,[f] gradually relaxed in spirit, and devoting themselves to feasting and carousing they left in their wills money to their friends to found clubs.[g] Many even among those who had kinsmen diverted the greater part of their property to their messmates, so that there were many Boeotians who enjoyed more dinners every month than there were days assigned to the month. Consequently the Megarians, who loathed that state of affairs among them, went over to the side of the Achaeans.

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[b] *T.G.F.*² 747.

[c] Or, adopting Meineke's reading (see critical note), "to devotees of the frying-pan."

[d] P. 199 Bernhardy.

[e] xx. 4. 1, 6. 5.

[f] 371 B.C.; *cf.* Dem. xviii. 18.

[g] The translation of the uncertain text is based on Polybius xx. 6. 5, who says that this became the practice of those who died childless. The epitomator has obscured the account.

Καὶ Φαρσάλιοι δὲ κωμῳδοῦνται ὡς πολυφάγοι. Μνησίμαχος γοῦν ἐν Φιλίππῳ φησί·

τῶν Φαρσαλίων
c ἥκει τις ἵνα καὶ[1] τὰς τραπέζας καταφάγῃ;
Β. οὐδεὶς πάρεστιν. Α. εὖ γε δρῶντες. ἆρά που
ὀπτὴν κατεσθίουσι πόλιν Ἀχαϊκήν;

ὅτι δὲ καὶ πάντες Θετταλοὶ ὡς πολυφάγοι διεβάλλοντο Κράτης φησὶν ἐν Λαμίᾳ·

ἔπη[2] τριπήχη Θετταλικῶς τετμημένα.

τοῦτο δ' εἶπεν ὡς τῶν Θετταλῶν μεγάλα κρέα τεμνόντων. Φιλέταιρος δ' ἐν Λαμπαδηφόροις·

καὶ χειροβαρὲς σαρκὸς ὑείας Θετταλότμητον κρέας.

ἔλεγον δὲ καὶ Θετταλικὴν ἔνθεσιν τὴν μεγάλην. Ἕρμιππος Μοίραις·

d ὁ Ζεὺς δὲ τούτων οὐδὲν ἐνθυμούμενος
μύων ξυνέπλαττε Θετταλικήν τιν'[3] ἔνθεσιν.

ταῦτα δὲ καπανικὰ εἴρηκεν Ἀριστοφάνης ἐν Ταγηνισταῖς·

τί πρὸς τὰ Λυδῶν δεῖπνα καὶ τὰ Θετταλῶν[4];
Β. τὰ Θετταλικὰ μὲν πολὺ καπανικώτερα;

οἷον τὰ ἁμαξιαῖα· Θετταλοὶ γὰρ τὰς ἀπήνας καπάνας ἔλεγον. Ξέναρχος Σκύθαις·

e ἑπτὰ δὲ καπάνας ἔτρεφον εἰς Ὀλύμπια.[5]
Β. τί λέγεις; καπάνας; πῶς;[6] Α. καπάνας Θετταλοὶ
πάντες καλοῦσι τὰς ἀπήνας. Β. μανθάνω.

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[1] καὶ added by Grotius. Casaubon: ἐπεὶ A.

The Pharsalians, also, are satirized as gluttonous. Mnesimachus, for example, says in *Philip* [a]: "A. Has any Pharsalian come to eat up everything, even the tables? B. Not one is here. A. I'm glad of that! I wonder whether they are eating up some roasted city of Achaea?" And that all Thessalians were charged with being gluttons is shown by Crates in *Lamia* [b]: "Sesquipedalian words sliced in Thessalian fashion." He said this evidently because the Thessalians slice their meat in large portions. Philetaerus, also, in *The Torch-bearers* [c]: "And a Thessalian cut off swine's flesh as heavy as your fist." They also called a morsel that was large "Thessalian." Hermippus in *The Fates* [d]: "But Zeus, paying no attention to any of these matters, shut his eyes and fabricated some kind of Thessalian morsel." Such morsels are called "chariot-size" (*kapanika*) by Aristophanes in *Masters of the Frying-pan* [e]: "A. How do the dinners of Thessalians compare with those of Lydians? B. Thessalian dinners are far more chariot-sized,"—as if he said, "as big as carts." For Thessalians call chariots *kapanai*. Xenarchus in *The Scythians* [f]: "A. They kept seven chariots (*kapanai*) for the Olympic Games. B. What's that you say? *Kapanai*? What do you mean? A. All Thessalians call chariots *kapanai*. B. I understand."

[a] Kock ii. 441. [b] Kock i. 136. [c] Kock ii. 233.
[d] Kock i. 235; probably Pericles is meant.
[e] *Ibid.* 519. [f] Kock ii. 472.

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[3] *τιν'* Herwerden: *τὴν* A.

[4] *καὶ τα Θετταλῶν* Meineke: *καὶ τὰ Θετταλικῶν* A (*Θετταλικὰ* C).

[5] Meineke: *'Ολυμπίαν* A.

[6] *καπάνας; πῶς;* added by Cobet (*καπάνας;* A. *ναί.* Hermann).

Αἰγυπτίους δὲ Ἑκαταῖος ἀρτοφάγους φησὶν
εἶναι κυλλήστιας ἐσθίοντας, τὰς δὲ κριθὰς εἰς ποτὸν
καταλέοντας. διὰ ταῦτα καὶ Ἀλεξῖνος[1] ἐν τῷ περὶ
αὐταρκείας ἔφη μετρίᾳ τροφῇ κεχρῆσθαι τὸν
Βόκχοριν καὶ τὸν πατέρα αὐτοῦ Νεόχαβιν. καὶ
Πυθαγόρας δ' ὁ Σάμιος μετρίᾳ τροφῇ ἐχρῆτο, ὡς
ἱστορεῖ Λύκων ὁ Ἰασεὺς ἐν τῷ περὶ Πυθαγορείου
f βίου.[2] οὐκ ἀπείχετο δὲ ἐμψύχων, ὡς Ἀριστόξενος
εἴρηκεν. Ἀπολλόδωρος δὲ ὁ ἀριθμητικὸς καὶ
θῦσαί φησιν αὐτὸν ἑκατόμβην ἐπὶ τῷ εὑρηκέναι ὅτι
τριγώνου ὀρθογωνίου ἡ[3] τὴν ὀρθὴν γωνίαν[4] ὑποτείνουσα ἴσον δύναται ταῖς περιεχούσαις·

ἡνίκα Πυθαγόρης τὸ περικλεὲς εὕρετο γράμμα,
κλεινὸς ἐφ' ᾧ κλεινὴν ἤγαγε βουθυσίην.

419 ἦν δὲ καὶ ὀλιγοπότης ὁ Πυθαγόρας καὶ εὐτελέστατα
διεβίου, ὡς καὶ πολλάκις μέλιτι μόνῳ ἀρκεῖσθαι.
τὰ παραπλήσια δ' ἱστορεῖται καὶ περὶ Ἀριστείδου
καὶ Ἐπαμεινώνδου καὶ Φωκίωνος καὶ Φορμίωνος
τῶν στρατηγῶν. Μάνιος δὲ Κούριος[5] ὁ Ῥωμαίων
στρατηγὸς ἐπὶ γογγυλίσι διεβίω πάντα τὸν χρόνον·
καὶ Σαβίνων[6] αὐτῷ πολὺ χρυσίον προσπεμπόντων
οὐκ ἔφη δεῖσθαι χρυσίου, ἕως ἂν τοιαῦτα δειπνῇ.
ἱστορεῖ δὲ ταῦτα Μεγακλῆς ἐν τῷ περὶ ἐνδόξων
ἀνδρῶν.

Τῶν δείπνων δὲ πολλοὶ τὰ μέτρια ἀσπάζονται,
b ὡς Ἄλεξις ἐν Φιλούσῃ παραδίδωσιν·

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[1] Ἀλεξῖνος Meineke: Ἄλεξις A.

[2] βίου added by Kaibel (*cf.* Iambl. *Vit. Pyth.* 162).

[3] ἡ added by Musurus.

[4] Musurus: γωνία ἡ A, γωνίαν ἡ C.

[5] Musurus: κουρίων AC.

[6] Σαυνιτῶν, "Samnites," Vettori.

Hecataeus says [a] the Egyptians were bread-eaters, eating *kyllestis*,[b] while they ground up their barley to make a drink.[c] Hence Alexinus, in his treatise *On Independence*, says that Bocchoris and his father Neochabis used but modest food. Pythagoras of Samos, also, used food in moderation, according to the account given by Lycon of Iasus in his work *On the Life of Pythagoras*. But he did not abstain from animal food, according to Aristoxenus. Apollodorus the mathematician even says that Pythagoras sacrificed a hecatomb to celebrate his discovery that in a right-angled triangle the hypotenuse squared is equal to the squares on the enclosing sides: "When Pythagoras discovered that famous line for which he gloriously offered a glorious sacrifice of oxen." Pythagoras was also given to drinking little, and led his whole life through with very little expense; often he was satisfied with honey only. Similar abstemiousness is recorded in the case of Aristeides, of Epameinondas, Phocion, and Phormion, the well-known generals. Manius Curius, the Roman general, lived the whole time on turnips; and when the Sabines [d] sent him a large sum of gold, he said he had no need of gold so long as he dined on turnips. This is recorded by Megacles in his book *On Famous Men*.[e]

For that matter, many persons welcome moderate bills of fare, as Alexis shows in *The Girl who is in*

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[a] *F.H.G.* i. 20.

[b] Probably made of rye; see Athen. 114 c, where it is said to be rather sour.

[c] Egyptian beer, Athen. 447 c.

[d] See critical note.

[e] *F.H.G.* iv. 443.

ἀλλ᾽ ἔγωγέ τοι τὰ δέοντ᾽ ἔχων[1]
τὰ περιττὰ μισῶ· τοῖς ὑπερβάλλουσι γὰρ
τέρψις μὲν οὐκ ἔνεστι, πολυτέλεια δέ.

Ψευδομένῳ·

τὰ περιττὰ μισῶ. τοῖς ὑπερβάλλουσι γὰρ
δαπάνη πρόσεστιν, ἡδονὴ δ᾽ οὐδ᾽ ἡτισοῦν.

ἐν δὲ Συντρόφοις·

ὡς ἡδὺ πᾶν τὸ μέτριον· οὔθ᾽ ὑπεργέμων
c ἀπέρχομαι νῦν οὔτε κενός, ἀλλ᾽ ἡδέως
ἔχων ἐμαυτοῦ. Μνησίθεος γάρ φησι δεῖν[2]
φεύγειν ἁπάντων τὰς ὑπερβολὰς ἀεί.

Ἀρίστων δ᾽ ὁ φιλόσοφος ἐν Ἐρωτικῶν Ὁμοίων
δευτέρῳ Πολέμωνά φησι τὸν Ἀκαδημαϊκὸν παρ-
αινεῖν τοῖς ἐπὶ δεῖπνον πορευομένοις φροντίζειν ὅπως
ἡδὺν τὸν[3] πότον ποιῶνται μὴ μόνον εἰς τὸ παρόν,
ἀλλὰ καὶ εἰς τὴν αὔριον. Τιμόθεος δ᾽ ὁ Κόνωνος
ἐκ τῶν πολυτελῶν καὶ στρατηγικῶν δείπνων παρα-
d ληφθεὶς ὑπὸ Πλάτωνος εἰς τὸ ἐν Ἀκαδημείᾳ
συμπόσιον καὶ ἑστιαθεὶς ἀφελῶς καὶ μουσικῶς
ἔφη ὡς οἱ παρὰ Πλάτωνι δειπνοῦντες καὶ τῇ
ὑστεραίᾳ καλῶς γίνονται. ὁ δ᾽ Ἡγήσανδρος ἐν
τοῖς ὑπομνήμασιν ἔφη ὡς καὶ τῇ ὑστεραίᾳ ὁ
Τιμόθεος ἀπαντήσας τῷ Πλάτωνι εἶπεν· “ ὑμεῖς,
ὦ Πλάτων, εὖ δειπνεῖτε μᾶλλον εἰς τὴν ὑστεραίαν
ἢ τὴν παροῦσαν ἡμέραν.” Πύρρων δ᾽ ὁ Ἠλεῖος
τῶν γνωρίμων τινὸς αὐτὸν ὑποδεξαμένου πολυ-
τελῶς μέν, φορτικῶς[4] δέ, ὡς ὁ[5] αὐτὸς ἱστορεῖ,
e “ εἰς τὸ λοιπόν,” εἶπεν, “ οὐχ ἥξω πρὸς σέ, ἂν οὕτως

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[1] τοι . . . ἔχων Meineke: τοῦ . . . ἔχειν A.

[2] Musurus: δεῖ AC.

[3] τὸν added by Meyer.

[4] μέν, φορτικῶς added by Kaibel.

Love [a]: "But I, for my part, having what I require, hate superfluity; for in those who have excess no delight abides, but only extravagance." In *The Deceiver* [b]: "I loathe superfluity. For to those who have excess expense attaches, but no pleasure whatsoever." And in *Foster Brothers* [c]: "How sweet is everything that is moderate; to-day I come away neither overstuffed nor empty, but pleasantly comfortable. For Mnesitheus [d] says that one should always avoid excesses in everything." The philosopher Ariston, in the second book of his *Erotic Likenesses*, says that Polemon the Academic advised all who went out to dinner to consider how they should indulge in their drinking so that it should be pleasant, not merely for the moment, but also on the day after. Timotheus, the son of Conon, accustomed though he was to the sumptuous dinners given in honour of generals, was invited by Plato to come to the banquet in the Academy; there he was entertained with simple and intellectual fare, and he said that people who dined in Plato's house felt all right the next day. Hegesander in his *Commentaries* said [e] that Timotheus met Plato the next day and remarked: "You and your friends, Plato, dine well, with an eye rather for the day after than for the immediate day." Pyrrhon of Elis, as the same author records, was once entertained by one of his disciples in sumptuous but vulgar fashion, and he said: "Hereafter I shall not come to your

[a] Kock ii. 390.
[b] *Ibid.* 392.
[c] *Ibid.* 376.
[d] See Athen. 54 b (vol. i. p. 234).
[e] *F.H.G.* iv. 420.

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[5] ὁ added by Dobree.

ὑποδέχῃ, ἵνα μήτε ἐγὼ σὲ ἀηδῶς ὁρῶ καταδαπανώμενον οὐκ ἀναγκαίως μήτε σὺ θλιβόμενος κακοπαθῇς. μᾶλλον γὰρ ἡμᾶς τῇ μεθ' ἑαυτῶν συνουσίᾳ προσῆκόν ἐστιν εὐαρεστεῖν[1] ἢ τῷ πλήθει τῶν παρατιθεμένων, ὧν[2] οἱ διακονοῦντες τὰ πλεῖστα δαπανῶσιν." Ἀντίγονος δ' ὁ Καρύστιος ἐν τῷ Μενεδήμου βίῳ τὴν διάταξιν διηγούμενος τοῦ παρὰ τῷ φιλοσόφῳ συμποσίου φησὶν ὅτι ἠρίστα μὲν δεύτερος ἢ τρίτος καθ' αὑτόν· κᾆτ'[3] ἔδει καὶ τοὺς λοιποὺς παρεῖναι δεδειπνηκότας.
f ἦν γὰρ τὸ τοῦ Μενεδήμου τοιοῦτον ἄριστον. μετὰ δὲ ταῦτα εἰσεκάλουν τοὺς παραγινομένους· ὧν, ὡς ἔοικεν, ὅτε προτερήσειαν ἔνιοι τῆς ὥρας, ἀνακάμπτοντες παρὰ τὰς θύρας ἀνεπυνθάνοντο τῶν ἐξιόντων παίδων τί τὸ παρακείμενον εἴη καὶ πῶς ἔχοι τῆς τοῦ χρόνου συμμετρίας τὸ ἄριστον. ὅτε μὲν οὖν ἀκούσειαν λάχανον ἢ τάριχος, ἀνεχώρουν, ὅτε δ' ὅτι κρεάδιον, εἰσῄεσαν εἰς τὸν ἐπὶ
420 τοῦτο[4] παρεσκευασμένον οἶκον. ἦν δὲ τοῦ μὲν θέρους ἡτοιμασμένη ψίαθος ἐφ' ἑκάστης κλίνης, τοῦ δὲ χειμῶνος κῴδιον· προσκεφάλαιον δὲ αὐτὸν[5] φέρειν ἕκαστον ἔδει. τὸ δὲ περιαγόμενον ποτήριον οὐ μεῖζον ἦν κοτυλιαίου, τράγημα δὲ θέρμος μὲν ἢ κύαμος συνεχῶς, ποτὲ δὲ καὶ τῶν ὡρίων[6] εἰσεφέρετό τι, τοῦ μὲν θέρους ἄπιος ἢ ῥόα, τοῦ δ' ἔαρος ὦχροι, κατὰ δὲ τὴν χειμερινὴν ὥραν

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[1] εὐαρεστεῖν Meyer : εὐεργετεῖν A.

[2] ὧν added by Casaubon.

[3] κᾆτ' Wilamowitz : καὶ AC.

[4] C : τούτῳ A.

[5] C : αὐτῶν A.

[6] ὡρίων C, Diog. Laert. ii. 139 : ὡραίων A.

house if you entertain in that way, for I don't want to have the pain of seeing you act the prodigal unnecessarily, nor do I want you to suffer in straitened circumstances. For it is more decent for us to be satisfied with our own company than with overabundance of courses, most of which is wasted by the servants." Antigonus of Carystus, describing in his *Life of Menedemus* [a] the arrangements for the symposium at the philosopher's house, says that he took a light meal [b] in company with only one or two others; the result was that the others were obliged to dine at home before they came. For that was in fact the kind of meal Menedemus provided. After that he would call into the dining-room those who had arrived; some of these, it appeared, whenever they arrived before the set time, would walk up and down in front of the house-door and inquire of the slaves as they came out what dish was being served, and how far along in time the luncheon had progressed. Whenever they heard that the dish was a green vegetable or some smoked fish, they would go back home; but when they heard it was a bit of meat, they would enter the room which had been prepared for the occasion. In summer there was provided a mat on every couch, in winter a sheepskin; but each guest had to bring his own cushion. The loving-cup that went round the room was not larger than a half-pint measure, the dessert was habitually a lupine or a bean, though sometimes also a seasonable fruit was brought in—in summer a pear or a pomegranate, in spring dried peas, in

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[a] P. 99 Wilamowitz.

[b] *i.e.* he lunched, instead of dining.

ἰσχάδες. μαρτυρεῖ δὲ καὶ περὶ τούτων Λυκόφρων ὁ Χαλκιδεὺς γράψας Σατύρους Μενέδημον, ἐν οἷς φησιν ὁ Σιληνὸς πρὸς τοὺς σατύρους·

b παῖδες κρατίστου Πανὸς[1] ἐξωλέστατοι,
ἐγὼ μὲν ὑμῖν, ὡς ὁρᾶτε, στρηνιῶ·
δεῖπνον γὰρ οὔτ' ἐν Καρίᾳ, μὰ τοὺς θεούς,
οὔτ' ἐν Ῥόδῳ τοιοῦτον οὔτ' ἐν Λυδίᾳ
κατέχω δεδειπνηκώς. Ἄπολλον, ὡς καλόν.

καὶ προελθών[2]·

ἀλλὰ κυλίκιον
ὑδαρὲς ὁ παῖς περιῆγε τοῦ πεντωβόλου,
ἀτρέμα παρεξεστηκός· ὅ τ' ἀλιτήριος
καὶ δημόκοινος[3] ἐπεχόρευε[4] δαψιλὴς
θέρμος, πενήτων καὶ τρικλίνου[5] συμπότης.

c ἑξῆς δέ φησιν ὅτι ζητήσεις ἦσαν παρὰ πότον·

τράγημα γὰρ
ὁ σωφρονιστὴς πᾶσιν ἐν μέσῳ λόγος.

ἱστορεῖται δὲ καὶ ὅτι πολλάκις συνόντας αὐτοὺς ἐπὶ πλεῖον "ὁ ὄρνις κατελάμβανε τὴν ἕω καλῶν, τοῖσι δὲ οὐδέπω κόρος."

Ἀρκεσίλαος δ' ἑστιῶν τινας, καὶ ἐλλιπόντων
τῶν ἄρτων νεύσαντος τοῦ παιδὸς ὡς οὐκ ἔτ' εἰσίν,
ἀνακαγχάσας[6] καὶ τὼ χεῖρε[7] συγκροτήσας "οἷόν
τι," ἔφη, "τὸ συμπόσιόν ἐστιν ἡμῶν, ἄνδρες φίλοι·
ἄρτους ἐπιλελήσμεθ' ἀρκοῦντας πρίασθαι. τρέχε
d δή, παῖ." καὶ τοῦτ' ἔλεγεν αὐτὸς γελῶν· καὶ τῶν
παρόντων δ' ἄθρους ἐξεχύθη γέλως καὶ διαγωγὴ

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[1] Πανὸς Lumb: παιδὸς AC.
[2] Musurus: προσελθὼν A.
[3] Casaubon: δημόνικος A, μενέδημος E.
[4] ἐπεχώρευε A, ἐξεχόρευσε C (ἐχεχόρ. E), ἐπεχόρευσε 55 d.

the wintry season dried figs. Lycophron of Chalcis also testifies to this; he wrote a satyr-play *Menedemus*, in which Silenus says to the satyrs [a]: "Ye most execrable children of mightiest Pan, I can exult over you, as ye see; for the gods are my witness, never in Caria, nor in Rhodes, nor in Lydia have I dined on such a dinner as that I have inside me. Apollo, it was fine!" And proceeding [b]: "But the slave passed round a meagre, watery cup of wine worth only five pence, and slightly soured; and the damnable plebeian lupine danced forth in lavish abundance, that companion of the paupers' triclinium." Lycophron next says that questions [c] were put in the course of the drinking [d]: "For the dessert served to all was moralizing converse." It is recorded also that many a time, when the company stayed a long time, "the bird that announces the dawn overtook them, but they were not yet sated."

Arcesilaus gave a dinner to some friends and the bread gave out. When the slave, with a wink, indicated that there was no more, he burst into a loud laugh, and clapping his hands he said, "What a dinner are we giving, my friends! We have forgotten to buy enough loaves of bread. Run and get some, slave." This he would say while he laughed himself, so that a unanimous burst of laughter poured forth from those who were present, and the amuse-

[a] *T.G.F.*² 817: see Athen. 55 d (vol. i. p. 240).

[b] *T.G.F.*² 817, Athen. 55 d.

[c] Such *ineptiae*, perhaps, as "Who was Hecuba's mother?" "What was the song the Sirens sang?" Sueton. *Tib.* 70.

[d] *T.G.F.*² 818.

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[5] 55 d: *τρικλίνους* A, *κοὐ τρικλίνων* Methner.

[6] *ἀνακακχάσας* A.

[7] Later hand in A: *χεῖρει* A.

πλείων ἐνέπεσεν καὶ διατριβή, ὥστε ἥδυσμα γενέσθαι τῷ συμποσίῳ τὴν τῶν ἄρτων ἔνδειαν. ἄλλοτε δὲ ὁ Ἀρκεσίλαος Ἀπελλῇ τῷ γνωρίμῳ προστάξας καθυλίσαι τὸν οἶνον, ἐπειδὴ διὰ τὴν ἀπειρίαν ἐκεῖνος τὰ μὲν ἐτάραττεν, τὰ δ᾽ ἐξέχει, καὶ πολὺ θολώτερος ἐφαίνετο ὁ οἶνος, ὑπομειδιάσας ἔφη· "ἐγὼ δὲ καθυλίσαι προσέταξα ἀνθρώπῳ μηδὲν ἑωρακότι ἀγαθὸν ὥσπερ οὐδ᾽ ἐγώ. ἀνάστηθι οὖν σύ, Ἀρίδεικες[1]· σὺ δὲ ἀπελθὼν τὰ e ἑκτὰ τρύπα." ταῦτα δ᾽ οὕτως εὔφραινε καὶ ἐξιλάρου τοὺς παρόντας ὡς εὐθυμίας πληροῦσθαι.

Οἱ δὲ νῦν συνάγοντες ἐπὶ[2] τὰ δεῖπνα καὶ μάλιστα οἱ ἀπὸ τῆς καλῆς Ἀλεξανδρείας βοῶσι, κεκράγασι, βλασφημοῦσι τὸν οἰνοχόον, τὸν διάκονον, τὸν μάγειρον· κλαίουσι δ᾽ οἱ παῖδες τυπτόμενοι κονδύλοις ἄλλος ἄλλοθεν. καὶ οὐχ οἷον οἱ κεκλημένοι μετὰ πάσης ἀηδίας δειπνοῦσιν, ἀλλὰ κἂν f τύχῃ θυσία τις οὖσα, παρακαλυψάμενος ὁ θεὸς οἰχήσεται καταλιπὼν οὐ μόνον τὸν οἶκον, ἀλλὰ καὶ τὴν πόλιν ἅπασαν. γελοῖον γάρ ἐστιν αὐτὸν[3] τὸν[4] εὐφημίαν κηρύξαντα καταρᾶσθαι τῇ γυναικὶ καὶ τοῖς τέκνοις. καὶ τοῖς δειπνοῦσι δ᾽ ἂν εἴποι ὁ τοιοῦτος·

νῦν δ᾽ ἔρχεσθ᾽ ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.

τῷ γὰρ τοιούτῳ ὁ οἶκος

ὁμοῦ μὲν θυμιαμάτων γέμει,
421 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων.

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[1] Wilamowitz, *Antig. Car.* p. 77: ἀριδικες AE.
[2] ἐπὶ om. C.
[3] αὐτὸν om. C.
[4] τὸν added by Meineke.

ment and joking that fell upon them were increased; the result was that the lack of bread became the spice of the dinner. On another occasion Arcesilaus told his disciple Apelles to strain the wine; but he, being inexperienced, roiled some of it and spilled the rest, and the wine proved to be much more turbid than it had been; with a gentle smile Arcesilaus said: "I have told a man to strain wine who has not seen what the Good is any more than I have. Do you, then, Arideices, get up and strain it; as for you, Apelles, *go home* and try to probe the true qualities of things."[a] This so cheered and exhilarated the company that they were filled with mirth.

People who gather for dinner-parties to-day, especially if they come from fair Alexandria, shout, bawl, and objurgate the wine-pourer, the waiter, and the chef; the slaves are in tears, being buffeted by knuckles right and left. To say nothing of the guests, who thus dine in complete embarrassment; if the occasion happen to be a religious festival, even the god will cover his face and depart, abandoning not only the house but also the entire city. Surely it is ridiculous that the very man who has proclaimed holy silence[b] should then curse his wife and his children. Such a person might say to the people at dinner,[c] "But now go to your dinner, that we may join battle." For such a man's house "at the same time is full of incense, at the same time rings with prayers for health and cries of woe."[d]

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[a] τὰ ἐκτά is thought to be corrupt; it may have suggested to the company τὰ ἐκτός, "things outside."

[b] "Let there be holy silence" was the formula before a sacrifice.

[c] *Il.* ii. 381; *cf.* Athen. 363 f-364 d (vol. iv. p. 146).

[d] Soph. *Oed. Tyr.* 4.

τούτων λεχθέντων ἔφη τις τῶν παρόντων· “ παραιτητέον εἰς ταῦτ᾽ ἀποβλέποντάς ἐστι τὸ γαστρίζεσθαι. ‘ δεῖπνον γὰρ ἀτελὲς[1] οὐ ποιεῖ παροινίαν,’ ὡς Ἄμφις φησὶν ἐν Πανί, οὐδὲ ὕβρεις καὶ προπηλακισμούς, ὡς Ἄλεξις ἐν Ὀδυσσεῖ ὑφαίνοντι μαρτυρεῖ διὰ τούτων·

φιλεῖ γὰρ ἡ μακρὰ συνουσία
καὶ τὰ συμπόσια τὰ πολλὰ καὶ καθ᾽ ἡμέραν ποιεῖν
σκῶψιν, ἡ σκῶψις δὲ λυπεῖ πλεῖον[2] ἢ τέρπει πολύ.
b τοῦ κακῶς λέγειν γὰρ ἀρχὴ γίνετ᾽· ἂν δ᾽ εἴπῃς ἅπαξ,
εὐθὺς ἀντήκουσας· ἤδη λοιδορεῖσθαι λείπεται,
εἶτα τύπτεσθαι δέδεικται καὶ παροινεῖν. Β.[3] ταῦτα γὰρ
κατὰ φύσιν πέφυκεν οὕτως· καὶ τί μάντεως[4] ἔδει;

καὶ Μνησίμαχος δὲ ἐν Φιλίππῳ διὰ τὸν ὑπερβάλλοντα κόρον ἐν τοῖς δείπνοις παράγει τι συμπόσιον πολέμου παρασκευὴν ἐπαγγελλόμενον καὶ ὡς ἀληθῶς κατὰ τὸν χαριέστατον Ξενοφῶντα πολέμου c ἐργαστήριον. λέγει δ᾽ οὕτως·

ἆρ᾽ οἶσθα σὺ[5]
ὁτιὴ πρὸς ἄνδρας ἐστί σοι μαχητέον
οἳ τὰ ξίφη δειπνοῦμεν ἠκονημένα,[6]
ὄψον δὲ δᾷδας ἡμμένας καταπίνομεν;
ἐντεῦθεν εὐθὺς ἐπιφέρει τραγήματα
ἡμῖν ὁ παῖς μετὰ δεῖπνον ἀκίδας Κρητικάς,
ὥσπερ ἐρεβίνθους, δορατίων τε λείψανα

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[1] δεῖπνον γὰρ ἀτελὲς Kock: ἀτελὲς γὰρ δεῖπνον AC.

After these quotations one of the company said: "Looking at these examples, we must deprecate stuffing the belly. 'For a frugal dinner causes no drunken violence,' as Amphis says in *Pan*,[a] nor again deeds of outrage and insults, as Alexis testifies in these lines from *Odysseus at the Loom*[b]: 'A. The long drawn-out party, the many dinners occurring day after day, give occasion for derision, and derision causes far more pain than pleasure. For it is the beginning of abuse; and once you utter an abuse, you are immediately abused in turn; there's nothing left but insult. Next blows come to light, and drunken brawling. B. Yes, for these occur in natural sequence just so; and what need were there of a prophet to tell us?' Mnesimachus, also, in *Philip*, impelled by the excessive satiety observed in dinner-parties, introduces a banquet which was veritably, as Xenophon puts it most neatly, the 'workshop of war.'[c] Mnesimachus says[d]: 'Don't you know that you've got to fight against us men who dine on swords freshly sharpened, and who, instead of an entrée, eat up lighted torches? Immediately after that the slave, after dinner, brings on a dessert in the form of Cretan arrows instead of chickpeas, broken rem-

[a] Kock ii. 244.

[b] *Ibid.* 354; *cf.* Epicharmus, Athen. 36 c (vol. i. p. 156).

[c] Xen. *Hellen.* iii. 4. 17, of the city of Ephesus during preparations for war by Agesilaus.

[d] Kock ii. 441. On the riotous character of Philip's friends see Athen. 166 f-167 c.

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[2] Schweighäuser: *πλέον* AC.

[3] A second speaker indicated by Wilamowitz.

[4] *τί μάντεως* Casaubon: *τιμᾶν τέως* A.

[5] *σὺ* added by Porson.

[6] Eustath. 1085. 47, E supersc.: *ἠκονημένοι* AC.

κατεαγότ', ἀσπίδας δὲ προσκεφάλαια καὶ
θώρακας ἔχομεν, πρὸς ποδῶν δὲ σφενδόνας
καὶ τόξα, καταπέλταισι[1] δ' ἐστεφανώμεθα.

d καὶ ὁ[2] Κολοφώνιος δὲ Φοῖνιξ φησίν·

Νίνου κάδοι μάχαιρα καὶ κύλιξ αἰχμή,
κόμη δὲ τόξα, δήιοι δὲ κρητῆρες,
ἵπποι δ' ἄκρητος κἀλαλὴ 'μύρον χεῖτε.[3]'

ἐν δὲ τῷ Παρασίτῳ Ἄλεξις περὶ πολυφάγου τινὸς διαλεγόμενός φησι·

καλοῦσι δ' αὐτὸν πάντες οἱ νεώτεροι
Παράσιτον ὑποκόρισμα· τῷ δ' οὐδὲν μέλει.[4]
δειπνεῖ δ' ἄφωνος Τήλεφος, νεύων μόνον
πρὸς τοὺς ἐπερωτῶντάς τι, ὥστε πολλάκις
e αὐτὸν ὁ κεκληκὼς τὰ Σαμοθρᾴκι' εὔχεται
λῆξαι πνέοντα καὶ γαληνίσαι ποτέ.
χειμὼν ὁ μειρακίσκος ἐστὶ τοῖς φίλοις.

Δίφιλος δ' ἐν Ἡρακλεῖ περί τινος τῶν ὁμοίων διαλεγόμενος διέξεισιν·

ἐμὲ μὲν οὐχ ὁρᾷς πεπωκότα
ἤδη τ' ἀκροθώρακ' ὄντα καὶ θυμούμενον,
τονδὶ δὲ ναστὸν[5] Ἀστερίωνος[6] μείζονα
ἤδη σχεδὸν δωδέκατον ἠριστηκότα;

διὸ καλῶς ἔλεγεν ὁ Βορυσθενίτης Βίων οὐ δεῖν ἀπ
f τῆς τραπέζης τὰς ἡδονὰς πορίζεσθαι, ἀλλ' ἀπὸ το
φρονεῖν. ὁ δ' Εὐριπίδης φησί·

φαύλῃ διαίτῃ προσβαλὼν ἥσθη[7] στόμα,

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[1] Porson: καταπέλταις C, καταπέλται A.
[2] ὁ added in C
[3] χεῖτε Lachmann: κεῖται A.
[4] C: μέλλει A.
[5] τονδὶ δὲ ναστὸν Heringa: τόνδ' ἴδεν ἀστὸν A.
[6] Ἀστερίωνος Herwerden: Ἀστίωνος A.

nants of javelins besides; and we have shields and breastplates for cushions, slings and bows ready at our feet, and wreathe ourselves with catapults.' And Phoenix of Colophon says[a]: 'The casks of Ninus are a sword, his winecup a spear, his long hair bows, his mixing-bowls are foemen, his unmixed wine war-horses, and his "Pour us out some scent" a battle-cry.' In *The Parasite* Alexis, talking about a gluttonous person, says[b]: 'All the young fellows call him "Parasite" in a euphemism[c]; but he cares not a bit. No, he dines as mute as Telephus,[d] merely nodding his head to those who ask a question; so that often his host utters the prayers of the Samothracian mysteries, that he may stop his blowing, and that calm weather may come sometime again. That laddie is a hurricane to his friends.' And Diphilus, in *Heracles*, talking about a man of similar habits, goes on to say[e]: 'Don't you see that I've been drinking, that I am by this time tipsy and in angry mood, and that I have already lunched on this my twelfth cheese-cake, nearly bigger than Asterion?' Hence the Borysthenite Bion was right when he said one should derive his pleasures, not from the table, but from the mind. But Euripides says[f]: 'He has attacked a poor meal and delighted

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[a] *P.L.G.*^{4} frag. 3.
[b] Kock ii. 364.
[c] Instead of "Glutton."
[d] See Athen. 224 e (vol. iii. p. 12).
[e] Kock ii. 556.
[f] *T.G.F.*^{2} 423 (frag. 213. 4, from *Antiope*). Stobaeus *Flor.* 63. 2 gives a fuller quotation: "There is satiety in all things; I have even seen men passionately given to sordid love affairs after nobler ones, and one who has been filled at a banquet gladly has put his mouth to a poor meal again and enjoyed it."

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[7] Stobaeus, *Flor.* 63. 2: ἥσθην AC.

ὡς τῆς ἀπὸ τῶν προσφορῶν τέρψεως περὶ τὸ στόμα μᾶλλον γινομένης. Αἰσχύλος τ᾿ ἐν Φινεῖ·

καὶ ψευδόδειπνα πολλὰ μαργώσης γνάθου
ἐρρυσίαζον[1] στόματος ἐν πρώτῃ χαρᾷ.[2]

ἐν Σθενεβοίᾳ δ᾿ ὁ Εὐριπίδης περὶ εὐτελείας λέγων·

βίος δὲ πορφυρέως[3] θαλάσσιος,
422 οὐκ εὐτράπεζος, ἀλλ᾿ ἐπάκτιοι φάτναι.
ὑγρὰ δὲ μήτηρ, οὐ πεδοστιβὴς[4] τροφὸς
θάλασσα· τήνδ᾿ ἀροῦμεν, ἐκ ταύτης βίος
βρόχοισι καὶ πέδαισιν οἴκαδ᾿ ἔρχεται.

"Μέγα γὰρ ἀνθρώποις κακὸν ἡ γαστήρ, περὶ ἧς φησιν Ἄλεξις ἐν Συναποθνῄσκουσι·

μάθοις τ᾿ ἂν οἷον ἀνθρώποις κακόν[5]
ἐστιν ἡ γαστήρ, διδάσκει δ᾿ οἷ᾿ ἀναγκάζει θ᾿ ὅσα.
εἴ τις ἀφέλοι τοῦτ᾿[6] ἀφ᾿[7] ἡμῶν τὸ μέρος ἀπὸ τοῦ σώματος,
b οὔτ᾿[8] ἂν ἀδικοῖτ᾿ οὐδὲν οὐδεὶς οὔθ᾿ ὑβρίζοι τἂν[9] ἑκών.
νῦν δὲ διὰ ταύτην ἅπαντα γίνεται τὰ δυσχερῆ.

Δίφιλος δ᾿ ἐν Παρασίτῳ·

εὖ γ᾿ ὁ κατάχρυσος εἶπε πόλλ᾿ Εὐριπίδης,
νικᾷ δὲ 'χρεία μ᾿ ἡ ταλαίπωρός τέ μου
γαστήρ.'[10] ταλαιπωρότερον οὐδέν ἐστι γὰρ[11]
τῆς γαστρός· εἰς ἣν πρῶτον ἐμβαλεῖς ὅσ᾿ ἂν
οὐχ ἕτερον εἰς ἀγγεῖον.[12] ἐν πήρᾳ φέροις

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[1] Lobeck: ερρυσιας οἷον A.
[2] πρώτῃ χαρᾷ Musurus: πρωτιοχαραι A.
[3] Lobeck: πορφυροῦς AC.
[4] C: παιδοστιβὴς A.
[5] Grotius: κακὸν ἀνθρώποις AC.
[6] C: ταῦτ᾿ A.
[7] ἄρ᾿ Meineke.
[8] Dindorf: οὐδ᾿ AC.

his mouth,' evidently because the pleasure derived from food applies rather to the mouth. So Aeschylus in *Phineus*[a]: 'And many were the mocking dinners they seized with ravening jaw, in the first joy of their eager lips.' In *Stheneboea* Euripides says of frugality[b]: 'The life of the purple-fisher on the seas knows no bounteous table; nay, his mangers are on the shores; a mother ever in motion, not a nurse of the firm-trodden ground, is the sea; this we plough, from this our livelihood comes home in nooses and shackles.'

"Truly the belly is a great evil to mankind; of it Alexis says in *Dying Together*[c]: 'And so you shall learn what an evil to mankind the belly is, to what it prompts us, to what enormities it compels us. If one should remove from us that part of our bodies, no one would suffer wrong from any, nor would anyone, surely, commit violence willingly. As it is, all the difficulties of life occur to satisfy the belly.' And Diphilus in *The Parasite*[d]: 'Well, indeed, hath golden Euripides said many things, but the best of all is "My need, ay, and my unhappy belly."[e] For there is nothing more unhappy than the belly, because, first, you will throw into it quantities of things which you wouldn't put into another receptacle. In a wallet you might carry

[a] *T.G.F.*² 83.
[b] *Ibid.* 571.
[c] Kock ii. 374.
[d] *Ibid.* 560.
[e] *T.G.F.*² 656.

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[9] ὑβρίζοι τἂν Ahrens: ὑβρίζοιτ' ἂν AC.

[10] The quotation marked as in Kaibel. Nauck begins it with νικᾷ.

[11] Musurus: γὰρ οὐδέν ἐστι AC.

[12] πρῶτον . . . ἀγγεῖον Wilamowitz: πρωτον (πάντ' ἂν C) ἐμβαλεῖς ἀλλ' οὐχ ἕτερον ἀγγεῖον AC.

c ἄρτους ἄν, ἀλλ᾽ οὐ ζωμόν, ἢ διαφθερεῖς.
εἰς σπυρίδα μάζας ἐμβαλεῖς, ἀλλ᾽ οὐ φακῆν·
οἰνάριον εἰς λάγυνον, ἀλλ᾽ οὐ κάραβον.
εἰς τὴν θεοῖς ἐχθρὰν δὲ ταύτην εἰσφορεῖ[1]
ἅπανθ᾽[2] ἑαυτοῖς μηδὲν ὁμολογούμενα.
κοὐ προστίθημι τἄλλα, διότι πανταχοῦ
διὰ τὴν τάλαιναν πάντα ταῦτα[3] γίνεται.

καὶ Κράτης δ᾽ ὁ κυνικός, ὥς φησι Σωσικράτης ἐν ταῖς Διαδοχαῖς, ἐπερράπισε Δημήτριον τὸν Φαληρέα
d σὺν τῇ πήρᾳ τῶν ἄρτων καὶ λάγυνον πέμψαντα οἴνου· ‘εἴθε γάρ,’ ἔφη, ‘τὰς κρήνας καὶ ἄρτους ἦν φέρειν.’ Στίλπων δ᾽ οὐ κατεπλάγη τὴν ἐγκράτειαν καταφαγὼν σκόροδα καὶ κατακοιμηθεὶς ἐν τῷ τῆς Μητρὸς τῶν θεῶν ἱερῷ· ἀπείρητο δὲ τῷ τούτων τι φαγόντι μηδὲ εἰσιέναι. ἐπιστάσης δὲ αὐτῷ τῆς θεοῦ κατὰ τοὺς ὕπνους καὶ εἰπούσης ὅτι ‘φιλόσοφος ὤν, ὦ Στίλπων, παραβαίνεις τὰ νόμιμα;’ καὶ τὸν δοκεῖν ἀποκρίνασθαι κατὰ τοὺς ὕπνους[4]· ‘σὺ δέ μοι πάρεχε ἐσθίειν καὶ σκορόδοις οὐ χρήσομαι.’”

e Ἐπὶ τούτοις ὁ Οὐλπιανὸς ἔφη· “ἐπεὶ δεδείπναμεν (εἴρηκε δὲ οὕτως Ἄλεξις ἐν Κουρίδι· ‘ἐπεὶ πάλαι δεδείπναμεν,’ Εὔβουλος Προκρίδι[5]· ‘ἡμεῖς δ᾽ οὐδέπω δεδείπναμεν’ καὶ πάλιν· ‘ὃν χρὴ δεδειπνάναι πάλαι,’ καὶ Ἀντιφάνης ἐν Λεωνίδῃ·

ἀλλὰ πρὶν δεδειπνάναι
ἡμᾶς παρέσται,

καὶ Ἀριστοφάνης ἐν Προαγῶνι·

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[1] εἰσφορεῖ Gulick (εἰσφορεῖς Grotius): εἰσφόρει AC.
[2] ἅπανθ᾽ Jacobs: πάνθ᾽ AC.
[3] ταῦτα A: ταύτην C: πάντα γίγνεται κακά Meineke.
[4] κατὰ τοὺς ὕπνους deleted by Meineke.
[5] προκρίδη A.

bread, but not broth, else you will spoil it. Into a basket you will put barley-cakes, but not lentil-soup; you will put wine in your flask, but not a crayfish. Yet into this god-hated stomach you pour all things that don't agree with one another. I add not the rest, because, the whole world over, all these things I have mentioned happen on account of the unhappy stomach.' The cynic Crates, also, as Sosicrates says in his *Successions*,[a] castigated Demetrius of Phalerum because he had sent him a flask of wine with his wallet of bread; said he: 'Would that the springs might produce bread as well as water[b]!' And Stilpo had nothing to fear from his abstemiousness when he ate garlic and then lay down to sleep in the temple of the Mother of the Gods; yet it was forbidden one who had eaten any thing like that even so much as to enter the temple. And so, when the goddess appeared before him in his sleep and said, 'Are you a philosopher, Stilpo, and yet transgress our laws?' It seemed to him that he also answered in his sleep: 'Give me something to eat and I will not use garlic.'"

Upon this Ulpian said: "Since we have dined (*dedeipnamen*[c])—Alexis has used this form in *The Hairdresser*[d]: 'Since we have long since dined'; Eubulus, too, in *Procris*[e]: 'But we have not yet dined,' and again: 'Who should have dined (*dedeipnanai*[f]) long since'; also Antiphanes in *Leonides*[g]: 'Nay, but he will be here before we have dined'; and Aristophanes in *The Rehearsal*[h]: 'It's time I

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[a] Diels 213. For the title *cf.* 162 e note *e* (vol. ii. p. 239), 163 f.

[b] He was a water-drinker, Diog. Laert. vi. 5. 90.

[c] Instead of the form *dedeipnêkamen*.

[d] Kock ii. 334.

[e] *Ibid.* 195.

[f] Instead of *dedeipnêkenai*.

[g] Kock ii. 70.

[h] Kock i. 511.

ὥρα βαδίζειν μοὐστὶν[1] ἐπὶ τὸν δεσπότην·
ἤδη γὰρ αὐτοὺς οἴομαι δεδειπνάναι,

καὶ ἐν Δαναΐσιν·

f ἤδη παροινεῖς ἐς[2] ἐμὲ πρὶν δεδειπνάναι,

καὶ Πλάτων Σοφισταῖς[3] καὶ Ἐπικράτης ὁ Ἀμβρακιώτης—μέσης δ' ἐστὶ κωμῳδίας ποιητής—ἐν Ἀμαζόσιν·

δεδειπνάναι[4] γὰρ ἅνδρες[5] εὐκαίρως πάνυ
δοκοῦσί μοι.

καὶ ἠρίσταμεν δ' εἴρηκεν Ἀριστοφάνης ἐν Ταγηνισταῖς·

ὑποπεπώκαμεν γάρ,[6] ὦνδρες, καὶ καλῶς ἠρίσταμεν,

423 καὶ Ἕρμιππος ἐν Στρατιώταις· 'ἠριστάναι[7] τουτί,'[8] Θεόπομπος Καλλαίσχρῳ·

ἠρίσταμεν· δεῖ γὰρ συνάπτειν τὸν λόγον.

καταριστᾶν δὲ εἴρηκεν ἐν τῷ Πολιτικῷ Ἀντιφῶν οὕτως· 'ὅτε δή[9] τις πράγματα τὰ ἑαυτοῦ ἢ τὰ τῶν φίλων κατηρίστηκεν.' παραδεδειπνημένος δ' εἴρηκεν Ἄμφις ἐν Πλάνῳ οὕτως· 'παραδεδειπνημένος, παῖδες, πάλαι.') 'τοῖς οὖν θεοῖς' κατὰ τὸν Πλάτωνα, ὡς ἐν Φιλήβῳ φησίν, 'εὐχόμενοι κεραννύωμεν, b εἴτε Διόνυσος εἴθ' Ἥφαιστος εἴθ' ὅστις θεῶν ταύτην τὴν τιμὴν εἴληχε τῆς συγκράσεως. καθ-

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[1] Dindorf: μοἰστὶν A.

[2] ἐς added by Cobet (εἰς Brunck).

[3] Σοφισταῖς Bekker, *Anec.* 89. 26: σοφιστῆι A.

[4] Casaubon: ἐνδειπνάναι A.

[5] Meineke: ἄνδρες A.

[6] γάρ added by Porson.

[7] Photius *s.v.*: ἀριστάναι A.

[8] καὶ παριστάναι before τουτί deleted by Dobree.

were trudging along to get my master; for I think they have finished their dinner (*dedeipnanai*) by this time'; also in *The Daughters of Danaus*[a]: 'You come into my house already drunk before you have dined'; finally, Plato in *The Sophists*[b] and Epicrates of Ambracia, who is a poet of Middle Comedy, in *The Amazons*[c]: 'It appears to me the gentlemen have dined in very good time.' Aristophanes, in *Masters of the Frying-pan*, also has the form *êristamen*[d]: 'Indeed we have had just a nip to drink, gentlemen, and have lunched (*êristamen*) well.' And Hermippus in *Soldiers*[e]: 'To have lunched on this'; Theopompus in Callaeschrus[f]: 'We have finished our luncheon (*êristamen*); we must really now engage in talk.' The verb *kataristân*[g] is used by Antiphon in *The Statesman* thus[h]: 'When one, then, has squandered his own property or that of his friends.' The form *paradedeipnêmenos*[i] is used by Amphis thus in *The Wandering Juggler*: 'Cheated of my dinner, boys, a long time.'—To resume: 'Let us, then,' as Plato says in *Philebus*,[j] 'mix a bowl, while we pray to the gods, whether it be Dionysus or Hephaestus, or whatever god it is that has obtained the honour of the mixing.[k] Comparing ourselves

[a] Kock i. 455. [b] *Ibid.* 638. [c] Kock ii. 282.

[d] Not *êristêkamen*, "we have breakfasted." Kock i. 520.

[e] *Ibid.* 242; example of perfect infinitive *êristanai* instead of *êristêkenai*. [f] Kock i. 738.

[g] Infinitive; lit. "squander in breakfasts."

[h] Diels 603.

[i] Perfect participle, formed regularly. Kock ii. 245.

[j] 61 B, C.

[k] Each bowl mixed at the symposium was named in honour of a god.

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[1] ὅτε δή Kaibel (ὅτι δή Meineke): ὅτ' ἂν A.

ἅπερ γὰρ ἡμῖν οἰνοχόοις τισὶν παρεστᾶσιν κρῆναι,
καὶ μέλιτος μὲν ἂν ἀπεικάζοι τις τὴν τῆς ἡδονῆς,
τὴν δὲ τῆς φρονήσεως νηφαντικὴν καὶ ἄοινον
αὐστηροῦ τινος καὶ ὑγιεινοῦ ὕδατος· ἃς προθυμητέον
ὡς κάλλιστα συμμιγνύναι.' ὥρα οὖν πίνειν
ἡμῖν ἐστι, καὶ τῶν παίδων τις ἐκ τοῦ κυλικείου[1]
τῶν ποτηρίων παραφερέτω· ὁρῶ γὰρ πλῆθος καλῶν
c καὶ ποικίλων ἐκπωμάτων." δοθέντος οὖν ποτηρίου
μεγάλου ἔφη· "ἀλλ' ἀκρατέστερόν μοι, ὦ παῖ, τῷ
κυάθῳ πληρῶν ἔγχει[2] εἰς τὴν κύλικα, μὴ κατὰ τὸν
κωμῳδιοποιὸν Ἀντιφάνην, ὃς ἐν Διδύμοις φησί·

τὸ ποτήριόν μοι τὸ μέγα προσφέρει λαβών.
ἐνεχεάμην[3] ἄκρατον· 'ἔγχει,[4] παιδίον,
κυάθους θεῶν τε καὶ θεαινῶν μυρίους·
ἔπειτ'[5] ἐπὶ τούτοις πᾶσι τῆς σεμνῆς θεᾶς
καὶ τοῦ γλυκυτάτου βασιλέως διμοιρίαν.'

ἐμοὶ οὖν, ὦ παῖ, 'ζωρότερον κέραιρε·' οὔπω γὰρ
d λέγομεν περὶ ἀριθμοῦ κυάθων. δείξω δὲ ὅτι καὶ
ὁ κύαθος εἴρηται καὶ τὸ ἀκρατέστερον, καὶ περὶ
οἰνοχόων. πρότερον δέ μοι λελέξεται περὶ τοῦ
ζωρότερον. Ἀντιφάνης Μελανίωνι[6]·

τοῦτον ἐγὼ κρίνω μετανιπτρίδα τῆς Ὑγιείας
  πίνειν ζωροτέρῳ χρώμενον οἰνοχόῳ.

ἐν δὲ Λάμπωνι·

ὁ δεῖν' Ἰᾶπυξ, κέρασον εὐζωρέστερον.

Ἔφιππος Ἐφήβοις[7]·

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[1] Schweighäuser: κυλικίου A.
[2] Basle ed.: ἔγχεε A.
[3] Kock: ἐπεχεάμην A.
[4] ἔγχει Meineke: οὐχὶ A.
[5] ἔπειτ' Koppiers: εἶτ' A.
[6] Μελανίωνι Kock (Aristoph. *Lys.* 785): μειλανίωνι A.
[7] ἐφηβως A.

to certain wine-pourers, we have two fountains beside us, one of which, the fountain of pleasure, one might liken to honey; the other, the sobering and wineless fountain of wisdom, to a well of homely and healthful water; these we must mix in the best possible way.' It is time, then, that we were drinking, and so let one of the slaves fetch some cups from the sideboard; for I see a large number of beautifully decorated drinking-cups." When, then, a large cup had been given him Ulpian said: "Fill your ladle, slave, with stronger wine and pour it into my cup; not as the comic poet Antiphanes has it, who says in *The Twins*[a]: 'He took and brought the big cup to me, and I made him pour in unmixed wine: "Pour, slave, ten thousand ladles-full in honour of gods and goddesses; then, to top them all, pour in a double portion to the august goddess and our sweetest king."' For me, then, boy, 'mix it stronger'[b]; for I do not yet speak of the number of ladles.[c] But I will show that the word *cyathus* (ladle) is in good use, also the term 'stronger,'[d] and then I will speak of wine-pourers. And first I shall treat for good and all the term *zoroteron*. Antiphanes in *Melanion*[e]: 'I sentence him to drink a cup to the goddess of health after the hand-washing, using a stronger wine-pourer.' And in *Lampon*[f]: 'What's your name—Iapyx! mix it stronger.' Ephippus in *The*

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[a] Kock ii. 44; the august goddess and king may be Olympias and Alexander.

[b] *Il.* ix. 203.

[c] The word so translated, κύαθος, means also a half pint, as a unit of measure.

[d] *akratesteron*, lit. "more unmixed"; *zoroteron* means the same.

[e] Kock ii. 72; the elegiac couplet in a comedy is noteworthy.

[f] *Ibid.* 68.

φιάλην ἑκατέρᾳ
e ἔδωκε κεράσας ζωρότερον Ὁμηρικῶς.

τινὲς δὲ καὶ τὸ παρ' Ὁμήρῳ 'ζωρότερον δὲ κέραιρε' οὐκ ἄκρατον σημαίνειν φασίν, ἀλλὰ θερμόν, ἀπὸ τοῦ ζωτικοῦ καὶ τῆς ζέσεως· ἑταίρων γὰρ παρόντων νέον ἐξ ὑπαρχῆς κεράννυσθαι κρατῆρα οὐκ[1] ἄτοπον. ἄλλοι δὲ τὸ εὔκρατον, ὥσπερ τὸ δεξιτερὸν ἀντὶ τοῦ δεξιοῦ. τινὲς δέ, ἐπεὶ οἱ ἐνιαυτοὶ ὧροι λέγονται καὶ τὸ ζα[2] ὅτι μέγεθος ἢ πλῆθος σημαίνει, ζωρὸν τὸν πολυέτη λέγεσθαι. Δίφιλος δ' ἐν Παιδερασταῖς φησιν·

f ἔγχεον σὺ δὴ πιεῖν.
Β.[3] εὐζωρότερόν γε νὴ Δί', ὦ παῖ, δός[4]· τὸ γὰρ
ὑδαρὲς ἅπαν τοῦτ' ἐστι τῇ ψυχῇ κακόν.

Θεόφραστος δ' ἐν τῷ περὶ μέθης ζωρότερόν φησιν εἶναι τὸ κεκραμένον, παρατιθέμενος Ἐμπεδοκλέους τάδε·

424 αἶψα δὲ θνητὰ φύοντο, τὰ πρὶν μάθον ἀθάνατ' εἶναι,
ζωρά τε τὰ πρὶν ἄκρητα, διαλλάσσοντα κελεύθους.

κύαθον δ' ἐπὶ τοῦ ἀντλητῆρος Πλάτων εἴρηκεν ἐν Φάωνι οὕτως·

τῷ στόματι τὸν κύαθον ὧδ' εἰληφότες.

καὶ ἐν Πρέσβεσι·

κυάθους ὅσους ἐκλεπτέτην[5] ἑκάστοτε.

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[1] οὐκ added by Schweighäuser (*cf.* Plut. *Qu. Symp.* v. 4).

[2] τὸ ζα Plutarch: τὰ ζῶια AC.

[3] Two speakers distinguished by Naber.

[4] παῖ, δός Casaubon: παῖδες A.

Recruits[a]: 'He mixed and gave each girl a stronger cup in Homeric style.' Some authorities say that the phrase in Homer,[b] 'Mix it stronger,' does not indicate unmixed wine, but warm wine, deriving *zoroteron* from *zotikon* (lively) and *zesis* (boiling); for when friends appear it is not unusual to have a fresh bowl mixed over again. Others say it means 'well-mixed,' using a comparative instead of a positive form, like *dexiteron* (right-hand side) for *dexion*.[c] But some again, since years are called *oroi*, and the prefix *za* signifies largeness or number, maintain that *zoros* means 'many years old.' Diphilus says in *Paederasts*[d]: 'A. You there, pour us out a drink. B. Heavens, boy, give it to us stronger! For everything that is watery is an evil to the soul.'[e] Theophrastus, in his treatise *On Drunkenness*, says[f] that anything that is mixed is called *zoroteron*, citing these words of Empedocles[g]: 'Forthwith things mortal came into being, which before they understood to be immortal, and things mixed that before were unmixed, exchanging their paths.' The word *cyathus*, moreover, is used by Plato in *Phaon* of the cup used for ladling, thus[h]: 'Having taken the ladle (*cyathus*) to their lips in this fashion.' And in *Envoys*[i]: 'How many ladles the two were stealing every time.'

[a] Kock ii. 255.
[b] *Il.* ix. 203.

[c] *zoroteron* being a comparative, not a positive, form: so modern English "near" is really a comparative.

[d] Kock ii. 559.

[e] So said Heracleitus (Clem. Alex. *Strom.* vi. 2): ψυχῇσι θάνατος ὕδωρ γενέσθαι, "water is death to souls."

[f] 116 Wimmer.
[g] Frag. 35 Diels.
[h] Kock i. 650.

[i] *Ibid.* 633, of the rascals Epicrates and Phormisius, Athen. 229 f (vol. iii. p. 34).

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[5] ἐκλεπτέτην Bergk: ἐκλέπτεθ' A.

b Ἄρχιππος Ἰχθύσι·

> κύαθον ἐπριάμην παρὰ Δαισίου.

τοιοῦτόν ἐστιν καὶ τὸ ἐν Εἰρήνῃ Ἀριστοφάνους·

> ὑπωπιασμέναι
> ἁπαξάπασαι καὶ κυάθους προσκείμεναι·[1]

τὰ γὰρ ὑπώπια τοῖς κυάθοις περιθλώμενα ἀμαυροῦται. μνημονεύει τοῦ κυάθου καὶ Ξενοφῶν ἐν πρώτῳ Παιδείας καὶ Κρατῖνος, ἔτι δ' Ἀριστοφάνης πολλαχοῦ καὶ Εὔβουλος ἐν Ὀρθάνῃ. Φερεκράτης δ' ἐν Λήροις 'ἀργυροῦν κύαθον'[2] ὠνόμασε. Τίμων δ' ἐν δευτέρῳ Σίλλων ἀρυσαίνας[3] κέκληκε τοὺς κυάθους φάσκων οὑτωσί· 'ἀπληστοίνους τ'
c ἀρυσαίνας,'[3] ἀπὸ τοῦ ἀρύσασθαι ὀνομάσας. καλοῦνται δὲ καὶ ἀρυστῆρες καὶ ἀρύστιχοι. Σιμωνίδης·

> ἔδωκεν οὐδεὶς οὐδ' ἀρυστῆρα τρυγός.

Ἀριστοφάνης δ' ἐν Σφηξίν·

> ἐγὼ γὰρ εἶχον τούσδε τοὺς ἀρυστίχους.

Φρύνιχος Ποαστρίαις· 'κύλικ' ἀρύστιχον.' ἔνθεν καὶ ἡ ἀρύταινα. ἔλεγον δὲ καὶ ἔφηβον τὸ[4] τοιοῦτον σκεῦος, ὡς Ζηνοφάνης ἐν τῷ Συγγενικῷ. Πολύ-
d βιος δ' ἐν τῇ ἐνάτῃ τῶν ἱστοριῶν καὶ ποταμόν τινα ἀναγράφει Κύαθον καλούμενον περὶ Ἀρσινόην πόλιν Αἰτωλίας. τῷ[5] δὲ ἀκρατέστερον Ὑπερείδης[6] κέχρηται ἐν τῷ κατὰ Δημοσθένους γράφων οὕτως·

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[1] This line added by Schweighäuser.

[2] κυάθιον Pollux vi. 105.

[3] ἀρυσαίνας Meineke: ἀρυσάνας A.

[4] τὸ added by Dindorf (*cf.* Schol. Aristoph. *Vesp.* 855).

[5] τὸ A.

[6] ὑπερίδης AC.

Archippus in *The Fishes* [a]: 'I bought a ladle from Daesias.' Some such thing also is what we have in *The Peace* of Aristophanes [b]: 'All of them without exception having been dealt a black eye, to which cupping-glasses had been applied.' For the parts below the eyes are blackened when violently struck by cups. The cup (ladle) is mentioned also by Xenophon in the first book of his *Education*,[c] and by Cratinus; again by Aristophanes in many places, and by Eubulus in *Orthannes*.[d] Pherecrates, in *Frills*, mentioned a 'golden cup.'[e] Timon, in the second book of his *Satires*, calls these cups *arysaenae*, thus [f]: 'Cups insatiate in wine,' calling them so from the verb *arysasthai* (draw). But they are also called *arysteres* and *arystichoi*. Simonides [g]: 'No one gave so much as a ladle-full (*aryster*) of lees.' Aristophanes in *The Wasps* [h]: 'For I had these ladles (*arystichoi*) all the while.' Phrynichus in *The Weeders* [i]: 'A drinking-cup used as a ladle (*arystichos*).' From the same verb comes also *arytaena* (ladle). They also called such a vessel *ephebus*,[j] as does Zenophanes in *Akin*. Polybius, in the ninth book of the *Histories*,[k] records a river named Cyathus in the neighbourhood of Arsinoë, a city of Aetolia. As for the word *akratesteron*, Hypereides uses that in the speech *Against*

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[a] Kock i. 683.

[b] l. 541, referring to the island towns (πόλεις is the subject) which had been at war. But *cyathus* here means a surgeon's cupping-glass, used to reduce swellings; the commentator must have read κυάθοις (dative) προσκείμεναι, "devoted as they had been to their cups."

[c] *Cyropaed.* i. 3. 9. [d] Kock ii. 192.

[e] Kock i. 174.

[f] Frag. 46 Wachsmuth, 4 Diels, *cf.* Athen. 445 e.

[g] *P.L.G.*^{4} frag. 25. [h] l. 855.

[i] Kock i. 381. [j] Athen. 469 a. [k] Chap. 45.

‘εἰ μέν τις ἀκρατέστερον ἔπιεν, ἐλύπει σέ.’ τούτῳ ὅμοιόν ἐστι τὸ ‘ἀνιηρέστερον’[1] καὶ τὸ ἐν Ἡλιάσιν Αἰσχύλου ‘ἀφθονέστερον λίβα.’ καὶ Ἐπίχαρμος δὲ ἐν Πύρρᾳ[2] εὐωνέστερον ἔφη. καὶ ἐν τῷ κατὰ Δημάδου δὲ ὁ Ὑπερείδης εἴρηκε ‘ῥᾳδιεστέραν τὴν πόλιν.’ τῷ δὲ κεραννύειν[3] κέχρηται Πλάτων μὲν ἐν Φιλήβῳ· ‘τοῖς δὴ θεοῖς, ὦ Πρώταρχε, εὐχόμενοι e κεραννύωμεν.’ καὶ Ἀλκαῖος ἐν Ἱερῷ γάμῳ· ‘κεραννύουσιν ἀφανίζουσί τε.’ Ὑπερείδης Δηλιακῷ· ‘καὶ τὸν κρατῆρα τὸν παιώνιον[4] κοινῇ οἱ Ἕλληνες κεραννύουσιν.’ ᾠνοχόουν τε παρὰ τοῖς ἀρχαίοις οἱ εὐγενέστατοι παῖδες, ὡς ὁ τοῦ Μενελάου υἱός·

ᾠνοχόει δ’ υἱὸς Μενελάου κυδαλίμοιο.

καὶ Εὐριπίδης δ’ ὁ ποιητὴς ἐν παισὶν ᾠνοχόησε. Θεόφραστος γοῦν ἐν τῷ περὶ μέθης φησί· ‘πυνθάνομαι δ’ ἔγωγε καὶ Εὐριπίδην τὸν ποιητὴν f οἰνοχοεῖν Ἀθήνησι τοῖς ὀρχησταῖς καλουμένοις. ὠρχοῦντο δὲ οὗτοι περὶ τὸν τοῦ Ἀπόλλωνος νεὼν τοῦ Δηλίου τῶν πρώτων ὄντες[5] Ἀθηναίων καὶ ἐνεδύοντο ἱμάτια τῶν Θηραϊκῶν.[6] ὁ δὲ Ἀπόλλων οὗτός ἐστιν ᾧ τὰ Θαργήλια ἄγουσι, καὶ διασῴζεται Φλυῆσιν[7] ἐν τῷ δαφνηφορείῳ γραφὴ περὶ τούτων.’

[1] C: ἀνιαρέστερον A. [2] πύραι A. [3] C: κεραννύουσι A.
[4] παιώνιον Usener: πανιώνιον A.
[5] πρώτων ὄντες Valckenaer: πρώτ . . . ντες A.
[6] A: Θήραια ἱμάτια Hesychius, Pollux.
[7] Valckenaer: φυλησι A.

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[a] P. 21 Blass.
[b] Viz., in the formation of the comparative.
[c] *Od.* ii. 190, instead of *aniaroteron.*
[d] *T.G.F.*² 24, instead of *aphthonôteron.*
[e] Kaibel 113.
[f] 89 Blass, instead of *raôna* or *raô.*

Demosthenes, writing as follows[a]: 'If anybody drank stronger wine, it caused you pain.' Similar to this[b] is the word *aniêresteron* (more painful)[c] and the phrase in *The Daughters of the Sun*, by Aeschylus[d]: 'A more abundant (*aphthonesteron*) libation.' Epicharmus in *Pyrrha* has also *euônesteron* (cheaper).[e] In the speech *Against Demades* Hypereides even has 'the city more at ease (*radiesteran*).'[f] The form *kerannyo* (mix) is used by Plato in *Philebus*[g]: 'Let us then, Protarchus, mix a bowl while we pray to the gods.' So Alcaeus in *Sacred Marriage*[h]: 'They mix and make away with.' Hypereides in the speech *On Delos*[i]: 'All Greeks in common mix the bowl which is called "the healing."' Further, the boys of the best families acted as wine-pourers among the ancients, like the son of Menelaus[j]: 'And the son of glorious Menelaus poured the wine.' Even the poet Euripides, when a schoolboy, was a wine-pourer. Theophrastus, at any rate, says in his treatise *On Drunkenness*[k]: 'I, at least, have heard that the poet Euripides acted as wine-pourer at Athens for the so-called Dancers.' These persons used to dance round the temple of the Delian Apollo; they belonged to the foremost Athenians, and wore cloaks made in the fashion of the people of Thera.[l] This is the Apollo in whose honour they celebrate the Thargelia, and there is preserved a painting representing these ceremonies in the temple of the Laurel-Bearer[m] at Phlya.[n] The same facts are recorded

[g] 61 c, instead of *kerannymi*; but no other form could be used in the subjunctive.

[h] Kock i. 759, instead of *kerannyasi*.

[i] 72 Blass.

[j] *Od.* xv. 141, Athen. 18 b.

[k] Frag. 119 Wimmer.

[l] Pollux vii. 48 says they were used in the satyric drama.

[m] Apollo.

[n] Birthplace of Euripides.

τὰ αὐτὰ ἱστορεῖ καὶ Ἱερώνυμος ὁ Ῥόδιος Ἀριστοτέλους ὢν μαθητής, καὶ οὗτος ἐν τῷ περὶ μέθης.
425 Σαπφώ τε ἡ καλὴ πολλαχοῦ Λάριχον τὸν ἀδελφὸν ἐπαινεῖ ὡς οἰνοχοοῦντα ἐν τῷ πρυτανείῳ τοῖς Μυτιληναίοις. καὶ παρὰ Ῥωμαίοις δὲ οἱ εὐγενέστατοι τῶν παίδων τὴν λειτουργίαν ταύτην ἐκτελοῦσιν ἐν ταῖς δημοτελέσι τῶν θυσιῶν, πάντα τοὺς Αἰολεῖς μιμούμενοι, ὡς καὶ κατὰ τοὺς τόνους τῆς φωνῆς. τοσαύτη δ' ἦν ἡ τῶν παλαιοτέρων τρυφὴ περὶ τὰς πολυτελείας ὥστε μὴ μόνον οἰνοχόους ἔχειν, ἀλλὰ καὶ οἰνόπτας. ἀρχὴ γοῦν ἐστιν οἱ οἰνόπται παρὰ Ἀθηναίοις, ἧς μνημονεύει ἐν ταῖς Πόλεσιν Εὔπολις ἐν τούτοις·

b οὓς δ' οὐκ ἂν εἵλεσθ' οὐδ' ἂν οἰνόπτας πρὸ τοῦ,
νυνὶ στρατηγοὺς ἔχομεν.[1] ὦ πόλις, πόλις,
ὡς εὐτυχὴς εἶ μᾶλλον ἢ καλῶς φρονεῖς.

οἱ δὲ οἰνόπται οὗτοι ἐφεώρων τὰ ἐν τοῖς δείπνοις, εἰ κατ' ἴσον πίνουσιν οἱ συνόντες. καὶ ἦν ἡ ἀρχὴ εὐτελής, ὡς ὁ ῥήτωρ φησὶ Φιλῖνος ἐν τῇ Κροκωνιδῶν[2] διαδικασίᾳ· καὶ ὅτι τρεῖς ἦσαν οἱ οἰνόπται, οἵτινες καὶ παρεῖχον τοῖς δειπνοῦσι λύχνους καὶ θρυαλλίδας. ἐκάλουν δέ τινες τούτους καὶ ὀφθαλμούς.
c παρὰ δὲ Ἐφεσίοις οἱ οἰνοχοοῦντες ἤθεοι[3] τῇ τοῦ Ποσειδῶνος ἑορτῇ ταῦροι ἐκαλοῦντο, ὡς Ἀμερίας φησί. Ἑλλησπόντιοι δ' ἐπεγχύτην ὀνομάζουσι τὸν οἰνοχόον καὶ τὴν κρεανομίαν κρεωδαισίαν, ὥς φησι Δημήτριος ὁ Σκήψιος ἐν ἕκτῳ καὶ εἰκοστῷ τοῦ Τρωικοῦ διακόσμου. τοῖς δὲ θεοῖς οἰνοχοοῦσάν τινες ἱστοροῦσι τὴν Ἁρμονίαν, ὡς

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[1] ἔχομεν added by Hermann.

[2] κροκονιδῶν A. *Cf.* Harpocration *s.v.* Κοιρωνίδαι.

by Hieronymus of Rhodes, who was a disciple of Aristotle, writing also in his treatise *On Drunkenness.* And so the fair Sappho in many places praises her brother Larichus as a wine-pourer in the town-hall of the Mitylenaeans. Among the Romans, too, the noblest-born lads perform this service in the festivals celebrated at public cost, in all things imitating the Aeolians, as, for example, even down to the tones of their voices. So great was the luxury of older times in regard to their sumptuous entertainments that they had wine-inspectors as well as wine-pourers. At any rate the wine-inspectors are officials at Athens, mentioned by Eupolis in these lines from *The Island-towns* [a]: 'Men whom you wouldn't have chosen even to be your wine-inspectors in the old days, we now have as leaders of the army. O my city, my city! How lucky thou art, rather than wise!' These wine-inspectors superintended the arrangements at dinners to see that the members of the company drank equal quantities. The office was in low repute, as the orator Philinus shows in *The Settlement of the Croconid Case* [b]: he says they were three in number, and they supplied lamps and wicks to the diners. Some people even called them 'eyes.' Among the Ephesians the wine-pouring bachelors at the festival of Poseidon were called bulls, according to Amerias. Hellespontians call the wine-pourer *epenchytes* (forth-pourer) and the distribution of meat *kreodaisia* (meat-division), as Demetrius of Scepsis says in the twenty-sixth book of his *Trojan Battle-order.* [c] Some record Harmonia as pouring wine for the gods, according to

[a] Kock i. 314.
[b] ii. 319 Turnebus.
[c] Frag. 16 Gaede.

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[3] ἤἰθεοι AC.

Καπίτων ἱστορεῖ ὁ ἐποποιός, Ἀλεξανδρεὺς δὲ γένος, ἐν δευτέρῳ Ἐρωτικῶν. Ἀλκαῖος δὲ καὶ τὸν Ἑρμῆν εἰσάγει αὐτῶν[1] οἰνοχόον, ὡς καὶ Σαπφὼ λέγουσα·

d κῆ δ' ἀμβροσίας[2] μὲν
κρατὴρ ἐκέκρατο,
Ἑρμᾶς[3] δ' ἔλεν[4] ὄλπιν
θεοῖς οἰνοχοῆσαι.

οἱ δὲ παλαιοὶ τοὺς πρὸς ταῖς ὑπηρεσίαις ταύταις κήρυκας ἐκάλουν. Ὅμηρος·

κήρυκες δ' ἀνὰ ἄστυ φέρον θεῶν ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ[5] κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα.

καὶ πάλιν·

e ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.

Κλείδημος δὲ τοὺς μαγείρους κήρυκάς φησι καλεῖσθαι. καὶ τὴν Ἥβην δέ τινες ἀνέπλασαν οἰνοχοοῦσαν αὐτοῖς, ἴσως διὰ τὸ ἡβητήρια καλεῖσθαι τὰ συμπόσια. Κλεινοῦς[6] δὲ τῆς οἰνοχόου Πτολεμαίου τοῦ βασιλέως, ἐπίκλην δὲ Φιλαδέλφου, μνημονεύει f Πτολεμαῖος ὁ τοῦ Ἀγησάρχου ἐν τῇ τρίτῃ τῶν περὶ Φιλοπάτορα ἱστοριῶν. Πολύβιος δὲ ἐν τῇ τεσσαρεσκαιδεκάτῃ τῶν ἱστοριῶν καὶ ἀνδριάντας αὐτῆς ἐν Ἀλεξανδρείᾳ ἑστάναι φησὶ κατὰ πολλὰ

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[1] Casaubon: αὐτὸν A.

[2] Lachmann: κηδαμβροσίας A.

[3] Ἑρμᾶς Athen. 39 a: ἑρμαῖς A; Ἔρμαις may be the true Lesbian form.

the account given by the epic poet Capito, a native of Alexandria, in the second book of his *Love Stories*. Alcaeus introduces[a] Hermes also as their wine-pourer, as does Sappho when she says[b]: 'There stood a mixing-bowl filled with ambrosia, while Hermes grasped the pitcher to serve the gods.' But in olden times they called those who were appointed for this service heralds. Homer[c]: 'And heralds were bearing through the city the binding oath-offerings to the gods, two lambs, and wine, the fruit of the glebe that makes the heart merry, in a goat-skin vessel; and the herald Idaeus bore the shining mixing-bowl and the golden cups.' And again[d]: 'And lordly heralds gathered the binding oath-offerings of the gods, and in the bowl they mixed the wine, and poured water over the princes' hands.' Cleidemus says[e] the cooks were called heralds. But poets have imagined Hebe as the wine-pourer to the gods, perhaps because symposia were called *hebeteria*.[f] Cleino, the female wine-pourer of King Ptolemy surnamed Philadelphus, is mentioned by Ptolemy the son of Agesarchus in the third book of his *Inquiries relating to Philopator*.[g] Polybius, in the fourteenth book of his *Histories*, says[h] that statues of her stood in many parts of the city of Alexandria,

[a] *P.L.G.*[4] frag. 8.

[b] *Ibid.* frag. 51, Diehl frag. 135, Athen. 39 a, 192 c.

[c] *Il.* iii. 245, Athen. 40 a.

[d] *Il.* iii. 268.

[e] *F.H.G.* i. 359.

[f] Young people's gatherings.

[g] *F.H.G.* iii. 67.

[h] xiv. 11, Athen. 576 f.

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[4] δ' ἔλεν Seidler: δὲ ἐλὼν A.

[5] δὴ A.

[6] Athen. 576 f: κλίνης AC.

μέρη τῆς πόλεως μονοχίτωνας, ῥυτὸν κρατοῦντας ἐν ταῖς χερσίν.”

Ἐπὶ τούτοις τοῖς λόγοις ἐκπίνων τὸ ποτήριον ὁ Οὐλπιανὸς ἔφη·

426 τήνδ᾿ ἐγὼ
μεστὴν ἅπαξ[1] ἐπονομάσας προπίομαι
πίστωμα φιλίας συγγενέσι.[2]

πρὸς ὃν ἔτι πίνοντα τῶν παρόντων τις προσέθηκε τὰ λειπόμενα ἰαμβεῖα·

πιὼν ἐρῶ
τὰ λοιπά[3]· πνίγομαι γάρ. Β.[4] ἀλλ᾿ ἐπιρρόφει.

καὶ ὁ Οὐλπιανὸς ἐκπιὼν ἔφη· “ταῦτα μὲν Κλέαρχος ἐν Κιθαρῳδῷ. ἐγὼ δὲ κατὰ τοὺς Ἄμφιδος Ἐρίθους παρακελεύομαι·

ὁ παῖς σοβείτω τοῖς ποτηρίοις συχνούς.[5]

καί·

b πίμπλα[6] σὺ μὲν ἐμοί, σοὶ δ᾿ ἐγὼ δώσω πιεῖν·
ἀμυγδαλῇ μὲν παιζέτω παρ᾿ ἀμυγδαλῆν.

ταῦτα δ᾿ ἔφη Ξέναρχος[7] ἐν Διδύμοις.” αἰτούντων οὖν τῶν μὲν πλέον οἴνου, τῶν δὲ ἴσον ἴσῳ φασκόντων κίρνασθαι, καὶ εἰπόντος τινὸς Ἄρχιππον εἰρηκέναι ἐν δευτέρῳ Ἀμφιτρύωνι·

τίς ἐκέρασε σφῷν, ὦ κακόδαιμον, ἴσον ἴσῳ;

καὶ Κρατῖνος ἐν Πυτίνῃ·

τὸν δ᾿ ἴσον ἴσῳ φέροντ᾿· ἐγὼ δ᾿ ἐκτήκομαι,

ἔδοξε πᾶσι λέγειν περὶ τῶν κράσεων τῶν παρὰ τοῖς

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[1] Dobree: ἅπασαν A.

[2] πίστωμα φιλίας συγγενέσι Meineke: συγγενέσι πίστωμα φιλίας A.

wearing only a tunic and holding a drinking-horn in her hand."

Upon these words Ulpian, as he drained his cup, said: "'This full cup, after naming you all at once, I shall pledge as a faithful token of love to my kinsmen.'" In answer to him, while he was still drinking, one of the company capped him with the remaining iambic lines: "'When I've finished drinking, I will tell you the rest; for I am choking. B. Then swallow it in sips.'" And when Ulpian had finished drinking he said: "These lines are from Clearchus, in *The Harp-singer*.[a] As for me, quoting *The Toilers* of Amphis, I make this exhortation[b]: 'Let the slave ply the guests in many rounds with the cups.' And again: 'Fill up for me, and I will give you to drink; let almond sport by the side of almond.' This last is said by Xenarchus in *The Twins*.[c]" Some, then, demanded that more wine be added to the mixture, others said half and half; and another remarked that Archippus had said, in the second edition of his *Amphitryo*[d]: "Which of you two, you poor fool, has mixed it half and half?" And Cratinus in *The Wine-flask*[e]: "The drink that carries half and half! As for me, I pine away." So it was agreed by all that they should discuss the mixtures of wine among

[a] Kock ii. 408.
[b] *Ibid.* 241.
[c] *Ibid.* 468.
[d] Kock i. 679.
[e] *Ibid.* 69; "the drink that carries half and half" is strong, having equal parts of wine and water.

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[3] *ἐρῶ τὰ λοιπά* Schweighäuser: *ἐρώτα λοιπὸν* A.
[4] B. added by Meineke.
[5] *συχνοὺς* C.
[6] *πίμπλη* Meineke.
[7] Kuster: *ξενόχαρτος* A.

c ἀρχαίοις. καί τινος εἰπόντος ὅτι Μένανδρος ἐν Ἥρωι ἔφη·

χοῦς κεκραμένου
οἴνου· λαβὼν ἔκπιθι τοῦτον,

ὁ Δημόκριτος ἔφη· "Ἡσίοδος μέν, ὦ ἑταῖροι, παραινεῖ

τρὶς ὕδατος προχέειν, τὸ δὲ τέτρατον ἱέμεν οἴνου.

δι' ὃν καὶ Ἀναξίλας ἐν Νηρεῖ ἔφη·

καίτοι πολύ γ' ἐσθ' ἥδιον. οὐ γὰρ ἄν ποτε
ἔπινον ἂν[1] τρί'[2] ὕδατος, οἴνου δ' ἓν μόνον.

Ἄλεξις δ' ἐν Τίτθῃ[3] ἔτι σωφρονικώτερον κιρνάναι παρακελεύεται·

d ἰδοὺ[4] πάρεστιν οἶνος· οὐκοῦν ἐγχέω
Τρίτωνα[5]; B. πολὺ βέλτιον ἕνα καὶ τέτταρας.
A. ὑδαρῆ[6] λέγεις· ὅμως δὲ ταύτην ἐκπιὼν
λέγ' εἴ τι[7] καινόν,[8] διατριβήν τε[9] τῷ πότῳ
ποιῶμεν.

καὶ Διοκλῆς ἐν Μελίσσαις·

πῶς δὲ καὶ κεκραμένον
πίνειν τὸν οἶνον δεῖ με[10]; B. τέτταρα καὶ δύο.

ἡ δ' οὖν κρᾶσις αὕτη παρὰ τὸ ἔθος οὖσα ἐπέμνησε τάχα καὶ τὴν θρυλουμένην παροιμίαν·

ἢ πέντε πίνειν ἢ τρί' ἢ μὴ τέτταρα.

e ἢ γὰρ δύο πρὸς πέντε πίνειν φασὶ δεῖν ἢ ἕνα πρὸς τρεῖς. περὶ δὲ ταύτης τῆς κράσεως Ἴων ὁ ποιητὴς ἐν τῷ περὶ Χίου φησὶν ὅτι 'εὕρουν[11] ὁ μάντις

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[1] ἂν added by Porson.
[2] τρί' Blaydes: τρὶς A.
[3] Schweighäuser: τιθεῖ A.
[4] γὰρ after ἰδοὺ deleted by Musurus.

the ancients. And one remarked that Menander had said, in *The Hero*[a]: "A pitcher of mixed wine; take and drink it down." Then Democritus said: "Hesiod,[b] my comrades, advises us 'to pour forth thrice of the water, and to put in the fourth part of wine.' On his account Anaxilas also said in *Nereus*[c]: 'And yet surely it is far pleasanter. For I should never be drinking three parts of water, and only one of wine.' But Alexis in *The Nurse* urges a still more temperate mixture[d]: 'A. Look, here is wine. Shall I pour a "Triton"[e]? B. No, it's much better as one and four. A. Too watery, that! However, drink it up and tell me the news; let's have some conversation while we drink.' And Diocles in *The Bees*[f]: 'A. How is the wine to be mixed that I am to drink? B. Four and two.' This last mixture, certainly, being contrary to custom, presently brought to mind the oft-repeated proverb, 'Drink either five or three or at least not four.' For they say one should drink two parts wine to five of water, or one part wine to three of water. In regard to this mixture, the poet Ion, in his work *On Chios*,[g] says: 'The seer Palamedes

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[a] Kock iii. 60, Allinson 298. [b] *Opp.* 596.

[c] Kock ii. 271. [d] *Ibid.* 380.

[e] In Aristoph. *Eq.* 1188 Demos says: "How pleasant the drink is, carrying three parts so nicely"; to which the Sausage-seller: "Yes, for the Triton-born (Athena) tritonized it," punning on τρίτος, "third," and Τρίτων. See critical note.

[f] Kock i. 768. [g] *F.H.G.* ii. 50.

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[5] Τρίτωνα Kaibel: κρίτωνα A.

ὴν
[6] ὑδαρῆ C: ὑδαρὴν A.

[7] λέγ' εἴ τι Kaibel: λέγε τι AC.

[8] καινόν Wilamowitz: καὶ AC.

[9] τε A: γε C. [10] με Dobree: μετὰ AC.

[11] εὗρουν Kaibel: εὑρὼν AC.

Παλαμήδης[1] ἐμαντεύσατο πλοῦν ἔσεσθαι τοῖς Ἕλλησι πίνουσιν τρεῖς πρὸς ἕνα κυάθους.' οἱ δ' ἐπιτεταμένως χρώμενοι τῷ ποτῷ δύο οἴνου ἔπινον πρὸς πέντε ὕδατος. Νικοχάρης γοῦν ἐν Ἀμυμώνῃ πρὸς τοὔνομα παίζων ἔφη·

f Οἰνόμαος οὗτος, χαῖρε πέντε καὶ δύο·
κἀγώ τε καὶ σὺ συμπόται γενοίμεθα.

τὰ παραπλήσια εἴρηκε καὶ ἐν Λημνίαις. Ἀμειψίας δ' ἐν Ἀποκοτταβίζουσιν·

ἐγὼ δὲ Διόνυσος πᾶσιν ὑμῖν[2] εἰμὶ πέντε καὶ δύο.

Εὔπολις Αἰξί·

Διόνυσε, χαῖρε· μή τι πέντε καὶ δύο;

Ἕρμιππος Θεοῖς·

ἔπειθ' ὅταν πινώμεθ' ἢ διψώμεθα,[3]
εὐχόμεθα πρὸς τοῦτ' 'οἶνος,[4] ὦ κέρας, γενοῦ.'[5]
427 κἀς τοῦ καπήλου 'γὼ[6] φέρω παίζων ἅμα,
κεὐθὺς[7] γεγένηται τοῦτο πέντε καὶ δύο.

παρὰ δὲ Ἀνακρέοντι εἷς οἴνου πρὸς δύο ὕδατος·

ἄγε δὴ φέρ' ἡμίν, ὦ παῖ,
κελέβην, ὅκως ἄμυστιν
προπίω, τὰ μὲν δέκ' ἐγχέας[8]
ὕδατος, τὰ πέντε δ' οἴνου
κυάθους, ὡς ἀνυβρίστως
ἀνὰ[9] δηὖτε[10] βασσαρήσω.

καὶ προελθὼν τὴν ἀκρατοποσίαν[11] Σκυθικὴν καλεῖ πόσιν·

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[1] C: παλαμήδην AE, deleted by Kaibel.

[2] Διόνυσος and ὑμῖν deleted by Schweighäuser.

[3] These middle forms are inexplicable.

[4] πρὸς τοῦτ' 'οἶνος Bergk: πρὸς τοῦθ' ὁ οἶνος A.

prophesied that the Greeks would have a speedy voyage if they drank three cups to one.' But others, who adopted a stronger mixture[a] in their potions, drank two parts of wine to five of water. Nicochares, for example, alluding in *Amymone* to the name Oenomaus,[b] said[c]: 'Here, Oenomaus, your health in a five and two! May you and I be drinkers together.' He has similar lines also in *The Lemnian Women*.[d] So Ameipsias in *Playing at Cottabus*[e]: 'I am Dionysus for you all, mixed five and two.' Eupolis in *Goats*[f]: 'Hail, Dionysus! Do you come with the taste of five and two?' Hermippus in *The Gods*[g]: 'Again, whenever we drink or are thirsty we pray, to meet the emergency, "Now my drinking-horn, turn into wine!" Then I carry it to the wine-merchant's, joking the while, and soon it has turned into five and two.' But in Anacreon we have one cup of wine to two of water[h]: 'Up then, my boy, and hand us a cup, that I may pledge a deep draught, pouring in ten cups of water and five of wine; for I want to celebrate Bacchus again with all decorum.' And going on, he calls the drinking of unmixed wine

[a] *Cf.* Athen. 45 d (vol. i. p. 196).

[b] As if from *οἶνος*, "wine."

[c] Kock i. 770.

[d] *Ibid.* 773.

[e] *Ibid.* 671; for the title see Athen. 665 e.

[f] Kock i. 260.

[g] *Ibid.* 230. See critical notes.

[h] *P.L.G.*⁴ frag. 63, Diehl frag. 43, Athen. 475 c.

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[5] Bergk: *ωκαιρασγενου* A.

[6] *κἀς . . 'γὼ* Bergk: *οὐκ ἀστου καὶ πηλουγω* A.

[7] Bergk: *καυθεὶς* A.

[8] *δέκ' ἐγχέας* Athen. 475 c: *δ' ἐκχέας* A.

[9] *ἀνυβρίστως ἀνὰ* Pauw: *ἂν ὑβριστιῶσανανα* A.

[10] Bergk: *δεῦτε* A.

[11] *ἀκρατωποσίαν* A.

ἄγε δηῦτε, μηκέθ᾽ οὕτω
πατάγῳ τε κἀλαλητῷ
b Σκυθικὴν πόσιν παρ᾽ οἴνῳ
μελετῶμεν, ἀλλὰ καλοῖσ᾽
ὑποπίνοντες ἐν ὕμνοις.

καὶ Λακεδαιμόνιοι δ᾽, ὥς φησιν Ἡρόδοτος ἐν τῇ ἕκτῃ, Κλεομένη τὸν βασιλέα Σκύθαις ὁμιλήσαντα καὶ ἀκρατοπότην γενόμενον ἐκ τῆς μέθης φασὶ μανῆναι. καὶ αὐτοὶ δ᾽ οἱ Λάκωνες ὅταν βούλωνται ἀκρατέστερον πίνειν, ἐπισκυθίσαι λέγουσι. Χαμαιλέων γοῦν ὁ Ἡρακλεώτης ἐν τῷ περὶ μέθης περὶ τούτων οὕτως γράφει· ‘ἐπεὶ καὶ Κλεομένη τὸν Σπαρτιάτην φασὶν οἱ Λάκωνες μανῆναι διὰ τὸ Σκύ-
c θαις ὁμιλήσαντα μαθεῖν ἀκρατοποτεῖν. ὅθεν ὅταν βούλωνται πιεῖν ἀκρατέστερον, “ἐπισκύθισον” λέγουσιν.’ Ἀχαιὸς δ᾽ ἐν Αἴθωνι σατυρικῷ τοὺς σατύρους ποιεῖ δυσχεραίνοντας ἐπὶ τῷ ὑδαρῆ πίνειν καὶ λέγοντας·

μῶν Ἁχελῷος[1] ἦν κεκραμένος πολύς;
B. ἀλλ᾽ οὐδὲ λεῖξαι[2] τοῦδε τῷ γένει θέμις.
A. καλῶς μὲν οὖν ἄγειν[3] . . . Σκύθῃ πιεῖν.

“Ἦσαν δ᾽ αἱ[4] τῶν ἀκροατῶν[5] ἐπιχύσεις, ὥς φησι
d Θεόφραστος ἐν τῷ περὶ μέθης, οὐ παλαιαί[6]· ἀλλ᾽ ἦν ἀπ᾽ ἀρχῆς τὸ μὲν σπένδειν ἀποδεδομένον τοῖς θεοῖς, ὁ δὲ κότταβος τοῖς ἐρωμένοις. ἐχρῶντο

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[1] Ἁχελῷος Meineke: ἀχελῶιος AC.
[2] Meineke: λῆξαι A.
[3] μὲν οὖν ἂν ἐγχέοις Meineke.
[4] δ᾽ αἱ Casaubon: δὲ A.
[5] ἀκροατῶν A: ἀκρατοποτῶν Toup, Kaibel (doubtfully). *Cf.* Polybius xvi. 21. 12.
[6] παλαιαί Musurus: παλιαι A.

a Scythian potion : ' Up then once more ; let us no longer, amid clatter and shouting, practise a Scythian potion at our wine, but drink it calmly amid noble hymns of praise.' And so the Lacedaemonians assert, according to Herodotus in the sixth book,[a] that their king Cleomenes, after associating with Scythians, became a drinker of unmixed wine and as a result of this dissipation he went mad. The Laconians themselves, therefore, whenever they want to drink a stronger[b] mixture, call it ' drinking Scythian fashion.' Chamaeleon of Heracleia, for example, in his book *On Drunkenness*, writes of them thus[c] : ' For the Laconians say that Cleomenes the Spartiate went mad from learning to drink unmixed wine after associating with Scythians. Hence, whenever they wish to drink a stronger mixture, they say, " make it Scythian ! " ' Achaeus in *Aethon*, a satyric drama,[d] represents the satyrs as indignant at drinking watery wine, and saying : ' A. It can't be, can it, that the water[e] was mixed in it too copiously ? B. Why, it isn't lawful for our race even so much as to lick it. A. No ! Right it were to celebrate with a Scythian drink.'[f]

" Now the practice of giving toasts among the participants in the entertainment, as Theophrastus says in his treatise *On Drunkenness*,[g] was not known of old ; on the contrary, in the beginning the libation was reserved for the gods, while the cottabus was the instrument whereby lovers were honoured. In

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[a] Chap. 84.

[b] Lit. " more unmixed."

[c] Frag. 31 Koepke ; Athen. 436 e.

[d] *T.G.F.*² 748 ; for the title see 270 c note *b* (vol. iii. p. 214).

[e] Lit. " the Acheloüs river." See vol. ii. p. 97 note *a*.

[f] Text and meaning cannot be precisely determined.

[g] Frag. 118 Wimmer.

γὰρ ἐπιμελῶς τῷ κοτταβίζειν ὄντος τοῦ παιγνίου Σικελικοῦ, καθάπερ καὶ Ἀνακρέων ὁ Τήιος πεποίηκε·

> Σικελὸν[1] κότταβον ἀγκύλῃ λατάζων.[2]

διὸ καὶ τὰ σκολιὰ καλούμενα μέλη τῶν ἀρχαίων ποιητῶν πλήρη ἐστί· λέγω δ' οἷον καὶ Πίνδαρος πεποίηκε·

> χάριτάς τ' Ἀφροδισίων ἐρώτων,
> e ὄφρα σὺν Χειμάρῳ τε[3] μεθύω[4]
> Ἀγάθωνί τ' ἰάλω[5] κότταβον.

τοῖς δὲ τετελευτηκόσι τῶν φίλων ἀπένεμον τὰ πίπτοντα τῆς τροφῆς ἀπὸ τῶν τραπεζῶν· διὸ καὶ Εὐριπίδης περὶ τῆς Σθενεβοίας φησίν, ἐπειδὴ νομίζει τὸν Βελλεροφόντην τεθνάναι·

> πεσὸν δέ νιν λέληθεν οὐδὲν ἐκ χερός,
> ἀλλ' εὐθὺς αὐδᾷ 'τῷ Κορινθίῳ ξένῳ.'

"Οὐκ ἐμέθυον δ' οἱ πάλαι, ἀλλὰ καὶ Πιττακὸς Περιάνδρῳ τῷ Κορινθίῳ παρῄνει μὴ μεθύσκεσθαι f μηδὲ κωμάζειν, ἵν', ἔφη, μὴ γνωσθῇς οἷος ὢν τυγχάνεις, ἀλλ' οὐχ οἷος προσποιῇ.

> κάτοπτρον ⟨γὰρ⟩ εἴδους χαλκός ἐστ', οἶνος δὲ νοῦ.

διὸ καὶ καλῶς οἱ παροιμιαζόμενοι λέγουσι τὸν οἶνον οὐκ ἔχειν πηδάλια. Ξενοφῶν γοῦν ὁ Γρύλλου[6]

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[1] Jena reviewer: σικελικὸν A.
[2] λατάζων Wilamowitz: δαίζων A.
[3] σὺν Χειμάρῳ τε Schroeder (following older edd. Χειμάρρῳ. Bergk Χιμάρῳ): συνχειμαμάρωι A.
[4] μεθύω Jena reviewer, Schroeder: μεθύων A.

fact they were assiduously devoted to the cottabus, which was a Sicilian game, as Anacreon of Teos has represented it[a]: 'With bended arm making the Sicilian cottabus ring.'[b] Hence the songs of the ancient poets which we call 'scolia'[c] are full of it; I refer to the kind which Pindar composed[d]: '. . . the charms of love inspired by Aphrodite, that I may carouse in company with Cheimarus, and shoot the cottabus in honour of Agathon.' To deceased friends they assigned the pieces of food which fell from the table; hence Euripides says of Stheneboea, when she imagines that Bellerophon is dead[e]: 'Nothing that falls from her hand escapes her notice; no, she straightway cries, "To the Corinthian stranger."'

"Men of old did not get drunk; even Pittacus advised Periander of Corinth not to get drunk and not to revel, 'in order,' so he said, 'that you may not be recognized as the sort of man you happen to be, instead of the sort you pretend to be.' For 'bronze is the mirror of the outward form, wine the mirror of the mind.'[f] Hence those who speak in proverbs well say that wine has no rudder. Xenophon, at least, the son of Gryllus, was once at the

[a] *P.L.G.*^{4} frag. 53.

[b] In this game, drops of wine (λάταγες) were flung at a small figure balanced upon a lampstand, or into a basin; the arm of the thrower was bent in an affected manner (Hesych. *s.v.* ἀγκύλη); the sound of the splash was interpreted as a love omen.

[c] Glees sung by guests at dinner-parties.

[d] *P.L.G.*^{5} 441; the quotation is incomplete.

[e] *T.G.F.*^{2} 569.

[f] Aeschylus, *T.G.F.*^{2} 114.

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[5] Ἀγάθωνί τ' ἰάλω Schroeder: ἀγάθωνι δὲ βάλω A.

[6] γρύλλου C: γρύλου A.

παρὰ Διονυσίῳ ποτὲ τῷ Σικελιώτῃ πίνειν ἀναγκάζοντος τοῦ οἰνοχόου προσαγορεύσας ὀνομαστὶ
428 τὸν τύραννον ‘τί δή,’ ἔφη, ‘ὦ Διονύσιε, οὐχὶ καὶ ὁ ὀψοποιὸς ἀγαθὸς ὢν καὶ ποικίλος ἀναγκάζει ἡμᾶς εὐωχουμένους ἐσθίειν καὶ μὴ βουλομένους, ἀλλὰ κοσμίως ἡμῖν παρατίθησι τὴν τράπεζαν σιγῶν;’ καὶ ὁ Σοφοκλῆς δὲ ἐν σατυρικῷ φησιν ὡς ἄρα

τὸ πρὸς βίαν
πίνειν ἴσον[1] πέφυκε τῷ διψῆν κακόν.[2]

ὅθεν εἴρηται καὶ τὸ

οἶνος ἄνωγε γέροντα καὶ οὐκ ἐθέλοντα χορεύειν.

Σθένελός τε ὁ ποιητὴς οὐ κακῶς εἴρηκεν·

οἶνος καὶ φρονέοντας ἐς ἀφροσύνας ἀναβάλλει.[3]

b ὁ δὲ Φωκυλίδης ἔφη·

χρὴ δ' ἐν συμποσίῳ κυλίκων περινισομενάων
ἡδέα κωτίλλοντα καθήμενον οἰνοποτάζειν.

ἔτι δὲ καὶ νῦν τοῦτο παραμένει[4] παρ' ἐνίοις τῶν Ἑλλήνων. ἐπεὶ δὲ τρυφᾶν ἤρξαντο καὶ χλιδῶσι,[5] κατερρύησαν ἀπὸ τῶν δίφρων ἐπὶ τὰς κλίνας καὶ λαβόντες σύμμαχον τὴν ἀνάπαυσιν καὶ ῥᾳστώνην ἀνειμένως ἤδη καὶ ἀτάκτως ἐχρῶντο τῇ μέθῃ, ὁδηγούσης[6] οἶμαι τῆς παρασκευῆς εἰς τὰς ἡδονάς. διὸ καὶ Ἡσίοδος ἐν ταῖς Ἠοίαις εἶπεν·

c οἷα Διώνυσος[7] δῶκ' ἀνδράσι χάρμα καὶ ἄχθος,[8]
ὅστις ἄδην πίνῃ,[9] οἶνος δέ οἱ ἔπλετο μάργος,

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[1] κακὸν after ἴσον deleted by Bothe.

[2] κακόν Meineke: βίᾳ A.

[3] καταβάλλει Meineke.

[4] διαμένει Kaibel (?), *cf.* 476 b, 526 d, 673 b. But παραμένει (with διαμένει) 631 a, καταμένει 496 d.

court of Dionysius of Sicily, and when the wine-pourer insisted that he should drink, he addressed the tyrant by name and said: 'Why, Dionysius, does not your cook, who is a good and versatile one, likewise compel us, when we are at dinner, to eat if we do not wish to, instead of setting the table for us in decent silence?' So also Sophocles in a satyric drama says[a] that, after all, 'to drink against one's will is an evil as great as being a-thirst.' Hence the common saying[b]: 'Wine bids an old man to dance even against his will.' So the poet Sthenelus says not ineptly: 'Wine moves even the wise to acts of folly.' And Phocylides said[c]: 'It behooves one at a symposium, as the cups go round and round, to sit and chat pleasantly while he drinks his wine.' This custom of sitting remains to this day among some Greeks.[d] But when they began to luxuriate and have degenerate manners, they slid from chairs to couches, and taking as their ally relaxation and ease, from this time on they indulged in the carouse in lax and disorderly fashion, being seduced into pleasure, I fancy, by their rich surroundings. Hence Hesiod says in *Eoeae*[e]: 'How hath Dionysus given unto men both joy and pain, when one drinketh abundantly; and wine hath

[a] *T.G.F.*^{2} 291.

[b] See Athen. 134 c (Eriphus), and *cf.* Aristoph. *Ran.* 345 γόνυ πάλλεται . . . ἱερᾶς ὑπὸ τιμᾶς, "the knees of the old men are all a-quiver from this holy service" (of Dionysus).

[c] *P.L.G.*^{4} frag. 11.

[d] Athen. 11 f (vol. i. p. 50).

[e] Frag. 157 Rzach.

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[5] ἐχλίδων Kaibel (?).

[6] Kaibel: χορηγούσης AC.

[7] C: διόνυσος A.

[8] Hesiod, *Scut.* 400: ἔχθος AC.

[9] πίνοι C.

σὺν δὲ πόδας χεῖράς τε δέει γλῶσσάν τε νόον τε
δεσμοῖς ἀφράστοισι· φιλεῖ δέ ἑ μαλθακὸς ὕπνος.

καὶ Θέογνις δέ φησιν·

ἥξω[1] δ' ὡς οἶνος χαριέστατος ἀνδρὶ πεπόσθαι,
  οὔτε τι νήφων εἴμ' οὔτε λίαν μεθύων.
ὃς δ' ἂν ὑπερβάλλῃ[2] πόσιος μέτρον, οὐκ ἔτ' ἐκεῖνος
d τῆς αὐτοῦ γλώσσης[3] καρτερὸς οὐδὲ νόου·
μυθεῖται δ' ἀπάλαμνα τὰ νήφοσι γίγνεται αἰσχρά·
  αἰδεῖται δ'[4] ἔρδων οὐδὲν ὅταν μεθύῃ,
τὸ πρὶν ἐὼν σώφρων τε καὶ ἤπιος. ἀλλὰ σὺ ταῦτα
  γινώσκων μὴ πῖν' οἶνον ὑπερβολάδην,
πρὶν μεθύειν ἄρξῃ δ', ἀπανίστασο—μή σε βιάσθω
  γαστήρ, ὥστε κακὸν λάτριν ἐφημέριον.

Ἀνάχαρσίς τε ὁ σοφὸς ἐπιδεικνύμενος τὴν τῆς e ἀμπέλου δύναμιν τῷ τῶν Σκυθῶν βασιλεῖ καὶ τὰ κλήματα αὐτῆς δεικνὺς ἔλεγεν ὡς εἰ μὴ καθ' ἕκαστον ἔτος ἔτεμνον οἱ Ἕλληνες τὴν ἄμπελον, ἤδη κἂν ἐν Σκύθαις ἦν.

"Οὐ καλῶς δὲ οἱ πλάττοντες καὶ γράφοντες τὸν Διόνυσον, ἔτι τε οἱ ἄγοντες ἐπὶ τῆς ἁμάξης διὰ μέσης τῆς ἀγορᾶς οἰνωμένον. ἐπιδείκνυνται γὰρ τοῖς θεαταῖς ὅτι καὶ τοῦ θεοῦ κρείττων ἐστὶν ὁ οἶνος. καίτοι γ' οὐδ' ἄν, οἶμαι, ἄνθρωπος σπουδαῖος τοῦθ' ὑπομείνειεν. εἰ δ' ὅτι κατέδειξεν ἡμῖν τὸν οἶνον, διὰ τοῦτο ποιοῦσιν αὐτὸν οὕτως διακείμενον, δῆλον ὅτι καὶ τὴν Δήμητρα θερίζουσαν ἢ

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[1] ἥξω Theognis: ἥκω AC.   [2] ὑπερβάλῃ A.

come raging upon him and binds feet and hands together, tongue and reason in bonds unforeseen; then soft sleep embraces him.' Theognis, also, says[a]: 'I shall come even as the wine that is pleasantest to drink; I am neither sober nor am I too much in my cups. But he, whosoever he be, who exceedeth measure in drinking, hath no longer power over his own tongue or his reason; he babbles recklessly of things which in sober men's eyes are scandalous; he scruples not to do anything when in his cups, though before he was discreet and gentle. Do thou not, then, knowing this, drink wine to excess, but ere thou begin to be drunk, rise up and depart; let not thy belly do violence to thee as to some base day-labouring thrall.' The wise Anacharsis, too, explaining to the Scythian chieftain the virtue of the vine, and showing the cuttings from it, told him that they would already have reached even the Scythians did not the Greeks prune them every year.[b]

"Wrongful, then, is the method of those who represent Dionysus in sculpture and in painting, and also those who carry him in the cart through the middle of the market-place, in a state of drunkenness. For they thus prove to the spectators that wine is too potent even for the god. And yet surely, I fancy, no good man would tolerate that notion. But if they represent him in such a state because he revealed wine to us, then it is plain they will represent Demeter in the act of reaping or eating.

[a] l. 477; the text of Athenaeus varies in details from the Theognidean MSS.

[b] On Scythia as a wineless country see below, 441 d.

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[3] τῆς αὐτοῦ γλώσσης Theognis: τῆς αὐτῆς (αὐτοῦ C) γνώμης AC.
[4] δ' Theognis: θ' AC.

f ἐσθίουσαν ποιήσουσιν. ἐπεὶ καὶ τὸν Αἰσχύλον ἐγὼ
φαίην ἂν τοῦτο[1] διαμαρτάνειν· πρῶτος γὰρ ἐκεῖνος
καὶ οὐχ, ὥς ἔνιοί φασιν, Εὐριπίδης παρήγαγε τὴν
τῶν μεθυόντων ὄψιν εἰς τραγῳδίαν. ἐν γὰρ τοῖς
Καβίροις εἰσάγει τοὺς περὶ τὸν Ἰάσονα[2] μεθύοντας.
ἃ δ' αὐτὸς ὁ τραγῳδιοποιὸς ἐποίει ταῦτα τοῖς
ἥρωσι περιέθηκε· μεθύων γοῦν ἔγραφε τὰς τραγῳδίας.
διὸ καὶ Σοφοκλῆς αὐτῷ μεμφόμενος ἔλεγεν
ὅτι 'ὦ Αἰσχύλε, εἰ καὶ τὰ δέοντα ποιεῖς, ἀλλ'
429 οὖν οὐκ εἰδώς γε ποιεῖς,' ὡς ἱστορεῖ Χαμαιλέων
ἐν τῷ περὶ Αἰσχύλου. ἀγνοοῦσί τε[3] οἱ λέγοντες
πρῶτον Ἐπίχαρμον ἐπὶ τὴν σκηνὴν παραγαγεῖν
μεθύοντα, μεθ' ὃν Κράτητα ἐν Γείτοσι. καὶ Ἀλκαῖος
δὲ ὁ μελοποιὸς καὶ Ἀριστοφάνης ὁ κωμῳδιοποιὸς
μεθύοντες ἔγραφον τὰ ποιήματα, πολλοὶ
δὲ[1] καὶ ἄλλοι μεθυσκόμενοι λαμπρότερον ἐν τῷ
πολέμῳ ἠγωνίσαντο. παρὰ δὲ Λοκροῖς τοῖς Ἐπιζεφυρίοις
εἴ τις ἄκρατον ἔπιε μὴ προστάξαντος
ἰατροῦ θεραπείας ἕνεκα, θάνατος ἦν ἡ ζημία
Ζαλεύκου τὸν νόμον θέντος. παρὰ δὲ Μασσαλιήταις[5]
ἄλλος νόμος τὰς γυναῖκας ὑδροποτεῖν. ἐν
b δὲ Μιλήτῳ ἔτι καὶ νῦν φησι Θεόφραστος τοῦτ'
εἶναι τὸ νόμιμον. παρὰ δὲ Ῥωμαίοις οὔτε οἰκέτης
οἶνον ἔπινεν οὔτε γυνὴ ἐλευθέρα οὔτε τῶν ἐλευθέρων
οἱ ἔφηβοι μέχρι τριάκοντα ἐτῶν. ἄτοπος δὲ ὁ
Ἀνακρέων ὁ πᾶσαν αὑτοῦ τὴν ποίησιν ἐξαρτήσας
μέθης. τῇ γὰρ μαλακίᾳ καὶ τῇ τρυφῇ ἐπιδοὺς
ἑαυτὸν ἐν τοῖς ποιήμασι διαβέβληται, οὐκ εἰδότων

[1] τοῦτό γε C.
[2] C: ἰάσωνα A.
[3] ἀγνοοῦσι δὲ C.
[4] δὲ Kaibel: τε AC.
[5] C: μασσαλεηταις A.

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[a] T.G.F.² 31.
[b] Frag. 22 Koepke, Athen. 22 a.

I venture to assert that even Aeschylus erred in this; for he, and not, as some declare, Euripides, was the first to introduce the spectacle of drunken men into tragedy. In *The Cabiri*, namely, he represents Jason and his companions as drunk.[a] What the tragedian was in the habit of doing himself, that he has fastened upon the heroes: he was drunk when he wrote his tragedies. Hence Sophocles said to him in criticism, 'Aeschylus, though you write as you should, nevertheless you write so without knowing it'; so records Chamaeleon in his work *On Aeschylus*.[b] They who say (this about Aeschylus) are unaware that Epicharmus was the first to bring a drunken man on the stage, and after him, Crates in *Neighbours*.[c] Alcaeus the lyric poet and Aristophanes the comic poet also were drunk when they composed their works, and many other persons have contended in battle more gloriously when in a state of inebriety. Among the Western Locrians, if anyone drank unmixed wine without a physician's prescription to effect a cure, the penalty was death under the code instituted by Zaleucus. Among the people of Massilia there was another law compelling women to drink only water. In Miletus, also, Theophrastus says[d] that this is customary even to-day. Among the Romans neither a slave nor a free-born woman could drink wine, neither could the young men of the free class up to thirty years of age.[e] But Anacreon, who made all his poetry depend upon the subject of intoxication, is a singular case. For he is maligned for having given himself over in his poems to laxity and luxury, though the

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[c] Kock i. 130.

[d] Frag. 117 Wimmer.

[e] Aelian, *V.H.* ii. 38, gives the age as thirty-five.

τῶν πολλῶν ὅτι νήφων ἐν τῷ γράφειν καὶ ἀγαθὸς ὢν προσποιεῖται μεθύειν οὐκ οὔσης ἀνάγκης.

"Οἱ δὲ ἀγνοοῦντες τὴν τοῦ οἴνου δύναμιν τὸν Διόνυσον φάσκουσιν μανιῶν εἶναι αἴτιον τοῖς c ἀνθρώποις, βλασφημοῦντες οὐ μετρίως. ὅθεν ὁ Μελανιππίδης ἔφη·

πάντες δ' ἀπεστύγεον ὕδωρ,
τὸ πρὶν ἐόντες ἀίδριες οἴνου.
τάχα δὴ τάχα τοὶ μὲν οὖν ἀπωλλύοντο,[1]
τοὶ δὲ παράπληκτον χέον ὀμφάν.

'Αριστοτέλης δ' ἐν τῷ περὶ μέθης φησίν· 'εἰ ὁ οἶνος μετρίως ἀφεψηθείη, πινόμενος ἧττον μεθύσκει· τὴν γὰρ δύναμιν ἀφεψηθέντος αὐτοῦ ἀσθενεστέραν γίγνεσθαι· μεθύσκονταί τε, φησίν, οἱ γεραίτεροι τάχιστα δι' ὀλιγότητα καὶ ἀσθένειαν τοῦ d περὶ αὐτοὺς ἐνυπάρχοντος φύσει θερμοῦ. καὶ οἱ παντελῶς δὲ νέοι τάχιον μεθύσκονται διὰ τὸ πλῆθος τοῦ ἐνυπάρχοντος θερμοῦ· τῷ γὰρ ἐκ τοῦ οἴνου προσγινομένῳ κρατοῦνται ῥᾳδίως. μεθύσκονται δὲ κἀν τοῖς ἀλόγοις ζῴοις ὕες μὲν σταφυλῆς στεμφύλων χορτασθέντες καὶ τὸ τῶν κοράκων καὶ τῶν κυνῶν γένος τὴν οἰνοῦτταν καλουμένην φαγόντα βοτάνην, πίθηκος δὲ καὶ ἐλέφας πιόντες οἶνον.[2] διὸ καὶ τὰς θήρας ποιοῦνται τῶν πιθήκων καὶ τῶν κοράκων μεθυσθέντων, τῶν μὲν οἴνῳ, τῶν δὲ τῇ οἰνούττῃ.'

"Τὸ δ' ἐνδελεχῶς μεθύειν,
e φησὶ Κρώβυλος ἐν 'Απολιπούσῃ,[3]
τίν' ἡδονὴν ἔχει,

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[1] τοὶ μὲν οὖν ἀπωλλύοντο old edd.: τοὶ μὲν οὖν ἀπωλαύοντο A.
[2] οἴνου Aelian, *V.H.* ii. 40.
[3] ἀπολειπούσηι A.

many do not know that he was sober while engaged in composing, and that, being an upright man, he merely pretends to be drunk, though there is no necessity for his being so.

"Those who are ignorant of the influence of wine allege that Dionysus is the cause of fits of madness among mankind; they blaspheme beyond all measure. Hence Melanippides said[a]: 'All abhorred water, though before they had known no wine. Soon then, right soon, some of them utterly perished, while others poured forth frenzied voices.' Aristotle says in the work *On Drunkenness*[b]: 'If wine be boiled down moderately, the drinking of it is less apt to cause intoxication; for the potency of it when boiled down becomes weaker. Older men, he continues, become intoxicated soonest because of the slightness and weakness of the natural heat contained within them. But very young persons also become intoxicated rather quickly because of the large amount of heat within them; for they are easily overpowered by the heat which is added from the wine. Among dumb animals, also, hogs become drunk when fed with masses of pressed grapes,[c] also ravens and dogs[d] if they have eaten the wine-plant, so-called; the monkey and the elephant, too, if they drink wine. Hence hunters effect the capture of monkeys and ravens by getting them drunk, the first with wine, the second with the wine-plant.'

"'What pleasure,' says Crobylus[e] in *The Woman who left her Husband*, 'has continual drunkenness?

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[a] *P.L.G.*^{4} frag. 4.

[b] P. 118 Rose.

[c] The skins left over after the pressing of the wine.

[d] Lit. "the race of ravens and of dogs."

[e] Kock iii. 380, Athen. 443 f.

ἀποστεροῦντα ζῶνθ' ἑαυτὸν τοῦ φρονεῖν,[1]
ὃ μέγιστον ἡμῶν ἀγαθὸν ἔσχεν ἡ φύσις;

καὶ Ἄλεξις δὲ ἐν τῇ τοῦ Φρυγίου διασκευῇ φησιν·

εἰ τοῦ μεθύσκεσθαι πρότερον τὸ κραιπαλᾶν
παρεγίνεθ'[2] ἡμῖν, οὐδ' ἂν εἷς οἶνόν ποτε
προσίετο πλείω[3] τοῦ μετρίου. νυνὶ δὲ τὴν
τιμωρίαν οὐ προσδοκῶντες τῆς μέθης
ἥξειν προχείρως τοὺς ἀκράτους πίνομεν.

f τὸν δὲ Σαμαγόρειον οἶνον καλούμενόν φησιν ὁ Ἀριστοτέλης ἀπὸ τριῶν κοτυλῶν κερασθεισῶν μεθύσκειν ὑπὲρ τεσσαράκοντα ἄνδρας.”

Ταῦτ' εἰπὼν ὁ Δημόκριτος καὶ πιὼν ἔφη· “τούτοις εἴ τις ἀντιλέγειν ἔχει, παρίτω. ἀκούσεται γὰρ κατὰ τὸν Εὔηνον·

σοὶ μὲν ταῦτα δοκοῦντ' ἔστω, ἐμοὶ[4] δὲ τάδε.

ἐγὼ δ' ἐπεὶ παρεξέβην περὶ τῶν ἀρχαίων κράσεων διαλεγόμενος, ἐπαναλήψομαι τὸν λόγον τὰ[5] ὑπὸ Ἀλκαίου τοῦ μελοποιοῦ λεχθέντα ἐπὶ νοῦν βαλλόμενος· φησὶ γάρ που οὗτος· 430

ἔγχεε κέρναις ἕνα καὶ δύο.[6]

ἐν τούτοις[7] γάρ τινες οὐ τὴν κρᾶσιν οἴονται λέγειν αὐτόν, ἀλλὰ σωφρονικὸν ὄντα καθ' ἕνα κύαθον ἄκρατον πίνειν καὶ πάλιν κατὰ δύο. τοῦτο δὲ ὁ Ποντικὸς Χαμαιλέων ἐκδέδεκται[8] τῆς Ἀλκαίου φιλοινίας ἀπείρως ἔχων. κατὰ γὰρ πᾶσαν ὥραν

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[1] φρονεῖν 443 f: σωφρονεῖν AC.
[2] προσεγίνεθ' C.
[3] C: πλεῖον A.
[4] 367 e: δοκοῦντεστ' ἐμοὶ AC, δοκοῦντ' ἐστὶν ἐμοὶ E.
[5] Casaubon: τὸν A.
[6] 430 d: ἔγχευε κέρνα εἷς ἕνα A.
[7] Musurus: τοῖς A.
[8] Kaibel: ἐνδέδεκται A.

It robs a man of his reason when he is still alive, and reason is the greatest boon our human nature has acquired.' And Alexis, in the revised edition of *The Phrygian*, says [a]: 'If the headache only came to us before we drink to intoxication, no one would ever indulge himself in wine immoderately. But as it is, foreseeing not that punishment for drunkenness will come, we readily give ourselves over to drinking unmixed cups.' Aristotle says [b] that the so-called Samagorean wine, when a bowl is prepared with only three half-pints of it mixed (with the water), can make more than forty men drunk."

When Democritus had finished these remarks,[c] he took a drink and continued: "If anyone can gainsay these facts, let him come forward. He shall hear, indeed, as Evenus puts it [d]: 'To you these things may seem so to be, but to me they seem otherwise.' But since my talk on the mixtures of wine in old times caused me to digress, I will resume my main topic, recalling to mind the lines written by the lyric poet Alcaeus. For he says somewhere [e]: 'Pour it out, mixing it one and two.' In these words, to be sure, some authorities think that he is not speaking of the mixture of the wine, but that, being given to sobriety, he drank unmixed wine only at the rate of a single, and again a double, half-pint each time.[f] This is the way in which Chamaeleon of Pontus takes it, but he is ignorant of Alcaeus's bibulousness. For this poet, we dis-

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[a] Kock ii. 390.

[b] P. 119 Rose.

[c] Begun at 426 c.

[d] *P.L.G.*⁴ frag. 1, Athen. 367 e.

[e] *P.L.G.*⁴ frag. 41; below, 430 d.

[f] *i.e.* he simply asked for one or two cups, not more.

καὶ πᾶσαν περίστασιν πίνων ὁ ποιητὴς οὗτος εὑρίσκεται· χειμῶνος μὲν ἐν τούτοις·

ὕει μὲν ὁ Ζεύς, ἐκ δ᾽ ὀρανῶ[1] μέγας
χειμών, πεπάγασιν δ᾽ ὑδάτων ῥοαί . . .
b κάββαλλε[2] τὸν χειμῶν᾽, ἐπὶ μὲν τιθεὶς
πῦρ, ἐν δὲ κέρναις[3] οἶνον ἀφειδέως
μελιχρόν, αὐτὰρ ἀμφὶ κόρσᾳ
μαλθακὸν ἀμφιβαλὼν[4] γνόφαλλον.

θέρους δέ·

τέγγε πνεύμονας οἴνῳ· τὸ γὰρ ἄστρον περιτέλλεται·
ἁ δ᾽ ὥρα χαλεπά, πάντα δὲ δίψαισ᾽[5] ὑπὸ καύματος.

τοῦ δ᾽ ἔαρος·

ἦρος[6] ἀνθεμόεντος ἐπάιον ἐρχομένοιο.

καὶ προελθών·

ἐν δὲ κέρνατε[7] τῶ μελιαδέος ὄττι τάχιστα
κρατῆρα.

ἐν δὲ τοῖς συμπτώμασιν·

οὐ χρὴ κακοῖσι θυμὸν[8] ἐπιτρέπην.[9]
προκόψομεν γὰρ οὐδὲν ἀσάμενοι,
c ὦ Βυκχί· φάρμακον δ᾽ ἄριστον
οἶνον ἐνεικαμένοις μεθύσθην.

ἐν δὲ ταῖς εὐφρόναις·

νῦν χρὴ μεθύσθην[10] καί τινα πρὸς βίαν
πώνην,[11] ἐπειδὴ κάτθανε Μυρσίλος.

καὶ καθόλου δὲ συμβουλεύων φησίν·

μηδὲν[12] ἄλλο φυτεύσῃς πρότερον δένδριον ἀμπέλω.

cover, drinks at all times and in all circumstances; in winter, for instance, as these lines show[a]: 'Zeus sends rain, and from the sky comes a mighty storm, and the streams of waters are frozen. . . . Beat down the winter, piling high the fire, and mixing the while sweet wine unsparingly, placing round your brow the soft flock of wool.[b]' And in summer[c]: 'Moisten your lungs with wine, for the Dog Star riseth; the weather is severe, and all things are athirst with the heat.' In springtime[d]: 'I have felt the flowery spring approaching.' Then he proceeds: 'Mix ye with all speed a bowl of the honey-sweet.' Again, in the midst of disasters[e]: 'It is not meet to give over the spirit to misfortune. For we shall profit nothing through grieving, Bycchis; the best cure is to have wine brought and get drunk.' Or in happy times[f]: 'Now 'tis meet to get drunk, ay, one should drink e'en against his will, since Myrsilus is dead.' And in general he gives this advice[g]: 'Plant no other tree than the vine.' How then is it

[a] *P.L.G.*^{4} frag. 34, Horace, *Od.* i. 9. 5-8.

[b] In place of flowers.

[c] Frag. 39.

[d] Frag. 45.

[e] *P.L.G.*^{4} frag. 35.

[f] Frag. 20, Horace, *Od.* i. 37. 1.

[g] Frag. 44, Horace, *Od.* i. 18. 1.

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[1] *ὠρανῶ* AC.

[2] MSS. recent.: *κάββαλε* AC.

[3] Meister: *κίρναις* A, *κιρνὰς* C.

[4] *ἀμφιβαλὼν* Grotefend: *ἀμφι* AC.

[5] *δίψαισ'* Seidler: *διψαις* A, *διψᾷ* C.

[6] *εἴαρος* E, *ἔαρος* C.

[7] Meister: *κερνᾶτε* A.

[8] Stephanus: *μῦθον* A.

[9] Ahrens: *ἐπιτρέπειν* A.

[10] Buttmann: *μεθύσκειν* A.

[11] Ahrens: *πονεῖν* A.

[12] C: *μηθὲν* A.

πῶς οὖν ἔμελλεν ὁ ἐπὶ τοσοῦτον φιλοπότης νηφάλιος εἶναι καὶ καθ' ἕνα καὶ δύο κυάθους πίνειν; αὐτὸ γοῦν τὸ ποιημάτιον, φησὶ Σέλευκος, ἀντιμαρτυρεῖ τοῖς οὕτως ἐκδεχομένοις. φησὶ γάρ·

d πίνωμεν· τί τὰ λύχν'[1] ὀμμένομεν[2]; δάκτυλος ἁμέρα.
κὰδ δ' ἄειρε[3] κυλίχναις μεγάλαις, ἄιτα, ποικίλαις[4]·
οἶνον[5] γὰρ Σεμέλας καὶ Διὸς υἱὸς λαθικαδέα
ἀνθρώποισιν ἔδωκ'. ἔγχεε κέρναις[6] ἕνα καὶ δύο
πλέαις κὰκ κεφαλᾶς· ἁ[7] δ' ἀτέρα τὰν ἀτέραν[8] κύλιξ ὠθήτω,

ἕνα πρὸς δύο ῥητῶς κιρνάναι κελεύων. ὁ δ' Ἀνακρέων ἔτι ζωρότερον ἐν οἷς φησι·

καθαρῇ δ' ἐν κελέβῃ πέντε τε[9] καὶ τρῖς[10] ἀναχείσθω.

Φιλέταιρος δ' ἐν Τηρεῖ δύο ὕδατος πρὸς τρεῖς ἀκράτου. λέγει δὲ οὕτως·

πεπωκέναι δοκεῖ τὸν κατὰ δύο
καὶ τρεῖς ἀκράτου.

e Φερεκράτης δ' ἐν Κοριαννοῖ δύο ὕδατος πρὸς τέσσαρας οἴνου, λέγων ὧδε·

ἄποτος,[11] ὦ Γλύκη.
Β. ὑδαρῆ 'νέχεέν[12] σοι; Α. παντάπασι μὲν οὖν ὕδωρ.
Β. τί εἰργάσω; πῶς, ὦ κατάρατε, ἐνέχεας;
ΓΛ. δύ' ὕδατος, ὦ μάμμη. Β. τί δ' οἴνου; ΓΛ. τέτταρας.

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[1] Porson: τὸν λύχνον AC.

[2] Ahrens: σβέννυμεν AC (ἀμμένομεν 481 a).

likely that he who was so fond of drinking should be given to sobriety, and drink only one or two cups at a time? The poem itself, at any rate, says Seleucus, testifies against those who take the line in this meaning. For the poet says[a]: 'Let us drink! Why wait we for the lamps? Daylight hath but a finger's breadth. Boy, take down the large painted cups; for the son of Semele and Zeus gave wine to men to banish care. Pour it out, mixing it one and two, full to the brim[b]; ay, let one cup thrust the other out of the way.' Here he expressly orders one cup of wine to be mixed with two of water. Yet Anacreon requires it still stronger in the lines where he says[c]: 'Let it be poured out, five and three, in a clean cup.' But Philetaerus in *Tereus* has two parts of water to three of neat wine. He says[d]: 'He seems to have drunk the mixture made at the rate of two parts water to three of neat wine.' Pherecrates in *Corianno* has two of water to four of wine, when he says[e]: 'A. It's undrinkable, Glyce. B. What, did she pour it out too watery for you? A. Watery! It's nothing but water. B. (*to Glyce*). What have you done? How, you confounded idiot, did you pour it? GLYCE. Two parts of water, mammy. B. How much wine? GLYCE. Four parts. B. (*in-*

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[a] Frag. 41, Athen. 481 a. [b] Lit., "from a full head."
[c] *P.L.G.*⁴ frag. 42. [d] Kock ii. 234.
[e] Kock i. 161: a maid-servant (Glyce), a nurse, and another servant are tippling.

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[3] *κὰδ δ' ἄειρε* 481 a: *ἀνάειρε* A.
[4] *ἄιτα, ποικίλλαις* Hiller: *αιταποικιλα* A.
[5] 481 a: *οἶνος* A. [6] *Cf.* 430 a: *κιρναις* A, *κιρνὰς* C.
[7] *ἀ* added by Porson. [8] *ἑτέραν* A.
[9] *τε* added by Dindorf. [10] *τρις* A, *τρεῖς* C.
[11] Meineke: *ἀποτεσ* A. [12] Erfurdt: *ὑδαρην ἐνέχεεν* A.

B. ἔρρ' ἐς κόρακας· βατράχοισιν[1] οἰνοχοεῖν σ' ἔδει.[2]

f Ἔφιππος δ' ἐν Κίρκῃ τρεῖς πρὸς τέτταρας·

οἶνον πίοις ἂν ἀσφαλέστερον πολὺ
ὑδαρῆ.[3] B. μὰ τὴν γῆν, ἀλλὰ τρία καὶ τέτταρα.
A. οὕτως ἄκρατον, εἰπέ μοι, πίῃ; B. τί φῄς;

ἴσον ἴσῳ δὲ Τιμοκλῆς ἐν Κονισάλῳ[4]·

πατάξω τ' ἴσον ἴσῳ ποτηρίοις
μεγάλοις ἅπασαν τὴν ἀλήθειαν φράσαι.

431 καὶ Ἄλεξις ἐν Δορκίδι ἢ Ποππυζούσῃ·

τρεῖς[5] φιλοτησίας ἐγὼ
μεστὰς προπίνω[6] ἴσον ἴσῳ κεκραμένας.

καὶ Ξέναρχος ἢ Τιμοκλῆς ἐν Πορφύρᾳ·

μὰ τὸν Διόνυσον, ὃν[7] σὺ λάπτεις[8] ἴσον ἴσῳ.

Σώφιλος δ' ἐν Ἐγχειριδίῳ·

συνεχὴς ἄκρατος ἐδίδοτ' ἴσον ἴσῳ. πάλιν
τὴν μείζον' ᾔτουν.

Ἄλεξις Τοκιστῇ ἢ Καταψευδομένῳ·

μὴ παντελῶς αὐτῷ δίδου
b ὑδαρῆ,[9] κατανοεῖς; ἴσον ἴσῳ μίγνυ.[10] TP. καλῶς.
B. ἡδύ γε τὸ πῶμα. ποδαπὸς[11] ὁ Βρόμιος, Τρύφη;
TP. Θάσιος. B. ὅμοιον καὶ δίκαιον τοὺς ξένους
πίνειν ξενικόν, τοὺς δ' ἐγγενεῖς ἐπιχώριον.

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[1] Erfurdt: βατράχοις AC.
[2] σ' ἔδει Herwerden: σε δεῖ AC.
[3] E: ὑδαρην A.
[4] κονισάδωι A.
[5] Jacobs: τῆς A.
[6] προπίνων Dindorf.
[7] ὃν added by Schweighäuser.

credulously) Be off to the devil! You should have been cup-bearer to frogs.' Ephippus in *Circe* has the proportion three to four [a]: 'A. It's much safer for you to drink wine well diluted. B. No, by Mother Earth! rather three and four. A. Are you going to drink it so strong? Tell me. B. What have you to say to that?' Timocles in *Conisalus* makes it half and half [b]: 'I'll whack you into telling the whole truth [c] with large cups of half and half.' So Alexis in *Dorcis*, or *The Woman who Smacks* [d]: 'I drink your health in three brimming loving-cups, mixed half and half.' And Xenarchus (or Timocles) in *The Purple-shell* [e]: 'No, by the god of wine, which you swill half and half.' Sophilus in *The Dagger* [f]: 'Strong wine was offered them continually, mixed half and half. Again they called for the larger cup.' Alexis in *The Usurer*, or *Falsifier* [g]: 'A. Don't give it to him absolutely watery, do you take me? Mix it half and half. TRYPHE. All right. B. That drink is fine! Where does that wine [h] come from, Tryphe? TRYPHE. It's Thasian. B. Equal and fair it is that foreigners should drink foreign wine, while the natives drink the wine of the country.'

[a] Kock ii. 255.

[b] *Ibid.* 461.

[c] On the principle of *in vino veritas*; Athen. 37 e and note *b*. πατάσσω seems to have been a slang word used in cookery of preparing any dish quickly; *cf.* παίειν ἐφ' ἁλὶ τὰν μᾶδδαν, "hit up your barley-cake *au sel*," Aristoph. *Acharn.* 835.

[d] Kock ii. 317, *cf.* Athen. 502 b.

[e] Kock ii. 471.

[f] *Ibid.* 445.

[g] *Ibid.* 381.

[h] Lit. "the Bromian God," Dionysus, Athen. 28 e.

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[8] Naber: κάπτεις A.

[9] ὑδαρὴν A.

[10] μίγνυ Morel: μικροῦ A.

[11] ποδαπὸς Dindorf: ποταπὸς A.

ἐν δὲ Ὑποβολιμαίῳ·

ἀπνευστί τ' ἐκπιὼν
ὡς ἄν τις ἥδιστ' ἴσον ἴσῳ κεκραμένον.

Μένανδρος Ἀδελφοῖς·

ὀκτώ τις ὑποχεῖν ἀνεβόα καὶ δώδεκα
κυάθους, ἕως κατέσεισε[1] φιλοτιμούμενος.

c κατασείειν δὲ ἔλεγον ἐπὶ τῶν ἐν τοῖς πότοις προπινόντων,[2] τὴν μεταφορὰν λαμβάνοντες ἀπὸ τῶν τοὺς καρποὺς κατασειόντων. Ἄλεξις δ' ἐν Ἀποκοπτομένῃ·

οὐ συμποσίαρχος ἦν γάρ, ἀλλὰ δήμιος
ὁ Χαιρέας, κυάθους προπίνων εἴκοσιν.

Διόδωρος δ' ὁ Σινωπεὺς ἐν Αὐλητρίδι·

ἐπὰν κυάθους πίῃ[3] τις, ὦ Κρίτων, δέκα,
d ἀεὶ[4] παρ' ἕκαστον ἐνδελεχῶς τὸ ποτήριον
πίνει τὸ[5] λοιπόν, τοὺς λογισμοὺς δ' ἐξεμεῖ[6].
ταῦτα σκόπει πρὸς σαυτόν.

οὐκ ἀγλαφύρως δὲ Λύσανδρος ὁ Σπαρτιάτης, ὥς φησιν Ἡγήσανδρος ἐν ὑπομνήμασι, τὸν οἶνον ὑδαρῆ πωλούντων τῶν καπήλων ἐν τῷ στρατοπέδῳ, κεκραμένον ἐκέλευσεν αὐτὸν πωλεῖν, ἵν' αὐτὸν[7] ἀκρατέστερον ὠνοῖντο. τὸ παραπλήσιον καὶ Ἄλεξις εἴρηκεν ἐν Αἰσώπῳ οὕτως·

κομψόν γε τοῦτ' ἐστὶν παρ' ὑμῖν, ὦ Σόλων,
e ἐν ταῖς Ἀθήναις δεξιῶς θ' εὑρημένον.
ΣΟ. τὸ ποῖον[8]; Α. ἐν τοῖς συμποσίοις[9] οὐ πίνετε[10]
ἄκρατον. ΣΟ. οὐ γὰρ ῥᾴδιον· πωλοῦσι γὰρ

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[1] κατέσειε Photius *s.v.*
[2] Photius: ὑποπινόντων A.
[3] πίῃ Naeke: πίνῃ A.
[4] Dobree: εἰ A.

And in *Supposititious* [a]: 'I drained it without stopping to take breath, with all the pleasure that one could have, mixed half and half.' Menander in *Brothers* [b]: 'Someone kept bawling out to pour eight cups and twelve, until in eager competition he utterly floored the others.' Now the word 'to floor' [c] was said of persons proposing toasts at drinking-bouts, the figure being borrowed from those who shake down fruits. Alexis says, in *Cut Loose* [d]: 'Really, Chaereas was no toast-master, but rather a public executioner; for he proposed twenty cups.' And Diodorus of Sinope in *The Flute-girl* [e]: 'Whenever a man has drunk ten cups, Crito, with every cup that he drinks continuously thereafter, he always spews up his powers of reason. Think that over and apply it to yourself.' Not inelegantly did the Spartiate Lysander, according to Hegesander in his *Commentaries*,[f] when the hucksters were selling watery wine in the camp, order them to sell it as already mixed, because he wanted them to buy it stronger. Alexis also says the like in *Aesop* [g]: 'A. This, at least, is an ingenious custom with you in Athens, Solon, and cleverly invented. SOLON. And what is that? A. In your symposia you don't drink unmixed wine. SOLON. No, for it isn't easy; they

[a] Kock ii. 386, Athen. 502 b.

[b] Kock iii. 5, Allinson 314.

[c] Lit. "shake down."

[d] Kock ii. 305.

[e] *Ibid.* 420.

[f] *F.H.G.* iv. 417.

[g] Kock ii. 299.

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[5] *πίνει τὸ* Dobree: *πίνειν τε* A.

[6] *δ' ἐξεμεῖ* Dobree: *δέξαιμι* A.

[7] *ἵν' αὐτὸν* Casaubon: *ἵνα τὸν* A.

[8] *ὦ Σόλων* before *τὸ ποῖον* in AC transferred to the first verse by Musurus.

[9] Dindorf: *συμποσίοισιν* AC.

[10] Casaubon: *πίνεται* A, *πίνετ'* C.

ἐν ταῖς ἁμάξαις εὐθέως κεκραμένον,
οὐχ ἵνα τι κερδαίνωσι, τῶν δ' ὠνουμένων
προνοούμενοι τοῦ τὰς κεφαλὰς ὑγιεῖς ἔχειν
ἐκ κραιπάλης. τοῦτ' ἐσθ', ὁρᾷς, Ἑλληνικὸς
πότος, μετρίοισι χρωμένους[1] ποτηρίοις
λαλεῖν τι καὶ ληρεῖν πρὸς αὑτοὺς ἡδέως.
f τὸ μὲν γὰρ ἕτερον λουτρόν ἐστιν, οὐ πότος,
ψυκτῆρι πίνειν καὶ κάδοις· A. θάνατος μὲν οὖν.

" 'Πίνειν δ' εἰς μέθην,' φησὶν ἐν ἕκτῳ Νόμων Πλάτων, 'οὔτε[2] ἄλλοθί που πρέπει πλὴν ἐν ταῖς τοῦ τὸν οἶνον δόντος θεοῦ ἑορταῖς οὐδ' ἀσφαλές, οὔτ' οὖν περὶ γάμους ἐσπουδακότα, ἐν οἷς ἔμφρονα εἶναι πρέπει μάλιστα νύμφην καὶ νυμφίον μεταβολὴν βίου οὐ μικρὰν μεταλλάττοντας,[3] ἅμα δὲ καὶ τὸ γεννώμενον ὅπως ὅτι[4] μάλιστα ἐξ ἐμφρόνων αἰεὶ 432 γίγνηται. σχεδὸν γὰρ ἄδηλον ὁποία νὺξ ἢ φῶς αὐτὸ γεννήσει.' κἀν τῷ α'[5] δὲ τῶν Νόμων φησί· 'μέθης δὲ αὐτῆς, ὥσπερ Λυδοὶ[6] χρῶνται καὶ Πέρσαι καὶ Καρχηδόνιοι καὶ Κελτοὶ καὶ Ἴβηρες καὶ Θρᾷκες καὶ τὰ τοιαῦτα γένη, καθάπερ ὑμεῖς, ὦ Λακεδαιμόνιοι, τὸ παράπαν ἀπέχεσθε. Σκύθαι δὲ καὶ Θρᾷκες ἀκράτῳ[7] παντάπασι χρώμενοι, γυναῖκές τε καὶ πάντες αὐτοί, καὶ κατὰ τῶν ἱματίων καταχεόμενοι καλὸν καὶ εὔδαιμον ἐπιτήδευμα ἐπιτηδεύειν νενομίκασι. Πέρσαι δὲ καὶ σφόδρα μὲν χρῶνται καὶ ταῖς ἄλλαις τρυφαῖς ἃς ὑμεῖς ἀπο- b βάλλετε, ἐν τάξει δὲ μᾶλλον τούτων.' ἔπινον

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[1] C: χρώμενος A.
[2] οὐδὲ AC.
[3] C: μεταλλάττοντος A.
[4] ὅττι A.
[5] ἐν δὲ ια̅ C, κἀν τῶι ἑνδεκάτωι A.
[6] Σκύθαι Plato.
[7] Plato: ἀκρατοπῶται A.

sell it from their carts already mixed, not to make a profit but with forethought for the purchasers, that they may have sound heads after a drunken bout. This, you see, is the Greek way of drinking; by using cups in moderation, they can talk and fool with each other pleasantly. For the other way, drinking from coolers and casks, is a bath, not a drinking-bout. A. It's death, rather!'

"Plato says in the sixth book of *The Laws*[a]: 'To drink to the point of intoxication is not proper to any other occasion except the festivals in honour of the god who gave the wine, and it is not safe; neither is it appropriate at the time when one is seriously engaged in the business of marriage, wherein, more than at any other time, bride and groom ought to be in their sound senses, since they are undergoing no little change in their lives; and at the same time, because their offspring ought in all cases to be born of sound-minded parents. For it is well-nigh impossible to say what night or what day will generate it.' And in the first book of *The Laws*[b] he says: '(I am speaking) of intoxication itself, as practised by Lydians, Persians, Carthaginians, Celts, Iberians, Thracians, and such tribes; while you, Lacedaemonians, utterly abstain from it. Now the Scythians and Thracians drink nothing but unmixed wine, their wives as well as all the men; they pour it over their clothes and think that they practise a noble and happy custom. The Persians also indulge excessively in all other kinds of luxury which you reject, although in more orderly fashion than the peoples I have mentioned.'

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[a] 775 B.

[b] 637 D; the Athenian is talking to the Lacedaemonian stranger. But the text here is sadly garbled.

πολλοὶ[1] καὶ ἄλφιτα ἐπιβάλλοντες τῷ οἴνῳ, ὡς ὁ Δελφὸς Ἡγήσανδρος φησίν. Ἐπίνικος γοῦν, Μνησιπτολέμου ἀνάγνωσιν ποιησαμένου τῶν ἱστοριῶν ἐν αἷς ἐγέγραπτο ὡς Σέλευκος ἐπηλφίτωσε,[2] γράψας δρᾶμα Μνησιπτόλεμον καὶ κωμῳδῶν αὐτὸν καὶ περὶ τῆς πόσεως ταῖς ἐκείνου χρώμενος φωναῖς ἐποίησε λέγοντα·

ἐπ' ἀλφίτου πίνοντα τοῦ θέρους ποτὲ
c ἰδὼν Σέλευκον ἡδέως τὸν βασιλέα
ἔγραψα καὶ παρέδειξα τοῖς πολλοῖς ὅτι
κἂν τὸ τυχὸν ᾖ πραγμάτιον ᾖ σφόδρ' εὐτελές,
σεμνὸν δύναται τοῦθ' ἡ δύναμις ἡ 'μὴ ποιεῖν.
'γέροντα Θάσιον τόν τε γῆς ἀπ' Ἀτθίδος
ἑσμὸν μελίσσης τῆς ἀκραχόλου γλυκὺν
συγκυρκανήσας ἐν σκύφῳ χυτῆς λίθου,
Δήμητρος ἀκτῇ πᾶν γεφυρώσας ὑγρόν,
κατησίμωσα[3] πῶμα, καύματος λύσιν.'

ὁ δ' αὐτὸς ἱστορεῖ κἀν Θηράσι ταῖς νήσοις[4] d ἐπιπάττοντας[5] λέκιθον ἀντὶ ἀλφίτου πίνειν, καὶ λέγεσθαι ταύτην τὴν πόσιν καλλίονα τῆς ἐξ ἀλφίτων.

"Προπόσεις δὲ τὰς γινομένας ἐν τοῖς συμποσίοις Λακεδαιμονίοις οὐκ ἦν ἔθος ποιεῖν οὐδὲ φιλοτησίας διὰ τούτων πρὸς ἀλλήλους ποιεῖσθαι. δηλοῖ δὲ ταῦτα Κριτίας ἐν τοῖς ἐλεγείοις·

καὶ τόδ' ἔθος Σπάρτῃ μελέτημά τε κείμενόν ἐστι
  πίνειν τὴν αὐτὴν[6] οἰνοφόρον κύλικα,

[1] ἔπινον πολλοὶ C: ἔπινον οἱ πολλοὶ A.
[2] H. Stephanus: ἀπηλφίτισε A.
[3] κατησίμωκα C.
[4] Θηρασίαις νήσοις Schweighäuser (*cf.* Steph. Byz. *s.v.*).
[5] C: ἐπιτάττοντα A.
[6] αὐτοῦ, "his own," Diehl (?).

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[a] *F.H.G.* iv. 418.
[b] Athen. 697 d.
[c] Kock iii. 330.

Many used to drink with barley-meal sprinkled upon their wine, as Hegesander of Delphi says.[a] Mnesiptolemus, at any rate, once gave a reading of his *Histories*,[b] in which it was recorded that Seleucus sprinkled barley-meal on wine, and Epinicus wrote a play called *Mnesiptolemus* in which he ridiculed him, and employing the terms used by Mnesiptolemus concerning drinking, represented him as saying[c]: 'One summer I saw King Seleucus eagerly drinking his wine with barley; so I have recorded it and have shown the public that, however ordinary or trivial a little deed may be, this power of mine can make it important. Said the king: "Thasian wine, well aged, and the sweet cell of the irascible bee from Attic land, have I turbinated[d] in a bowl of fused stone, bridging o'er the whole wavy surface with Demeter's grain[e]; thus did I consume the drink, a relief from the heat."' Hegesander records also that in the Therad islands the people drink wine with pulse instead of barley-meal sprinkled on it, and it is said (so he asserts) that this drink is better than that made from barley.

"It was not the custom of the Spartans to practise the drinking of toasts which occur in banquets, nor to institute by these means loving-cups pledged to one another. Critias makes this clear in his *Elegies*[f]: 'This also is a custom at Sparta and a set practice, to drink from the same[g] wine-bearing cup, and not

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[d] He uses a ridiculous word, *συγκυρκανήσας*, found only here, for "mingled" or "stirred together." Aristophanes and Hippocrates have the uncompounded *κυρκανῶ* once each.

[e] *Δημήτερος ἀκτή* is an epic phrase used also by Euripides.

[f] *P.L.G.*^{4} frag. 2, *Poet. Philosoph. Frag.* 615 Diels.

[g] *i.e.* not exchanging it with another guest. See critical note.

μηδ᾽ ἀποδωρεῖσθαι προπόσεις ὀνομαστὶ λέγοντα
e μηδ᾽ ἐπὶ δεξιτερὰν χεῖρα κύκλῳ θιάσου.

. . . . . .

ἄγγε᾽ ἃ[1] Λυδὴ χεὶρ εὗρ᾽ Ἀσιατογενὴς
καὶ προπόσεις ὀρέγειν ἐπὶ δεξιὰ καὶ προκαλεῖσθαι
ἐξονομακλήδην ᾧ προπιεῖν[2] ἐθέλει.
εἶτ᾽ ἀπὸ τοιούτων πόσεων γλώσσας τε λύουσιν[3]
εἰς αἰσχροὺς μύθους σῶμά τ᾽ ἀμαυρότερον
τεύχουσιν· πρὸς δ᾽ ὄμμ᾽ ἀχλὺς ἀμβλωπὸς ἐφίζει·
λῆστις[4] δ᾽ ἐκτήκει μνημοσύνην πραπίδων·
f νοῦς δὲ παρέσφαλται· δμῶες δ᾽ ἀκόλαστον ἔχουσιν
ἦθος· ἐπεισπίπτει δ᾽ οἰκοτριβὴς δαπάνη.
οἱ Λακεδαιμονίων δὲ κόροι πίνουσι τοσοῦτον
ὥστε φρέν᾽ εἰς ἱλαρὰν ἐλπίδα[5] πάντας ἄγειν[6]
εἴς τε φιλοφροσύνην γλῶσσαν μέτριόν τε γέλωτα.
τοιαύτη δὲ πόσις σώματί τ᾽ ὠφέλιμος
γνώμῃ τε κτήσει τε· καλῶς δ᾽ εἰς ἔργ᾽ Ἀφροδίτης
433 πρός θ᾽ ὕπνον ἥρμοσται, τὸν καμάτων λιμένα,
πρὸς τὴν τερπνοτάτην τε θεῶν θνητοῖς Ὑγίειαν,[7]
καὶ τὴν Εὐσεβίης[8] γείτονα Σωφροσύνην.

ἑξῆς τε πάλιν φησίν·

αἱ γὰρ ὑπὲρ τὸ μέτρον κυλίκων προπόσεις παραχρῆμα
τέρψασαι λυποῦσ᾽ εἰς τὸν ἅπαντα χρόνον.
b ἡ Λακεδαιμονίων δὲ δίαιθ᾽ ὁμαλῶς διάκειται,
ἔσθειν[9] καὶ πίνειν σύμμετρα πρὸς τὸ φρονεῖν[10]

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[1] ἄγγε᾽ ἃ Dobree: ἄγγεα AC.
[2] C: προπολεῖν A.
[3] τε λύουσιν Musurus: τελέουσιν AC.

to give toasts, pledging them by name, nor send them round in the circle of the party from left hand to right.[a] (But among the Athenians it is different.) Bowls they have, which a Lydian hand, Asiatic-born, invented; toasts, too, they pass from left to right, and they challenge by name him whom one wishes to pledge.[b] Then, after draughts of this kind they loosen their tongues to tell scandalous stories, and they enfeeble their bodies; upon their eyes a dark mist settles, and oblivion melts away memory from their wits; reason wanders completely away; the slaves have undisciplined habits; extravagance that wastes the household store descends upon them. But the warriors of Sparta drink only enough to lead the spirits of all into joyous hope, the tongue to kindliness and moderate laughter. Such drinking is good for the body, mind, and estate; well is it suited to acts of love, and to further sleep, that haven from toil; to invite, too, Hygieia, most delightsome of gods to mortals, and Sobriety, the neighbour of Reverence.' Again he says in continuation: 'For the pledging of cups beyond the proper measure, though they delight for the moment, brings pain for all time. But the Spartan mode of living is ordered equably,—eating and drinking in measure, they have power

[a] See 152 d note *a*, 463 f.

[b] Theocrit. xiv. 18 ἐπιχεῖσθαι ἄκρατον ᾧτινος ἤθελ' ἕκαστος, "to have neat wine poured out in honour of whomsoever each desired."

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[4] C superscr.: λῆσις AC.
[5] Emperius: ἀσπίδα AC.
[6] πάντας ἄγειν Bergk: πάντ' ἀπάγειν A, πάντ' ἀπαγαγεῖν C.
[7] ὑγείαν AC. [8] C: εὐσεβείης AE.
[9] Musurus: ἐσθίειν A. [10] Bach: φανέν A.

καὶ τὸ πονεῖν εἶναι δυνατούς· οὐκ ἔστ' ἀπότακτος
ἡμέρα[1] οἰνῶσαι σῶμ' ἀμέτροισι πότοις.

"Φίλοινος δ' ἐστὶν ὁ πρὸς οἶνον ἕτοιμος, φιλοπότης δὲ ὁ πρὸς πότους, κωθωνιστὴς[2] δὲ ὁ μέχρι μέθης. πλεῖστον δὲ ἔπινε[3] τῶν μὲν ἡρώων Νέστωρ ὁ τριγέρων· φανερῶς γὰρ αὐτὸς προσέκειτο τῶν ἄλλων μᾶλλον τῷ οἴνῳ καὶ τοῦ Ἀγαμέμνονος αὐτοῦ, ὃν ὡς πολυπότην ἐπιπλήσσει ὁ Ἀχιλλεύς. ὁ δὲ Νέστωρ καὶ τῆς μεγίστης μάχης ἐνεστηκυίας c οὐκ ἀπέχεται[4] τοῦ πίνειν. φησὶ γοῦν Ὅμηρος·

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης.

καὶ μόνου δὲ τούτου τῶν ἡρώων τὸ ποτήριον ἡρμήνευκεν, ὡς τὴν Ἀχιλλέως ἀσπίδα. ἐστρατεύετο γὰρ μετ' αὐτοῦ καθάπερ καὶ τῆς ἀσπίδος ἐκείνης ἧς φησιν ὁ Ἕκτωρ καὶ μέχρι οὐρανοῦ ἥκειν τὸ κλέος. οὐκ ἂν ἁμάρτοι δέ τις καὶ τὸ ποτήριον αὐτοῦ λέγων φιάλην Ἄρεως κατὰ τὸν Ἀντιφάνους Καινέα, ἐν ᾧ λέγεται οὕτως·

εἶτ' ἤδη δὸς[5] φιάλην[6] Ἄρεως,
κατὰ Τιμόθεον, ξυστόν τε βέλος.

d ἀλλὰ μὴν καὶ διὰ τὴν φιλοποσίαν ὁ Νέστωρ καὶ παρ' Ἀχιλλέως φιάλην λαμβάνει δῶρον ἐν τῷ ἐπὶ Πατρόκλῳ ἐπιτελουμένῳ ἀγῶνι, οὐχ ὅτι ἀκοντὶ[7] τῷ νικηθέντι ἔδωκε δέπας ὁ Ἀχιλλεύς (τοῖς γὰρ φιλοπόταις οὐ παρέπεται τὸ νικᾶν διὰ τὸ ῥᾴθυμον)

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[1] ἀπότακτος ἡμέρα C: ἀπότακτον ἡμεραι A (so Diehl).
[2] C: φιλοκωθωνιστὴς A.
[3] ἔπινε Kaibel: ἔπιε A.
[4] καὶ after ἀπέχεται deleted by Wilamowitz.
[5] εἶτ' ἤδη δὸς Emperius: ειτ' ηδηλος A.
[6] τὸ ὅπλον after φιαλην deleted by Keppiers.
[7] ἀκοντὶ Kaibel (*cf.* Schol. *Il.* xxiii. 616): καὶ οὐχὶ A.

to think and to labour ; no day is set apart to intoxicate the body with immoderate potations.'

"A 'philoinos' (wine-lover) is one who is ever ready for wine, a 'philopotês' (drink-lover) is ready for drinking-bouts, a 'kothonist' (cup-addict) is one who drinks to intoxication. Of the Homeric heroes the triply-aged Nestor drank most. He himself made no secret of being more devoted to wine than the others, even more than Agamemnon himself, whom Achilles assails as a drink-lover.[a] But Nestor, even when the most important battle was at its height, did not abstain from drinking. At least Homer says[b] : 'But the cry of battle did not escape Nestor, although he was drinking.' And among all the heroes his cup only is described,[c] like the shield of Achilles.[d] For he went on the expedition with it as he did with his shield, the fame of which, Hector says,[e] had reached even to Heaven. One would make no mistake if he called Nestor's cup 'the saucer of Ares,'[f] as Antiphanes does in *Caeneus*, wherein it is said[g] : 'Then give me forthwith the saucer of Ares, as Timotheus calls it,[h] and polished dart.' What is more, Nestor, because of his love of drinking, receives another cup from Achilles as a present, on the occasion of the games celebrated in honour of Patroclus[i] ; not that Achilles gave a cup to a beaten man, since Nestor had not entered the contest (victory, indeed, is not apt to attend drink-lovers on account of their lethargy) ;

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[a] *Il.* i. 225 *οἰνοβαρές*, "heavy with wine."

[b] *Il.* xiv. 1.

[c] *Il.* xi. 632.

[d] *Il.* xviii. 478.

[e] *Il.* viii. 192.

[f] *i.e.* a shield.

[g] Kock ii. 55.

[h] *P.L.G.*^{4} frag. 16.

[i] *Il.* xxiii. 616.

ἢ ὅτι διὰ δίψαν μάλιστα λείπονται οἱ πύκται διὰ τὸ βαρεῖσθαι τὰς χεῖρας ἀνατείνοντες. ὁ δὲ Εὔμηλος λαμβάνει θώρακα δραμὼν ἆθλον ἐπισφαλῶς καὶ ἀμυχθείς, ἀσφαλείας ὅπλον.

e "Τῆς δὲ δίψης οὐδέν ἐστι πολυποθητότερον. διόπερ καὶ τὸ Ἄργος πολυδίψιον ὁ ποιητὴς ἔφη, τὸ πολυπόθητον διὰ τὸν χρόνον. τὸ δίψος γὰρ πᾶσιν ἰσχυρὰν ἐπιθυμίαν ἐμποιεῖ τῆς περιττῆς[1] ἀπολαύσεως. διὸ καὶ ὁ Σοφοκλῆς φησι·

διψῶντι γάρ τοι πάντα προσφέρων σοφὰ
οὐκ ἂν πλέον τέρψειας ἢ 'μπιεῖν[2] διδούς.

καὶ ὁ Ἀρχίλοχος·

μάχης δὲ τῆς σῆς, ὥστε διψέων πιεῖν,
ὣς ἐρέω.

f καὶ τῶν τραγικῶν δέ τις ἔφη·

ἴσχειν κελεύω χεῖρα διψῶσαν φόνου.

καὶ Ἀνακρέων·

φίλη γὰρ εἶς ξείνοις[3]· ἔασον δέ με διψῶντα πιεῖν.

καὶ Ξενοφῶν δ' ἐν τῷ τρίτῳ τῆς Παιδείας ποιεῖ τὸν Κῦρον τάδε λέγοντα· 'ἐγὼ ὑμῖν διψῶ χαρίσασθαι.' Πλάτων δ' ἐν τῇ Πολιτείᾳ· 'ὅταν οἶμαι δημοκρατουμένη πόλις ἐλευθερίας διψήσασα κακῶν οἰνοχόων προστατούντων τύχῃ καὶ πορ-
434 ρωτέρω τοῦ δέοντος ἀκράτου μεθυσθῇ.' ἔπινε δὲ καὶ Πρωτέας ὁ Μακεδὼν πλεῖστον, ὥς φησιν

[1] τῆς περιττῆς C: τὴν περὶ τῆς A.
[2] ἢ 'μπιεῖν Porson: μὴ πιεῖν AC.
[3] εἶς ξείνοις Schneidewin: εισξεινεις A.

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[a] *Il.* xxiii. 560. [b] *Ibid.* 394.
[c] Strabo, p. 370, gives this epithet the same interpreta-

or else Achilles gave it because boxers are chiefly beaten by their thirst, since they become fatigued by the constant tension of their arms. Eumelus received a breastplate[a] as an instrument of safety because he had run a race with great danger, and had been hurt.[b]

"No desire is more insistent than the desire to drink. Hence the Poet called Argos 'very thirsty,' that is, 'much desired,' on account of the long lapse of time.[c] For thirst causes in everyone a powerful desire for abundant satisfaction. Hence also Sophocles says[d]: 'Though you offered a thirsty man all sorts of wise conceits, you could not give him greater joy than by giving him a drink.' And Archilochus[e]: 'As one thirsting for a drink, so I desire a fight with you.' And one of the tragic poets has said[f]: 'I bid you stay the hand that thirsts for blood.' And Anacreon[g]: 'For you are a kindly woman toward strangers; let me, who am athirst, drink.' Xenophon, in the third book of his *Education*, makes Cyrus say[h]: 'I thirst to do you favours.' Plato in *The Republic*[i]: 'Whenever, I fancy, a democratic state, in its thirst for liberty, has the bad luck to get evil wine-pourers as its leaders, and has become too intoxicated with strong wine.'[j] Proteas of Macedon, also, drank a very great

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tion, "much thirsted after," since the Argives had been away from home ten years.

[d] *T.G.F.*^{2} 296; but see Kock iii. 609, and *cf.* Eur. *Med.* 299 σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ δόξεις ἀχρεῖος, "to the stupid, though you offer new conceits, you will appear futile."

[e] *P.L.G.*^{4} frag. 68.

[f] *T.G.F.*^{2} 858.

[g] *P.L.G.*^{4} frag. 57.

[h] *Cyropaed.* v. 1. 1.

[i] 562 c.

[j] The sequel is: "it becomes enraged at those leaders who would check its desires"; below, 444 a.

Ἔφιππος ἐν τῷ περὶ τῆς Ἀλεξάνδρου καὶ Ἡφαιστίωνος ταφῆς, καὶ εὐρώστῳ τῷ σώματι διῆγε, καίτοι τῷ πιεῖν ἐγγεγυμνασμένος ὤν. Ἀλέξανδρος γοῦν αἰτήσας ποτὲ ποτήριον δίχουν καὶ πιὼν προὔπιε τῷ Πρωτέᾳ. καὶ ὃς λαβὼν καὶ πολλὰ ὑμνήσας τὸν βασιλέα ἔπιεν, ὡς ὑπὸ πάντων κροταλισθῆναι. καὶ μετ' ὀλίγον τὸ αὐτὸ ποτήριον αἰτήσας ὁ Πρωτέας καὶ πάλιν πιὼν προὔπιε τῷ
b βασιλεῖ. ὁ δὲ Ἀλέξανδρος λαβὼν ἔσπασε μὲν γενναίως, οὐ μὴν ὑπήνεγκεν, ἀλλ' ἀπέκλινεν ἐπὶ τὸ προσκεφάλαιον ἀφεὶς τῶν χειρῶν τὸ ποτήριον. καὶ ἐκ τούτου νοσήσας ἀπέθανε, τοῦ Διονύσου, φησί, μηνίσαντος αὐτῷ, διότι τὴν πατρίδα αὐτοῦ τὰς Θήβας ἐπολιόρκησεν. ἔπινε δὲ ὁ Ἀλέξανδρος πλεῖστον, ὡς καὶ ἀπὸ τῆς μέθης συνεχῶς κοιμᾶσθαι δύο ἡμέρας καὶ δύο νύκτας. δηλοῦται δὲ τοῦτο ἐν ταῖς Ἐφημερίσιν αὐτοῦ, ἃς ἀνέγραψαν Εὐμένης τε ὁ Καρδιανὸς καὶ Διόδοτος ὁ Ἐρυθραῖος. Μένανδρος δὲ ἐν Κόλακί φησι·

c κοτύλας χωροῦν δέκα
ἐν Καππαδοκίᾳ κόνδυ χρυσοῦν, Στρουθία,
τρὶς ἐξέπιον[1] μεστόν γ'. ΣΤΡ. Ἀλεξάνδρου πλέον
τοῦ βασιλέως πέπωκας.[2] Α. οὐκ ἔλαττον, οὐ
μὰ τὴν Ἀθηνᾶν. ΣΤΡ. μέγα γε.

Νικοβούλη δὲ ἢ ὁ ἀναθεὶς ταύτῃ[3] τὰ συγγράμματά φησιν ὅτι παρὰ Μηδείῳ τῷ Θεσσαλῷ δειπνῶν ὁ Ἀλέξανδρος εἴκοσιν οὖσιν ἐν τῷ συμποσίῳ πᾶσι προὔπιε, παρὰ πάντων τὰ ἴσα λαμβάνων, καὶ

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[1] ἐξέπιον Bentley: ἔπιον AE.

[2] Bentley: πέπωκας τοῦ βασιλέως AE.

[3] ἢ . . . ταύτῃ Musurus: ἧι ὁ ἀναθεὶς ταυτὶ A.

deal, as Ephippus says in his work *On the Funeral of Alexander and Hephaestion*,[a] and enjoyed a sturdy physique throughout his life, although he was completely devoted to the practice of drinking. Alexander, for example, once called for a six-quart cup and after a drink proposed the health of Proteas. He took the cup, and when he had sung the king's praises he drank, to the applause of everybody. A little while afterwards Proteas demanded the same cup, and again drinking, pledged the king. Alexander took it and pulled at it bravely, but could not hold out; on the contrary, he sank back on his cushion and let the cup drop from his hands. As a result, he fell ill and died, because, as Ephippus says, Dionysus was angry at him for besieging his native city, Thebes. Alexander also drank a very great deal, so that after the spree he would sleep continuously for two days and two nights. This is revealed in his *Journals*, written by Eumenes of Cardia and Diodotus of Erythrae.[b] Menander says in *The Flatterer*[c]: 'BIAS. In Cappadocia, Struthias, I drank up three times a golden beaker[d] holding ten half-pints. STRUTHIAS. Then you have drunk more than King Alexander. B. Not less, that's certain, by Athena! S. It's a good deal, to be sure.' And Nicobulê, or whoever ascribed to her the compilations, says[e] that when Alexander was dining with Medeius of Thessaly he pledged the health of everyone at the dinner, there being twenty in all, and accepted the same number of toasts from

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[a] P. 126 Müller, Athen. 129 a.

[b] P. 121 Müller.

[c] Kock iii. 83, Allinson 394; *cf.* Athen. 477 f. The name of the first speaker is given by Plutarch, *Mor.* 57 a.

[d] In 477 f κόνδυ is given as the name of an Asiatic drinking-cup.

[e] P. 157 Müller.

ἀναστὰς ἐκ[1] τοῦ συμποσίου μετ᾽ οὐ πολὺ ἀνεπαύετο.
Καλλισθένης δὲ ὁ σοφιστής, ὡς Λυγκεὺς ὁ Σάμιός
φησιν ἐν τοῖς ἀπομνημονεύμασι καὶ Ἀριστόβουλος
καὶ Χάρης ἐν ταῖς ἱστορίαις, ἐν τῷ συμποσίῳ τοῦ
Ἀλεξάνδρου τῆς τοῦ ἀκράτου κύλικος εἰς αὐτὸν
ἐλθούσης ὡς διωθεῖτο, εἰπόντος τέ τινος αὐτῷ
‘διὰ τί οὐ πίνεις;’ ‘οὐδὲν δέομαι,’ ἔφη, ‘Ἀλεξάνδρου
πιὼν τοῦ Ἀσκληπιοῦ δεῖσθαι.’

“Δαρεῖος δὲ ὁ τοὺς Μάγους ἀνελὼν ἐπιγεγραμμένον
εἶχεν ἐπὶ τοῦ μνήματος· ‘ἠδυνάμην καὶ
οἶνον πίνειν πολὺν καὶ τοῦτον φέρειν καλῶς.’
Κτησίας δὲ παρ᾽ Ἰνδοῖς φησιν οὐκ εἶναι τῷ βασιλεῖ
e μεθυσθῆναι. παρὰ δὲ Πέρσαις τῷ βασιλεῖ ἐφίεται
μεθύσκεσθαι μιᾷ ἡμέρᾳ, ἐν ᾗ θύουσι τῷ Μίθρῃ.
γράφει δὲ οὕτως περὶ τούτου Δοῦρις ἐν τῇ ἑβδόμῃ
τῶν ἱστοριῶν· ‘ἐν μόνῃ τῶν ἑορτῶν τῶν ἀγομένων
ὑπὸ Περσῶν τῷ Μίθρῃ βασιλεὺς μεθύσκεται καὶ
τὸ Περσικὸν ὀρχεῖται· τῶν δὲ λοιπῶν οὐδεὶς κατὰ
τὴν Ἀσίαν, ἀλλὰ πάντες ἀπέχονται κατὰ τὴν
ἡμέραν ταύτην τῆς ὀρχήσεως. Πέρσαι γὰρ ὥσπερ
ἱππεύειν οὕτω καὶ ὀρχεῖσθαι μανθάνουσι καὶ νομίζουσι
f τὴν ἐκ τῆς ἐργασίας ταύτης κίνησιν[2] ἐμμελῆ
τινα λαμβάνειν γυμνασίαν τῆς τοῦ σώματος ῥώμης.’
εἰς τοσοῦτον δὲ Ἀλέξανδρος ἐμέθυεν, ὥς φησι
Καρύστιος ὁ Περγαμηνὸς ἐν ἱστορικοῖς ὑπομνήμασιν,
ὡς καὶ ἐπὶ ὄνων ἅρματος κωμάζειν·
ἐποίουν δὲ τοῦτο, φησί, καὶ οἱ τῶν Περσῶν
βασιλεῖς· μήποτ᾽ οὖν διὰ τοῦτο οὐδὲ πρὸς τὰ

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[1] *ἐκ* added by Kaibel.

[2] Kaibel would delete *κίνησιν*, but probably two constructions have been combined in one: “they think, in the motion incident to this practice, they got a fitting exercise of bodily vigour.”

all; he then left the party and soon after went to sleep. But the sophist Callisthenes, according to Lynceus of Samos in his *Reminiscences* and Aristobulus and Chares in their *Histories*,[a] pushed aside the cup of unmixed wine when it came to him at Alexander's symposium, and when somebody said to him, 'Why don't you drink?' he replied, 'I don't want to be in need of one of Asclepius's cups[b] after drinking from one of Alexander's.'

"Darius, the destroyer of the Magi,[c] had an inscription written on his tomb: 'I could drink much wine and yet carry it well.' Ctesias says[d] that in India it is not permitted the king to get drunk. But among the Persians the king is allowed to get drunk on one day, that on which they sacrifice to Mithra. On this point Duris, in the seventh book of his *Histories*, writes as follows[e]: 'In only one of the festivals celebrated by the Persians, that to Mithra, the king gets drunk and dances "the Persian"; no one else throughout Asia does this, but everyone abstains on this day from the dance. For Persians learn how to dance just as they learn to ride horseback; and they think the motion incident to this practice[f] is very suitable for getting exercise to develop bodily strength.' Alexander carried his carousing to such a point, according to Carystius of Pergamum in *Historical Notes*,[g] that he even went revelling in a chariot drawn by asses; the Persian kings did this too, Carystius says; perhaps, therefore, it was for this reason that he had no appetite

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[a] P. 116 Müller.
[b] A dose of medicine.
[c] Herod. iii. 76 ff.
[d] Frag. 55 Müller.
[e] *F.H.G.* ii. 472.
[f] See critical note 2.
[g] *F.H.G.* iv. 357.

ἀφροδίσια εἶχεν ὁρμήν· ἐξυδαροῦσθαι[1] γάρ φησιν ὁ Ἀριστοτέλης ἐν τοῖς φυσικοῖς προβλήμασι τῶν 135 τοιούτων τὴν γονήν· Ἱερώνυμός τε ἐν ταῖς Ἐπιστολαῖς Θεόφραστόν φησι λέγειν ὅτι Ἀλέξανδρος οὐκ εὖ διέκειτο πρὸς τὰ ἀφροδίσια. Ὀλυμπιάδος γοῦν καὶ[2] παρανακλινάσης αὐτῷ Καλλιξεῖναν τὴν Θετταλὴν ἑταίραν περικαλλεστάτην οὖσαν, συνειδότος τοῦτο καὶ τοῦ Φιλίππου (εὐλαβοῦντο γὰρ μὴ γύννις[3] εἴη), πολλάκις ᾔτει αὐτὴ τὸν Ἀλέξανδρον συγγενέσθαι.

Καὶ Φίλιππος δ' ὁ τοῦ Ἀλεξάνδρου πατὴρ φιλοπότης ἦν, ὡς ἱστορεῖ Θεόπομπος ἐν τῇ ἕκτῃ b καὶ εἰκοστῇ τῶν ἱστοριῶν. κἀν ἄλλῳ δὲ μέρει τῆς ἱστορίας γράφει· ‘Φίλιππος ἦν τὰ μὲν φύσει μανικὸς καὶ προπετὴς ἐπὶ τῶν κινδύνων, τὰ δὲ διὰ μέθην· ἦν γὰρ πολυπότης καὶ πολλάκις μεθύων ἐξεβοήθει.’ ἐν δὲ τῇ τρίτῃ καὶ πεντηκοστῇ περὶ τῶν ἐν Χαιρωνείᾳ[4] γενομένων εἰπὼν καὶ ὡς ἐπὶ δεῖπνον ἐκάλεσε τοὺς παραγενομένους τῶν Ἀθηναίων πρέσβεις φησίν· ‘ὁ δὲ Φίλιππος ἀποχωρησάντων ἐκείνων εὐθέως μετεπέμπετό τινας τῶν ἑταίρων, καλεῖν δ' ἐκέλευε τὰς αὐλητρίδας καὶ Ἀριστόνικον τὸν κιθαρῳδὸν καὶ Δωρίωνα τὸν c αὐλητὴν καὶ τοὺς ἄλλους τοὺς εἰθισμένους αὐτῷ συμπίνειν· περιήγετο[5] γὰρ πανταχοῦ τοὺς τοιούτους ὁ Φίλιππος καὶ κατασκευασάμενος ἦν ὄργανα πολλὰ συμποσίου καὶ συνουσίας. ὢν γὰρ φιλοπότης καὶ τὸν τρόπον ἀκόλαστος καὶ βωμολόχους[6] εἶχε

[1] C: ἐξυδροῦσθαι A.
[2] καὶ om. C.
[3] Musurus: γύνις AC.
[4] χερωνίαι A.
[5] περιήγητο A.
[6] Casaubon: βωμολόχος AC.

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[a] *Cf.* Rose, *Pseudo-Arist.* p. 236.

for sexual indulgence ; for Aristotle, in his *Physical Problems*, says[a] that the semen of such persons becomes watery ; so Hieronymus, in his *Epistles*,[b] quotes Theophrastus as saying that Alexander was not in good condition for sexual commerce. Olympias, at any rate, and Philip were aware of this, and actually caused the Thessalian courtesan Callixeina, who was a very beautiful woman, to lie with him ; for they feared he might prove to be a womanish man, and Olympias often begged him to have intercourse with Callixeina.

" Philip, Alexander's father, was another drink-lover, as Theopompus records in the twenty-sixth book of his *Histories*.[c] And in another part of the story he writes[d] : ' Philip was a madcap and inclined to rush headlong into danger, partly by nature and partly because of drink ; for he was a deep drinker, and was often drunk when he sallied into battle.' And in the fifty-third book, after relating the events at Chaeroneia and telling how Philip had invited to dinner the Athenian ambassadors who had arrived, Theopompus continues[e] : ' When they had withdrawn, Philip immediately sent for some of his boon companions, and told them to summon the flute-girls, Aristonicus the harp-singer, Dorion the flute-player, and all the rest of the crowd accustomed to drink with him ; for Philip took such persons with him everywhere,[f] and he was always equipped with many tools for a drinking-bout and a party. Being, in fact, a drink-lover and quite dissolute in character, he also had many coarse fellows in his train, as well

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[b] Frag. 10 Hiller.

[c] *F.H.G.* i. 308.

[d] *Ibid.* 329.

[e] *Ibid.* 323.

[f] See 260 f. (vol. iii. p. 172).

περὶ αὐτὸν συχνοὺς καὶ τῶν περὶ τὴν μουσικὴν
ὄντων καὶ τῶν τὰ γέλοια λεγόντων. πιὼν δὲ τὴν
νύκτα πᾶσαν καὶ μεθυσθεὶς ἐπὶ πολὺ καὶ παρα-
παίσας[1] ἀφεὶς ἅπαντας τοὺς ἄλλους ἀπαλλάτ-
τεσθαι ἤδη πρὸς ἡμέραν ἐκώμαζεν ὡς τοὺς πρέ-
d σβεις τοὺς τῶν Ἀθηναίων.’ Καρύστιος δὲ ἐν τοῖς
ἱστορικοῖς ὑπομνήμασιν ‘ὅτε,’ φησί, ‘μεθύειν προ-
ῃρεῖτο Φίλιππος, τοῦτ’ ἔλεγε “χρὴ πίνειν· Ἀντί-
πατρος γὰρ ἱκανός ἐστι νήφων.” κυβεύοντος δέ
ποτε αὐτοῦ καί τινος ἀγγείλαντος ὡς Ἀντίπατρος
πάρεστι, διαπορήσας ὦσεν ὑπὸ τὴν κλίνην τὸν
ἄβακα.’

“Φιλοπότας δὲ καὶ μεθύσους καταλέγει Θεό-
πομπος Διονύσιον τὸν νεώτερον, Σικελίας τύραν-
νον, ὃν καὶ τὰς ὄψεις ὑπὸ τοῦ οἴνου διαφθαρῆναι.
e Ἀριστοτέλης δ’ ἐν τῇ Συρακοσίων Πολιτείᾳ καὶ
συνεχῶς φησιν αὐτὸν ἔσθ’ ὅτε ἐπὶ ἡμέρας ἐνενή-
κοντα μεθύειν· διὸ καὶ ἀμβλυωπότερον γενέσθαι
τὰς ὄψεις. Θεόφραστος δέ φησι καὶ τοὺς ἑταίρους
αὐτοῦ κολακεύοντας τὴν τυραννίδα προσποιεῖσθαι
μὴ βλέπειν καὶ ὑπ’ αὐτοῦ τοῦ Διονυσίου χειραγω-
γεῖσθαι καὶ μήτε τὰ παρατιθέμενα τῶν ἐδεσμάτων
μήτε τὰς κύλικας ὁρᾶν· διὸ κληθῆναι Διονυσιο-
κόλακας.[2] ἔπινε δὲ πλεῖστον καὶ Νυσαῖος ὁ
f τυραννήσας Συρακοσίων καὶ Ἀπολλοκράτης· Διο-
νυσίου δὲ τοῦ προτέρου οὗτοι υἱοί, ὡς ὁ Θεόπομπος
ἱστορεῖ ἐν τῇ μʹ κἀν τῇ ἑξῆς τῶν ἱστοριῶν. γράφει
δὲ οὕτως περὶ τοῦ Νυσαίου· ‘Νυσαῖος ὁ τυραννήσας
ὕστερον Συρακοσίων ὥσπερ ἐπὶ θανάτῳ συνειλημ-

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[1] μεθυσθεὶς ἐπὶ πολὺ καὶ παραπαίσας Kaibel: μεθυσθεὶς πολὺ (πολλὰ C) καὶ πατάξας A, καὶ παίξας C.

[2] C and lemma in A: διονυσοκόλακας A.

as many who were versed in music or who could say funny things. And so, after drinking the whole night through, and getting very drunk and committing every folly, he dismissed all the rest of the company and made them withdraw, while he, as dawn was coming on, went to revel with the Athenian ambassadors.' So Carystius in his *Historical Notes* says[a]: 'When Philip made up his mind to get drunk, he used to say, "Now we must drink; for it is enough that Antipater is sober." And once when he was throwing dice, and someone announced that Antipater had arrived, he debated for a while and then pushed the gaming-board under the couch.'

"Theopompus gives a list of drink-lovers and sots, including Dionysius the Younger, tyrant of Sicily, who, he says, ruined his eyesight with wine. So Aristotle, in *The Constitution of Syracuse*, says[b] that sometimes Dionysius was drunk continuously for ninety days; hence his eyesight became rather dimmed. And Theophrastus says that his companions, in their flattery of his autocratic rule, pretended not to be able to see, and had their hands guided by Dionysius himself, pretending to see neither the food set before them nor the wine-cups;[c] hence they were called 'Dionysius-flatterers.' Nysaeus, also, who assumed tyrannical rule over Syracuse, drank a very great deal, as did Apollocrates; they were sons of the first Dionysius, as Theopompus records in the fortieth and following books of his *Histories*.[d] He writes thus concerning Nysaeus: 'Nysaeus, who later became tyrant of Syracuse, as though he had been

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[a] *F.H.G.* iv. 357.

[b] P. 528 Rose; *cf.* Plutarch, *Dionysius* 7.

[c] Athen. 249 f.

[d] *F.H.G.* i. 313.

μένος καὶ προειδὼς ὅτι μῆνας ὀλίγους ἤμελλεν[1]
ἐπιβιώσεσθαι[2] γαστριζόμενος καὶ μεθύων διῆγεν.’
436 ἐν δὲ τῇ τριακοστῇ ἐνάτῃ φησίν· ‘Ἀπολλοκράτης
ὁ Διονυσίου τοῦ τυράννου υἱὸς ἀκόλαστος ἦν καὶ
φιλοπότης· καὶ τῶν κολακευόντων τινὲς αὐτὸν
παρεσκεύαζον ὡς ἔνι μάλιστα ἀλλοτριώτατα πρὸς
τὸν πατέρα διακεῖσθαι.’ καὶ Ἱππαρῖνον[3] δὲ τὸν
Διονυσίου φησὶν ὑπὸ μέθης τυραννοῦντα[4] ἀποσφαγῆναι.
περὶ δὲ τοῦ Νυσαίου καὶ τάδε γράφει·
‘Νυσαῖος ὁ Διονυσίου τοῦ προτέρου υἱὸς κύριος τῶν
ἐν Συρακούσαις γενόμενος πραγμάτων κατεσκευάσατο
τέθριππον καὶ τὴν ἐσθῆτα τὴν ποικίλην
ἀνέλαβεν, ἔτι δὲ καὶ τὴν ὀψοφαγίαν καὶ τὴν
b οἰνοφλυγίαν καὶ τὴν τῶν παίδων καὶ τὴν τῶν γυναικῶν
ὕβριν καὶ τὴν[5] τῶν ἄλλων ὅσα συντελῆ[6] τούτοις
πέφυκε[7] καὶ τὴν δίαιταν διῆγεν οὕτως.’ ἐν δὲ τῇ
τεσσαρακοστῇ πέμπτῃ ὁ αὐτὸς περὶ Τιμολάου
λέγων τοῦ Θηβαίου φησίν· ‘οὐκ ὀλίγων γὰρ ἤδη
γενομένων ἀσελγῶν περὶ τὸν βίον τὸν καθ’ ἡμέραν
καὶ τοὺς πότους οὐδένα νομίζω τῶν ἐν ταῖς πολιτείαις
ὄντων οὔτ’ ἀκρατέστερον οὔτε λιχνότερον
οὔτε δοῦλον γεγονέναι μᾶλλον τῶν ἡδονῶν, εἰ μή,
ὥσπερ εἶπον, Τιμόλαον.’ ἐν δὲ τῇ τρίτῃ καὶ
εἰκοστῇ περὶ Χαριδήμου τοῦ Ὠρείτου διηγούμενος,
ὃν Ἀθηναῖοι πολίτην ἐποιήσαντο, φησίν·
c ‘τήν τε γὰρ δίαιταν ἑωρᾶτο τὴν καθ’ ἡμέραν
ἀσελγῆ καὶ τοιαύτην ποιούμενος ὥστε πίνειν καὶ

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[1] ἤμελλε C: ἤμελε A.

[2] Meineke: βιώσεσθαι AE, βόσεσθαι C.

[3] Aelian, *V.H.* ii. 41: ἱπαπαρῖνον A.

[4] παροινοῦντα Meineke.

[5] τὴν deleted by Kaibel doubtfully.

[6] Kaibel: συντελεῖ A.

apprehended on a capital charge and foresaw that he had only a few months more to live, spent his time in stuffing his belly and getting drunk.' And in the thirty-ninth book Theopompus says [a]: 'Apollocrates, the son of the tyrant Dionysius, was dissolute and drink-loving; and some of his flatterers tricked him into the utmost possible hostile attitude toward his father.' He also says that Hipparinus, the son of Dionysius, was assassinated because he ruled in drunkenness. Concerning Nysaeus he writes further [a]: 'When Nysaeus, the son of the first Dionysius, had become master of Syracusan affairs, he caused to be made a four-horse chariot and assumed gaily-embroidered garments; further, he took to luxurious eating and guzzling, the outraging of young boys and of women, and the practice of all other indulgences which naturally contribute to these, and lived his life accordingly.' In the forty-fifth book Theopompus again says, speaking of Timolaus of Thebes [b]: 'Not a few persons, indeed, have before this proved licentious in their daily lives and in their drinking-habits; but I think that no one in political power has ever been more dissipated, more greedy, or more enslaved by his pleasures than Timolaus, as I have said.' And in the twenty-third book, when telling the story of Charidemus of Oreus, to whom the Athenians granted citizenship, he says [c]: 'It was plainly seen that he carried on his daily life licentiously, making it such that he was always

[a] *F.H.G.* i. 312.
[b] *Ibid.* 318. [c] *Ibid.* 304.

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[7] Some noun like *ἐπιτήδευσιν* (Wilamowitz) or *ἐπιμέλειαν* is needed here, and so translated.

μεθύειν αἰεί,[1] καὶ γυναῖκας ἐλευθέρας ἐτόλμα διαφθείρειν· καὶ εἰς τοσοῦτον προῆλθεν ἀκρασίας ὥστε μειράκιόν τι παρὰ τῆς βουλῆς τῆς τῶν Ὀλυνθίων αἰτεῖν ἐπεχείρησεν, ὃ τὴν μὲν ὄψιν ἦν εὐειδὲς καὶ χαρίεν,[2] ἐτύγχανε δὲ μετὰ Δέρδου τοῦ d Μακεδόνος αἰχμάλωτον γεγενημένον.' ἔπινε δὲ πλεῖστον καὶ Ἀρκαδίων (ἄδηλον δ' εἰ ὁ Φιλίππῳ διεχθρεύσας), ὡς τὸ ἐπίγραμμα δηλοῖ, ὅπερ ἀνέγραψε Πολέμων ἐν τῷ περὶ τῶν κατὰ πόλεις ἐπιγραμμάτων·

τοῦ πολυκώθωνος τοῦτ' ἠρίον Ἀρκαδίωνος
ἄστεος ὤρθωσαν τῇδε[3] παρ' ἀτραπιτῷ
υἱῆες Δόρκων καὶ Χαρμύλος. ἔφθιτο δ'[4] ὠνήρ,
ὤνθρωπ', ἐκ χανδῆς[5] ζωροποτῶν κύλικος.

Ἐρασίξενον δέ τινα πεπωκέναι πλεῖστόν φησι τὸ e ἐπ' αὐτῷ ἐπίγραμμα·

τὸν[6] βαθὺν οἰνοπότην Ἐρασίξενον ἡ δὶς ἐφεξῆς
ἀκρήτου προποθεῖσ'[7] ᾤχετ' ἔχουσα κύλιξ.

ἔπινε δὲ πλεῖστον καὶ Ἀλκέτας ὁ Μακεδών, ὥς φησιν Ἄριστος ὁ Σαλαμίνιος, καὶ Διότιμος ὁ Ἀθηναῖος. οὗτος δὲ καὶ Χώνη ἐπεκαλεῖτο· ἐντιθέμενος γὰρ τῷ στόματι χώνην ἀπαύστως ἔπινεν ἐπιχεομένου οἴνου· ὅθεν καὶ Χώνη ἐπεκλήθη, ὥς φησι Πολέμων. Κλεομένης δὲ ὁ Λακεδαιμόνιος f ὅτι καὶ ἀκρατοπότης ἦν προείρηται· ὅτι δὲ διὰ μέθην ἑαυτὸν καὶ μαχαίρᾳ κατέτεμεν Ἡρόδοτος

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[1] ἀεὶ C.

[2] χαρίεν Gulick: χάριεν AC.

[3] ὤρθωσαν τᾷδε Musurus, Casaubon (τῇδε Kaibel): ὀρθώσαντα δὲ A.

[4] ἔφθιτο δ' Schweighäuser: εφθη ὁ δ' A.

[5] Suspected: εὐχανδεῖς . . . κύλικας Lobeck.

[6] τὸν cod. Pal.: οὐ A.

[7] προποθεῖσ' cod. Pal.: φανερῶς A.

drinking and getting drunk, and he even dared to seduce free-born women; he went so far in dissipation that he ventured to demand of the Council of Olynthus a lad who was comely and graceful, and who had happened to be taken prisoner along with Derdas of Macedonia.' Arcadion too (it is uncertain whether he was the Arcadion who was at sword's points with Philip[a]) drank very deeply. This is shown by an epigram copied by Polemon in *Epigrams compiled City by City*[b]: 'This monument to Arcadion, the hero of many cups, was reared beside the path leading to the city here by his sons, Dorcon and Charmylus. The man died, O stranger, of drinking neat wine from a too capacious cup.' Again, there was a certain Erasixenus who drank very deeply, as the epigram to him declares[c]: 'The cup of unmixed wine, twice pledged in quick succession, carried off Erasixenus, that deep wine-drinker.' Alcetas of Macedonia also drank a great deal, according to Aristus of Salamis[d]; so, too, Diotimus of Athens. The latter had the nickname of Funnel; for he would insert a funnel in his mouth and drink unceasingly while the wine poured in; hence his nickname of Funnel, as Polemon declares. That Cleomenes of Lacedaemon was another drinker of unmixed wine has already been stated[e]; and that he slashed himself to death with a knife in a fit of intoxication[f] is recorded by Herodotus.[g]

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[a] Athen. 249 c.

[b] Frag. 79 Preller. This work, cited again at 442 e, was a compilation of epigrams arranged according to their provenience.

[c] *Anth. Pal.* vii. 454.

[d] P. 154 Müller.

[e] 427 b.

[f] In modern phrase, "as the result of alcoholism."

[g] vi. 75.

ἱστόρησε. καὶ Ἀλκαῖος δ᾽ ὁ ποιητὴς φιλοπότης ἦν, ὡς προεῖπον. Βάτων δ᾽ ὁ Σινωπεὺς ἐν τοῖς περὶ Ἴωνος τοῦ ποιητοῦ φιλοπότην φησὶ γενέσθαι καὶ ἐρωτικώτατον τὸν Ἴωνα. καὶ αὐτὸς δὲ ἐν τοῖς ἐλεγείοις ἐρᾶν μὲν ὁμολογεῖ Χρυσίλλης τῆς Κορινθίας, Τελέου δὲ θυγατρός· ἧς καὶ Περικλέα τὸν Ὀλύμπιον ἐρᾶν φησι Τηλεκλείδης ἐν Ἡσιόδοις. Ξέναρχος[1] δ᾽ ὁ Ῥόδιος διὰ τὴν πολυποσίαν Μετρητὴς ἐπεκαλεῖτο· μνημονεύει αὐτοῦ Εὐφορίων ὁ ἐποποιὸς ἐν Χιλιάσι.

“Χάρης δ᾽ ὁ Μυτιληναῖος ἐν ταῖς περὶ Ἀλέξανδρον
437 ἱστορίαις περὶ Καλάνου εἰπὼν τοῦ Ἰνδοῦ φιλοσόφου,
ὅτι ῥίψας ἑαυτὸν εἰς πυρὰν νενημένην ἀπέθανε,
φησὶν ὅτι καὶ ἐπὶ τῷ μνήματι αὐτοῦ διέθηκεν
Ἀλέξανδρος γυμνικὸν ἀγῶνα καὶ μουσικὸν ἐγκωμίων.
‘ἔθηκε δέ,’ φησί, ‘καὶ διὰ τὴν φιλοινίαν
τῶν Ἰνδῶν καὶ ἀκρατοποσίας ἀγῶνα, καὶ ἦν ἆθλον
τῷ μὲν πρώτῳ τάλαντον, τῷ δὲ δευτέρῳ τριάκοντα
μναῖ καὶ τῷ τρίτῳ δέκα. τῶν οὖν πιόντων
τὸν οἶνον παραχρῆμα μὲν ἐτελεύτησαν ὑπὸ τοῦ
ψύχους τριάκοντα καὶ πέντε, μικρὸν δὲ διαλιπόντες
b ἐν ταῖς σκηναῖς ἕξ. ὁ δὲ πλεῖστον πιὼν
καὶ νικήσας ἔπιε μὲν ἀκράτου χοᾶς τέσσαρας καὶ
τὸ τάλαντον ἔλαβεν, ἐπεβίωσε[2] δὲ ἡμέρας τέσσαρας·
ἐκαλεῖτο δὲ Πρόμαχος.’ Τίμαιος δέ φησιν ὡς
‘Διονύσιος ὁ τύραννος τῇ τῶν Χοῶν ἑορτῇ τῷ
πρώτῳ ἐκπιόντι χοᾶ ἆθλον ἔθηκε στέφανον χρυ-

[1] Ξεναγόρας Aelian, *V.H.* xii. 26.

[2] Meineke: ἐβίωσε A.

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[a] 429 b, 430 a.

[b] *F.H.G.* iv. 350.

[c] *P.L.G.*^{4} 254.

[d] Kock i. 214. This play was produced twice; see

Again, the poet Alcaeus was a drink-lover, as I have said before.[a] Baton of Sinope, in his work *On Ion the Poet*, says[b] that Ion was a drink-lover and very much given to love affairs. In fact, Ion himself in his *Elegies* confesses[c] that he was in love with Chrysilla of Corinth, daughter of Teleas; she was also the woman with whom the Olympian Pericles was in love, as Telecleides says in *The Hesiods*.[d] Xenarchus of Rhodes had the nickname of Tunbelly[e] on account of his capacity for drink; the epic poet Euphorion mentions him in his *Chiliads*.[f]

"Chares of Mitylene, in his *Tales of Alexander*, describes[g] how the Indian philosopher Calanus threw himself on a funeral pyre which he had built, and so died, and he says that at his tomb Alexander got up a contest in athletic games and in a musical recital of his praises. 'He,' Chares says, 'because of the love of drinking on the part of the Indians, also instituted a contest in the drinking of unmixed wine, and the prize for the winner was a talent, for the second-best thirty minas,[h] for the third ten minas. Of those who drank the wine, thirty-five died immediately of a chill, and six others shortly after in their tents. The man who drank the most and came off victor drank twelve quarts and received the talent, but he lived only four days more; he was called Champion.' Timaeus says[i] that 'Dionysius the Tyrant at the Feast of Pitchers offered a prize of a golden crown to the one who first drank out his

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Dittmer, *Fragments of Athenian Comic Didascaliae found in Rome*, p. 33.

[e] The μετρητής equalled in capacity the amphora, holding nearly ten gallons.

[f] Frag. 49 Powell.

[g] P. 118 Müller.

[h] Half a talent.

[i] *F.H.G.* i. 225.

σοῦν· καὶ ὅτι πρῶτος ἐξέπιε Ξενοκράτης ὁ φιλόσοφος
καὶ λαβὼν τὸν χρυσοῦν στέφανον καὶ
ἀναλύων τῷ Ἑρμῇ τῷ ἱδρυμένῳ ἐπὶ τῆς αὐλῆς
ἐπέθηκεν, ᾧπερ εἰώθει καὶ τοὺς ἀνθινοὺς ἑκάστοτε
ἐπιτιθέναι στεφάνους ἑσπέρας ἀπαλλασσόμενος ὡς
αὑτόν. καὶ ἐπὶ τούτῳ ἐθαυμάσθη.' τὴν δὲ τῶν
c Χοῶν ἑορτὴν τὴν Ἀθήνησιν ἐπιτελουμένην Φανόδημός
φησι Δημοφῶντα τὸν βασιλέα . . .[1] βουλόμενον
ὑποδέξασθαι παραγενόμενον τὸν Ὀρέστην
Ἀθήναζε. πρὸς δὲ τὰ ἱερὰ οὐ θέλων αὐτὸν προσιέναι
οὐδ' ὁμόσπονδον γενέσθαι μήπω δικασθέντα
ἐκέλευσε συγκλεισθῆναί τε τὰ ἱερὰ[2] καὶ χοᾶ οἴνου
ἑκάστῳ παρατεθῆναι, τῷ πρώτῳ ἐκπιόντι εἰπὼν
ἆθλον δοθήσεσθαι πλακοῦντα. παρήγγειλέ τε καὶ
τοῦ πότου παυσαμένους τοὺς μὲν στεφάνους οἷς
ἐστεφάνωντο πρὸς τὰ ἱερὰ μὴ τιθέναι διὰ τὸ
d ὁμορόφους[3] γενέσθαι τῷ Ὀρέστῃ, περὶ δὲ τὸν χοᾶ
τὸν ἑαυτοῦ ἕκαστον περιθεῖναι[4] καὶ τῇ ἱερείᾳ
ἀποφέρειν τοὺς στεφάνους πρὸς τὸ ἐν Λίμναις
τέμενος, ἔπειτα θύειν ἐν τῷ ἱερῷ τὰ ἐπίλοιπα.
καὶ ἔκτοτε τὴν ἑορτὴν κληθῆναι Χοᾶς. τῇ δὲ
ἑορτῇ τῶν Χοῶν ἔθος ἐστὶν Ἀθήνησι πέμπεσθαι
δῶρά τε καὶ τοὺς μισθοὺς τοῖς σοφισταῖς, οἵπερ
καὶ αὐτοὶ συνεκάλουν ἐπὶ ξένια τοὺς γνωρίμους,

[1] Some words like πρῶτον εἰσαγαγεῖν or ἐνστήσασθαι have fallen out.

[2] τε τὰ ἱερὰ Meineke: τά τε ἱερὰ A.

[3] ὁμορρόφους A, ὁμωροφίους C.

[4] περιθῆναι A.

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[a] Each pitcher held about three quarts.

[b] Athen. 276 c note *b*; Schol. Aristoph. *Acharn.* 960; Plut. *Qu. Symp.* 643 a.

[c] *F.H.G.* i. 368.

[d] See critical note 1.

pitcher[a]; and the first to drink it out was the philosopher Xenocrates, who took the golden crown, and leaving the company placed it on the head of the statue of Hermes which was set up in the court, and upon which he was in the habit of placing the crowns of flowers every time he went home at evening. And for this act he was admired.' As for the Feast of Pitchers celebrated at Athens,[b] Phanodemus says[c] that King Demophon instituted it[d] when he desired to entertain Orestes on his arrival at Athens. Since Demophon did not wish Orestes to be admitted to the holy rites,[e] or share in the libations when he had not as yet been tried,[f] Demophon ordered the sacred utensils to be locked up, and a pitcher of wine to be set before each participant, saying that a flat-cake would be given to the one who drank out his pitcher first. He also ordered that after they had finished the drinking they should not place the wreaths they had been wearing near the sacred images,[g] since they had been under the same roof with Orestes, but that everyone should twine his wreath round his own pitcher and the priestess should carry away the wreaths to the sacred precinct in the Marshes, and then complete the sacrifice in the temple. Since that time the festival has been called the 'Pitchers.' At the festival of the Pitchers it is customary at Athens to send presents as well as their fees to the sophists, who also themselves called together their disciples for hospitality. This we have on the

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[e] The expression *τὰ ἱερά* has a wide meaning, comprehending the sacred places, images, and vessels used in the rites.

[f] Before the Areopagus for the murder of his mother. Eur. *Iph. Taur.* 940 ff. follows this tradition concerning the origin of the festival. See vol. iii. p. 240.

[g] Or, "deposit them at the temples" (Schweighäuser).

ὥς φησιν Εὐβουλίδης ὁ διαλεκτικὸς ἐν δράματι Κωμασταῖς οὕτως·

σοφιστιᾷς, κάκιστε, καὶ Χοῶν δέῃ
e τῶν μισθοδώρων. οὐκ ἀδείπνων ἐν τρυφῇ.[1]

“Ἀντίγονος δ’ ὁ Καρύστιος ἐν τῷ περὶ τοῦ Διονυσίου βίου τοῦ Ἡρακλεώτου τοῦ ἐπικληθέντος Μεταθεμένου φησὶ τὸν Διονύσιον τοῖς οἰκέταις συνεορτάζοντα ἐν τῇ τῶν Χοῶν ἑορτῇ καὶ μὴ δυνάμενον διὰ γῆρας χρῆσθαι ᾗ παρειλήφεσαν ἑταίρᾳ ὑποστρέψαντα εἰπεῖν πρὸς τοὺς συνδειπνοῦντας·

οὐ δύναμαι τανύσαι, λαβέτω[2] δὲ καὶ ἄλλος.

ἦν δὲ ὁ Διονύσιος ἔτι ἐκ νέου, ὥς φησι Νικίας ὁ Νικαεὺς ἐν ταῖς Διαδοχαῖς, πρὸς τὰ ἀφροδίσια ἐκμανὴς καὶ πρὸς τὰς δημοσίας εἰσῄει παιδίσκας
f ἀδιαφόρως. καί ποτε πορευόμενος μετά τινων γνωρίμων ὡς ἐγένετο κατὰ τὸ παιδισκεῖον, εἰς ὃ τῇ προτεραίᾳ παρεληλυθὼς ὤφειλε χαλκοῦς, ἔχων τότε κατὰ τύχην ἐκτείνας τὴν χεῖρα πάντων ὁρώντων ἀπεδίδου. Ἀνάχαρσις δ’ ὁ Σκύθης παρὰ
438 Περιάνδρῳ τεθέντος ἄθλου περὶ τοῦ πίνειν ᾔτησε τὸ νικητήριον πρῶτος μεθυσθεὶς τῶν συμπαρόντων, ὡς ὄντος τέλους τούτου καὶ τῆς ἐν τῷ πότῳ νίκης ὥσπερ καὶ τῆς ἐν τῷ τρέχειν. Λακύδης δὲ καὶ Τίμων οἱ φιλόσοφοι κληθέντες πρός τινα τῶν γνωρίμων ἐπὶ δύο ἡμέρας καὶ βουλόμενοι συμπερι-

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[1] Corrupt: οὐκ ἀδείπνῳ σὺν τρυφῇ, “in luxury that lacks not a dinner,” Emperius: σῦκα δειπνῶν ἐντρυφᾷς, “you think it luxury to dine on figs,” Dobree.

[2] C: λαβέσθω A.

authority of the dialectician[a] Eubulides in a play, *The Revellers*[b]: 'You itch to be a sophist, foul wretch, and you desire the fees and presents of the Pitchers, not lacking a dinner in your luxury.'[c]

"Antigonus of Carystus, in his work *On the Life of Dionysius*—he was a native of Heracleia with the nickname of Shifty[d]—says[e] that Dionysius was once feasting with his servants at the festival of the Pitchers, and being unable, on account of old age, to make use of the courtesan whom they had called in he turned and said to the other members of the party[f]: 'I cannot stretch the bow, let another take it.' Now Dionysius, as Nicias of Nicaea says in his *Successions*,[g] had from boyhood a mad proneness to lustfulness, and used to visit common street-walkers without discrimination. Once he was walking with some disciples and came opposite to the brothel where he had been the day before and where he owed some coppers; as he happened to have them at that time he stretched out his hand in the sight of all and paid the debt. Anacharsis the Scythian was at the court of Periander when a prize was offered for drinking; and he demanded the prize because he was the first among the men present to get drunk; for he said that getting drunk was the goal and constituted the victory in a drinking-bout, precisely like the goal of victory in running.[h] The philosophers Lacydes and Timon were once invited to the house of one of their disciples for two days; wishing to adapt themselves

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[a] Since this title seems inappropriate to a poet, Kaibel thought that Eubulides was a character in the play, the poet's name (Philip ?) being lost.
[b] Kock ii. 431.
[c] See critical note 1.
[d] Athen. 281 d.
[e] P. 126 Wilamowitz.
[f] *Od.* xxi. 152.
[g] *F.H.G.* iv. 464.
[h] *i.e.* the first to get there won the prize.

φέρεσθαι τοῖς παροῦσιν ἔπινον προθυμότερον. τῇ μὲν οὖν πρώτῃ τῶν ἡμερῶν ὁ Λακύδης ἀπῄει πρότερος ἐπιπολάσαντος αὐτῷ τοῦ ποτοῦ, καὶ ὁ Τίμων ὁρῶν αὐτὸν ἀπιόντα ἔφη·

ἠράμεθα μέγα κῦδος, ἐπέφνομεν Ἕκτορα δῖον.

τῇ δ' ὑστεραίᾳ προαπιόντος[1] τοῦ Τίμωνος διὰ τὸ μὴ δυνηθῆναι ἐκπιεῖν τὴν προποθεῖσαν αὐτῷ b κύλικα ὁ Λακύδης ἰδὼν αὐτὸν ἐπανάγοντα εἶπε·

δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.

"Μυκερῖνον δὲ τὸν Αἰγύπτιον ὁ Ἡρόδοτος ἱστορεῖ διὰ τῆς δευτέρας ἀκούσαντα παρὰ τῶν μάντεων ὅτι ὀλιγοχρόνιός ἐστι, λύχνα ποιησάμενον πολλὰ ὁπότε γένοιτο νὺξ πίνειν καὶ εὐπαθεῖν οὔτε ἡμέρας οὔτε νυκτὸς ἀνιέντα· καὶ εἰς τὰ ἕλεα δὲ καὶ τὰ ἄλση νεμόμενον,[2] ἔτι τε ὅπου πύθοιτο ἡβητήρια εἶναι μεθύσκεσθαι. καὶ Ἄμασιν δὲ τὸν καὶ αὐτὸν c Αἰγυπτίων βασιλέα Ἡρόδοτος πολλὰ πεπωκέναι φησίν. Ἑρμείας δ' ὁ Μηθυμναῖος ἐν τρίτῃ Σικελικῶν φιλοπότην φησὶ γενέσθαι Νικοτέλη τὸν Κορίνθιον. Φαινίας δὲ ὁ Ἐρέσιος ἐν τῷ ἐπιγραφομένῳ Τυράννων ἀναίρεσις ἐκ τιμωρίας Σκόπαν[3] φησὶ τὸν Κρέοντος μὲν υἱόν, Σκόπα[3] δὲ τοῦ παλαιοῦ υἱδοῦν φιλοποτοῦντα διατελέσαι καὶ τὴν ἐπάνοδον τὴν ἀπὸ τῶν συμποσίων ποιεῖσθαι ἐπὶ θρόνου καθήμενον καὶ ὑπὸ τεσσάρων βασταζόμενον οὕτως οἴκαδε ἀπιέναι. Φύλαρχος δὲ ἐν τῇ ἕκτῃ τῶν ἱστοριῶν Ἀντίοχόν φησι τὸν βασιλέα φίλοινον γενόμενον μεθύσκεσθαί τε καὶ κοιμᾶσθαι

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[1] C: προπιόντος A.

[2] πλανώμενον Herodotus.

[3] Leopardi: σκότταν, σκόττα A, κόττας C.

to the customs of the others there they drank heartily. On the first day Lacydes came away first, since the wine was too much for his stomach, and Timon, seeing him going away, cried out [a]: 'We have won great glory, we have slain godlike Hector.' But the next day, when Timon was the first to leave because he could not drink out the cup that had been pledged to him, Lacydes saw him withdrawing and said [b]: 'Unhappy they whose children face my might!'

"Herodotus, in the course of the second book,[c] relates that Mycerinus the Egyptian learned from his soothsayers that he was to live only a short time; so he caused many lamps to be lighted whenever night came on, and drank and made merry without stopping day or night; he even roamed into the swamps and woods and wherever, besides, he learned there were gatherings of young people, and there got drunk. Of Amasis, too, who was also king of Egypt, Herodotus says that he drank a great deal. Hermeias of Methymna, in the third book of his *History of Sicily*, says [d] that Nicoteles of Corinth was a drink-lover, and Phaenias of Eresus, in the work entitled *Tyrants killed in Revenge*, says [e] that Scopas, the son of Creon and grandson of the elder Scopas, spent his life in drinking and returned from drinking-bouts seated on a chair of state, and carried aloft by four men he made his homeward journey in that way. Phylarchus, in the sixth book of his *Histories*, says [f] that King Antiochus became a wine-lover and got drunk and slept for a long time; then when

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[a] *Il.* xxii. 393; Diels, *Poet. Philosoph.* iii. 1. 181.

[b] *Il.* vi. 127.

[c] Chap. 133.

[d] *F.H.G.* ii. 80.

[e] *Ibid.* 298.

[f] *F.H.G.* i. 335; Antiochus II Theos is meant.

ἐπὶ πλέον, εἶθ᾽ ἑσπέρας πάλιν ἀφυπνιζόμενον
d ἐπιπίνειν. ‘ἐχρημάτιζέ τε,’ φησί, ‘νήφων μὲν βραχέα τελέως, μεθύων δὲ τὰ πολλά. διὸ περὶ αὐτὸν δύο ἦσαν οἱ διοικοῦντες τὴν βασιλείαν, Ἄριστος καὶ Θεμίσων, Κύπριοι μὲν γένος καὶ ἀδελφοί, ἐρώμενοι δὲ ἀμφότεροι τοῦ Ἀντιόχου.’ πολυπότης δὲ ἦν καὶ Ἀντίοχος ὁ βασιλεὺς ὁ κληθεὶς Ἐπιφανής, ὁ ὁμηρεύσας παρὰ Ῥωμαίοις, ὥς[1] ἱστορεῖ Πτολεμαῖος ὁ Εὐεργέτης ἐν τῷ τρίτῳ τῶν
e ὑπομνημάτων κἀν τῷ πέμπτῳ φάσκων αὐτὸν εἰς τοὺς Ἰνδικοὺς κώμους καὶ μέθας τραπέντα πολλὰ ἀναλίσκειν. καὶ τὰ περιλειπόμενα δὲ τῶν χρημάτων μεθ᾽ ἡμέραν κωμάζων ὁτὲ μὲν ἐξέχει, ἄλλοτε δὲ ἐν ταῖς δημοσίαις ὁδοῖς ἱστάμενος ἔλεγε[2]· ‘τίνι ἡ τύχη δίδωσι, λαβέτω.’ καὶ ῥίψας τὸ ἀργύριον ᾤχετο. πολλάκις δὲ καὶ πλεκτὸν στέφανον ῥόδων ἔχων ἐπὶ τῆς κεφαλῆς καὶ χρυσοϋφῆ τήβενναν φορῶν μόνος ἐρέμβετο λίθους ὑπὸ μάλης ἔχων, οἷς ἔβαλλε τῶν ἰδιωτῶν[3] τοὺς ἀκολουθοῦντας αὐτῷ. ἐλούετο δὲ[4] καὶ εἰς τοὺς κοινοὺς λουτρῶνας μύροις
f ἀλειφόμενος, ὅτε καί ποτε συνιδών τις αὐτὸν ἰδιώτης ἔφη ‘μακάριος εἶ, ὦ βασιλεῦ, πολυτελὲς ὄζεις.’ καὶ ὃς ἡσθεὶς ‘ἐγώ σε,’ φησίν, ‘ὑπέρκορον τούτου[5] ποιήσω.’ καὶ κατὰ τῆς κεφαλῆς αὐτοῦ ὑδρίσκην ὑπὲρ δύο χοᾶς ἔχουσαν παχέος μύρου καταχυθῆναι ἐκέλευσεν, ὡς καὶ τὸ πλῆθος τῶν ἀγοραιοτέρων[6] εἰς τὸ ἐκχυθὲν συγκυλισθῆναι. ὀλίσθου τε γενομένου αὐτός τε[7] ὁ Ἀντίοχος ἔπεσε

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[1] ὡς Schweighäuser: ὃν AC.
[2] ἱστάμενος ἔλεγε C: ἱστάμενον λέγειν A.
[3] Meineke: ἰδίων AC.
[4] Kaibel: τε AC.
[5] Musurus: τοῦτο A.
[6] ἀγοραίων C.
[7] C: γε A.

evening came he would wake again and drink some more. 'He did very little business when sober,' says Phylarchus, 'but most when he was drunk. Hence he had two men about him to administer the affairs of the kingdom, Aristus and Themison; they were natives of Cyprus and brothers, and both were favourites of Antiochus.' Another drink-lover was Antiochus, the king who was called Epiphanes and became a hostage in Rome, as Ptolemy Euergetes records in the third book of his *Commentaries*, as also in the fifth book,[a] saying that after he had adopted Indian revels and carouses he spent large sums. What was left over of the money he would sometimes pour out in mid-day revelling, while at other times he would stand in the public streets and say, 'Let him take to whom Fortune gives.' Then he would toss the money and be off. And often he had a wreath plaited of roses on his head, and wearing a toga woven of gold he would roam about all alone with stones under his arm, which he threw at private citizens who followed him. He also used to bathe in the public baths, smearing himself with perfumes; at which time even a private citizen who caught sight of him would call out, 'How fortunate you are, sire; you smell expensive!'[b] With delight he would reply, 'I will glut you with it.' Then he ordered a jar which contained more than six quarts of greasy scent to be showered over the man's head, so that the crowd of loafers[c] rolled headlong together in the mess. It was so slippery that Antiochus himself

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[a] *F.H.G.* iii. 186; for other doings of this mad prince see 193 d.

[b] *Cf.* Athen. 193 f.

[c] The comparative degree of the adjective ἀγοραῖος (idler in the market-place) is matched by "lewd fellows of the *baser* sort." See critical note 6.

καγχάζων[1] καὶ οἱ πλεῖστοι τῶν λουομένων τὸ αὐτὸ
439 ἔπασχον. Πολύβιος δ' ἐν τῇ ἕκτῃ καὶ εἰκοστῇ
τῶν ἱστοριῶν καλεῖ αὐτὸν Ἐπιμανῆ καὶ οὐκ
Ἐπιφανῆ διὰ τὰς πράξεις· ' οὐ μόνον γὰρ μετὰ
δημοτῶν ἀνθρώπων κατέβαινεν εἰς ὁμιλίας, ἀλλὰ
καὶ μετὰ τῶν παρεπιδημούντων ξένων καὶ[2] τῶν
εὐτελεστάτων συνέπινεν. εἰ δὲ καὶ τῶν νεωτέρων
(φησί) αἴσθοιτό τινας συνευωχουμένους[3] ὁπουδήποτε,
παρῆν μετὰ κερατίου[4] καὶ συμφωνίας, ὥστε
τοὺς πολλοὺς διὰ τὸ παράδοξον ἀνισταμένους
φεύγειν. πολλάκις δὲ καὶ τὴν βασιλικὴν ἐσθῆτα
b ἀποβαλὼν τήβενναν ἀναλαβὼν περιῄει τὴν ἀγοράν.'
ἐν δὲ τῇ πρώτῃ καὶ τριακοστῇ ὁ αὐτὸς Πολύβιός
φησι συντελοῦντα αὐτὸν ἐν τῇ Ἀντιοχείᾳ ἀγῶνας
συγκαλέσαι πάντας Ἕλληνας καὶ τῶν ἄλλων τοὺς
βουλομένους[5] ἐπὶ τὴν θέαν. καὶ πλείστων παραγινομένων
ἐν τοῖς γυμνασίοις, πάντας ἐκ χρυσῶν
ὁλκείων[6] ἤλειφε κροκίνῳ μύρῳ καὶ κινναμωμίνῳ
καὶ ναρδίνῳ καὶ ἀμαρακίνῳ καὶ ἰρίνῳ.[7] καὶ
συγκαλῶν αὐτοὺς εἰς εὐωχίαν ποτὲ μὲν χίλια
c τρίκλινα, ποτὲ δὲ χίλια πεντακόσια συνεπλήρου
μετὰ πολυτελεστάτης κατασκευῆς. καὶ ὁ χειρισμὸς
τῆς διακονίας δι' αὐτοῦ ἐγίνετο· κατὰ γὰρ τὰς
εἰσόδους ἐφιστάμενος οὓς μὲν εἰσῆγεν,[8] οὓς δ'
ἀνέκλινεν, καὶ τοὺς διακόνους δὲ τοὺς τὰς παραθέσεις
εἰσφέροντας αὐτὸς εἰσῆγε, καὶ περιπορευό-

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[1] C: κακχάζων A.

[2] καὶ om. 193 d.

[3] αἴσθοιτό . . . συνευωχουμένους 193 d: συναίσθοιτο . . . εὐωχουμένους AC.

[4] κερατίου Diodorus xxix. 32: κεραμίου AC.

[5] τῶν ἄλλων τοὺς βουλομένους Kaibel, after Meineke: τῶν βουλομένων τοὺς πολλοὺς AC. I should prefer Ἕλληνας,

fell down with a loud laugh, and most of the bathers suffered the same fate. Polybius, in the twenty-sixth book of his *Histories*, calls [a] him Epimanes (' Insane ') and not Epiphanes (' Illustrious ') because of his acts: ' Not only did he descend to intercourse with the common people, but he also drank in company with foreigners who were in town, and with the meanest of them as well; and if (Polybius says) he learned that any young men were feasting together, no matter where, he would appear with hornpipe and symphony [b]; the result was that most of the party got up and fled at the unexpected apparition. And often he would lay aside his royal robes, and putting on a toga he would walk about the market-place.' Again, in the thirty-first book, Polybius says [c] also that when he carried on the games at Antioch, he invited all Greeks, and any others who wanted to come, to see the spectacle. A very large number was present in the gymnasia, and he anointed all persons there with saffron oil from golden basins, and also with oil of cinnamon, nard, marjoram, and orris. Inviting them all to a banquet on one occasion, he filled up a thousand triclinia, on another occasion fifteen hundred, and all with the most extravagant appointments. The management of the service was undertaken by him personally; for he stood at the entrance introducing some, assigning couches to others; and he himself brought in the servants who carried in the courses served.

[a] Chap. 1. [b] See 193 e note *g* (vol. ii. p. 377). [c] Chap. 4.

ὑπερᾶραι βουλόμενον τὸν Παῦλλον, *cf.* 194 c (*κρατεῖν βουλόμενον τοῦ Παύλλου* Hultsch).

[6] Ursinus: *ὀλκίων* AC. [7] 195 d: *κλιρίνωι* A (om. C).

[8] *εἰσῆγε* A: *διέταττεν* Diodorus xxxi. 16.

μενος οὗ μὲν προσεκάθιζεν, οὗ δὲ προσανέπιπτε.
καὶ ποτὲ μὲν ἀποθέμενος μεταξὺ τὸν ψωμόν, ποτὲ
δὲ τὸ ποτήριον ἀνεπήδα καὶ μετανίστατο καὶ
περιῄει τὸν πότον προπόσεις λαμβάνων ὀρθὸς
ἄλλοτε παρ᾽ ἄλλοις, ἅμα δὲ τοῖς ἀκροάμασι προσπαίζων.
d καὶ ὑπὸ τῶν μίμων εἰσεφέρετο ὅλος
συγκεκαλυμμένος καὶ ἐτίθετο εἰς τὴν γῆν ὡς εἷς
ὢν τῶν μίμων· καὶ τῆς συμφωνίας προκαλουμένης[1] ὁ βασιλεὺς ἀναπηδήσας ὠρχεῖτο γυμνὸς[2]
καὶ προσέπαιζε τοῖς μίμοις, ὥστε πάντας αἰσχύνεσθαι. τοιαῦτα ἀπεργάζεται τοὺς ταλαιπώρους ἡ
πρὸς τῇ μέθῃ ἀπαιδευσία. φιλοπότης δ᾽ ἦν καὶ
e ὁ ὁμώνυμος αὐτῷ Ἀντίοχος, ὁ[3] ἐν Μηδίᾳ πρὸς
Ἀρσάκην πολεμήσας, ὡς ἱστορεῖ Ποσειδώνιος ὁ
Ἀπαμεὺς ἐν τῇ ἑκκαιδεκάτῃ τῶν ἱστοριῶν. ἀναιρεθέντος γοῦν αὐτοῦ τὸν Ἀρσάκην θάπτοντα αὐτὸν
λέγειν· ‘ἔσφηλέν σε, Ἀντίοχε, θάρσος καὶ μέθη·
ἤλπιζες γὰρ ἐν μεγάλοις ποτηρίοις τὴν Ἀρσάκου
βασιλείαν ἐκπιεῖν.’ Ἀντίοχος δὲ ὁ μέγας ἐπικαλούμενος, ὃν Ῥωμαῖοι καθεῖλον, ὡς ἱστορεῖ
Πολύβιος ἐν τῇ εἰκοστῇ, παρελθὼν εἰς Χαλκίδα
τῆς Εὐβοίας συνετέλει γάμους, πεντήκοντα μὲν
ἔτη γεγονὼς καὶ δύο τὰ μέγιστα τῶν ἔργων
ἀνειληφώς, τήν τε τῶν Ἑλλήνων ἐλευθέρωσιν,
ὡς αὐτὸς ἐπηγγέλλετο, καὶ τὸν πρὸς Ῥωμαίους
f πόλεμον. ἐρασθεὶς οὖν[4] παρθένου Χαλκιδικῆς κατὰ
τὸν τοῦ πολέμου καιρὸν ἐφιλοτιμήσατο γῆμαι

[1] C: προσκαλουμένης A. [2] γυμνὸς added from Diodorus.
[3] ὁ C: om. A. [4] C: γοῦν A.

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[a] *F.H.G.* iii. 259; *cf.* Athen. 153 a (vol. ii. p. 196). Antiochus VII Sidetes is meant: his defeat and death occurred in 129 B.C.

And going round he would seat himself in one place, or throw himself down in another. At one moment he would throw aside a morsel or a cup just as he had put them to his lips, and jumping up suddenly he would change his place or walk round among the drinkers, receiving toasts while he stood sometimes by one, sometimes by another, at the same time joining in the buffoonery of the players. He was even brought in by the mime-performers entirely wrapped up, and deposited on the ground as though he were one of the performers; when the symphony sounded the challenge, the king would leap up and dance naked and joke with the mimers, so that everyone felt ashamed of him. Such is the effect produced on miserable men by want of refinement in drinking. Still another drink-lover was the like-named Antiochus, the one who went to war against Arsaces in Media, as Poseidonius of Apameia records in the sixteenth book of his *Histories*.[a] At any rate when he was killed and Arsaces was burying his body he said: 'Your rashness and drunkenness, Antiochus, have caused your overthrow; for you expected to drink out the kingdom of Arsaces in huge cups.' And Antiochus, surnamed the Great, who was conquered by the Romans, as Polybius records in the twentieth book,[b] went over to Chalcis in Euboea and celebrated his nuptials when he was fifty years old and had undertaken two most important tasks, the liberation of Greece, according to his own profession, and the war against the Romans. Falling in love with a girl of Chalcis at a critical period of the war, he conceived a strong desire to marry her, he being a wine-bibber

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[b] Chap. 8.

αὐτήν, οἰνοπότης ὢν καὶ μέθαις χαίρων· ἦν δ'
αὕτη[1] Κλεοπτολέμου μὲν θυγάτηρ ἑνὸς τῶν ἐπιφανῶν,
κάλλει δὲ πάσας ὑπερβάλλουσα· καὶ τοὺς
γάμους συντελῶν ἐν τῇ Χαλκίδι αὐτόθι διέτριψε
τὸν χειμῶνα, τῶν ἐνεστώτων οὐδ' ἡντινοῦν ποιούμενος
πρόνοιαν. ἔθετο δὲ καὶ τῇ παιδὶ ὄνομα
Εὔβοιαν. ἡττηθεὶς οὖν τῷ πολέμῳ ἔφυγεν εἰς
Ἔφεσον μετὰ τῆς νεογάμου. ἐν δὲ τῇ δευτέρᾳ
440 ὁ αὐτὸς Πολύβιος ἱστορεῖ Ἄγρωνα τὸν Ἰλλυριῶν
βασιλέα ἡσθέντα ἐπὶ τῷ νενικηκέναι τοὺς μέγα
φρονοῦντας Αἰτωλοὺς πολυπότην ὄντα καὶ εἰς
μέθας καὶ εὐωχίας τραπέντα πλευρίτιδι ληφθέντα
ἀποθανεῖν. ἐν δὲ τῇ ἐνάτῃ καὶ εἰκοστῇ ὁ αὐτὸς
Γενθίωνά[2] φησι τὸν τῶν Ἰλλυριῶν βασιλέα διὰ
τὴν πολυποσίαν πολλὰ ποιεῖν ἀσελγῆ κατὰ τὸν
βίον, νύκτωρ τε αἰεὶ καὶ μεθ' ἡμέραν μεθύοντα.
ἀποκτείναντα δὲ καὶ Πλεύρατον[3] τὸν ἀδελφὸν
γαμεῖν μέλλοντα τὴν Μονουνίου[4] θυγατέρα αὐτὸν
γῆμαι τὴν παῖδα καὶ ὠμῶς χρῆσθαι τοῖς ἀρχομένοις.
b καὶ Δημήτριον δέ φησι, τὸν ἐκ τῆς Ῥώμης
τὴν ὁμηρείαν διαφυγόντα, ἐν τῇ τρίτῃ καὶ τριακοστῇ
βασιλεύσαντα Σύρων πολυπότην ὄντα τὸ πλεῖστον
τῆς ἡμέρας μεθύσκεσθαι. Ὀροφέρνην τε ὀλίγον
χρόνον Καππαδοκίας βασιλεύσαντα καὶ παριδόντα
τὰς πατρίους ἀγωγάς φησιν ἐν τῇ τριακοστῇ δευτέρᾳ
εἰσαγαγεῖν τὴν Ἰακὴν καὶ τεχνιτικὴν[5] ἀσωτίαν.

[1] Dindorf: αὐτῇ A.

[2] Casaubon: τενθίωνα A (*cf.* Eustath. 1615. 62, Aelian, *V.H.* ii. 41).

[3] Πλάτορα Hultsch (*cf.* Livy xliv. 30).

[4] Froelich: μενουνίου A.

[5] Schweighäuser: τεχνητικὴν A.

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[a] Chap. 4.

[b] Chap. 5.

[c] Chap. 19. 4. Demetrius I Soter is meant: Joseph. *Ant.* xiii. 35.

and delighting in carouses; this girl was the daughter of Cleoptolemus, one of the nobles, and she excelled all in beauty; so he wasted the winter in Chalcis celebrating his nuptials there, making no provision whatever for the dangers that threatened. He also gave the name Euboea to the girl. When, then, he was defeated in the war, he fled to Ephesus with the young bride. In the second book Polybius also records[a] that Agron, the king of Illyria, was so delighted with having defeated the proud Aetolians that, since he was a hearty drinker, he betook himself to carousing and feasting; he then caught the pleurisy and died. Again, in the twenty-ninth book,[b] Polybius says that Genthion, the king of Illyria, committed many licentious acts in his lifetime because of his addiction to wine, continually getting drunk both night and day. He killed his brother Pleuratus when he was on the point of marrying the daughter of Monunius and married her himself, and he treated his subjects with savage cruelty. And Polybius also says, in the thirty-third book,[c] that Demetrius, the one who escaped from durance as a hostage in Rome and became king of Syria, was also a wine-bibber and spent most of the day in intoxication. So, too, Orophernes, who was king of Cappadocia for a brief period and who spurned the ways of his ancestors, introduced the Ionian[d] and ingenious forms of prodigality, as Polybius says in the thirty-second book.[e]

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[d] On the luxury of the Ionians, which passed into a proverb ("mollities Ionum"), see Athen. 523 f–526 d.

[e] Chap. 20. *Cf.* the humorous account of Holophernes in *Judith* xii. 20 καὶ ἔπιεν οἶνον πολὺν σφόδρα ὅσον οὐκ ἔπιε πώποτε ἐν ἡμέρᾳ μιᾷ ἀφ᾽ οὗ ἐγεννήθη. But the identity of Holophernes in the Judith-romance with the Orophernes here mentioned cannot, of course, be established.

“Διόπερ ὁ θειότατος Πλάτων καλῶς νομοθετεῖ ἐν τῷ δευτέρῳ ‘τοὺς παῖδας μέχρι ἐτῶν ὀκτωκαίδεκα c τὸ παράπαν οἴνου μὴ γεύεσθαι· οὐ γὰρ χρὴ πῦρ ἐπὶ πῦρ ὀχετεύειν· οἴνου δὲ μετρίου γεύεσθαι μέχρι τριάκοντα ἐτῶν, μέθης δὲ καὶ πολυοινίας τὸ παράπαν τὸν νέον ἀπέχεσθαι· τετταράκοντα δὲ ἐπιβαίνοντα ἐτῶν[1] ἐν τοῖς συσσιτίοις εὐωχηθέντα καλεῖν τούς τε ἄλλους θεοὺς καὶ δὴ καὶ[2] Διόνυσον παρακαλεῖν εἰς τὴν τῶν πρεσβυτῶν[3] τελετὴν ἅμα καὶ παιδιάν,[4] ἣν τοῖς ἀνθρώποις ἐπίκουρον τῆς τοῦ γήρως αὐστηρότητος ἐδωρήσατο τὸν οἶνον φάρμακον, ὥστε ἀνηβᾶν ἡμᾶς καὶ δυσθυμίας λήθην d γίγνεσθαι.’ καὶ ἑξῆς δέ φησι· ‘λόγος καὶ φήμη ὑπορρεῖ, ὡς ὁ θεὸς οὗτος ὑπὸ τῆς μητρυιᾶς Ἥρας διεφορήθη τῆς ψυχῆς τὴν γνώμην· διὸ τάς τε βακχείας καὶ τὴν μανικὴν πᾶσαν ἐμβάλλει χορείαν τιμωρούμενος, ὅθεν[5] καὶ τὸν οἶνον ἐπὶ τοῦτ᾽ αὐτὸ δεδώρηται.’

“Φάλαικος δ᾽ ἐν τοῖς ἐπιγράμμασι γυναῖκά τινα ἀναγράφει πολυπότιν Κλεὼ ὄνομα·

χρυσῷ τὸν[6] κροκόεντα περιζώσασα χιτῶνα
  τόνδε Διωνύσῳ[7] δῶρον ἔδωκε Κλεώ,
οὕνεκα συμποσίοισι μετέπρεπεν· ἶσα δὲ πίνειν
e οὔτις οἱ ἀνδρῶν[8] ἤρισεν οὐδαμά[9] πω.

ὅτι δὲ φίλοινον τὸ τῶν γυναικῶν γένος κοινόν. οὐκ ἀχαρίτως[10] δὲ καὶ ὁ Ξέναρχος ἐν τῷ Πεντάθλῳ γυ-

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[1] Plato: ἐκτῶν AC.
[2] καὶ added from Plato.
[3] πρεσβυτέρων C.
[4] παιδείαν AC.
[5] ὅθεν om. Plato.
[6] χρυσῷ τὸν Meineke: χρυσωτὸν AC.
[7] C: διονύσωι A.

"Hence the divine Plato, in the second book,[a] is right in laying down the law that 'boys under eighteen shall not taste wine at all; for one should not conduct fire to fire; wine in moderation may be tasted until one is thirty years old, but the young man should abstain entirely from drunkenness and excessive drinking; but when a man is entering upon his fortieth year he, after a feast at the public mess, may summon the other gods and particularly call upon Dionysus to join the old men's holy rite, and their mirth as well, which the god has given to men to lighten their burden—wine, that is, the cure for the crabbedness of old age, whereby we may renew our youth and enjoy forgetfulness of despair.' And in a succeeding passage, he says[b]: 'A report and tradition has slipped in among men, that this god had his reason torn from his soul by his stepmother Hera; hence he inspires Bacchic ravings and all mad dancing by way of revenge, and so he has also given wine for this very purpose.'

"Phalaecus in his *Epigrams* records a woman named Cleo who was a hearty drinker[c]: 'This saffron tunic which she girded about her Cleo hath given as a gift to golden Dionysus, for that she excelled at the symposia; no man hath ever yet matched her in equal drinking.' That womankind is fond of wine is common report. Not unwittily does Xenarchus introduce a woman in *The Pentathlum* who

[a] *Laws* 666 A. [b] *Ibid.* 672 B.
[c] Meineke's *Delectus*, p. 71.

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[8] *ἀνδρῶν* Meineke (*cf.* Aelian, *V.H.* ii. 41): *ἀνθρώπων* AC.
[9] *οὐδαμά* Toup: *οὐδ' ἅμα.*
[10] Meineke: *ἀχαρίστως* A.

ναϊκά τινα παράγει φρικτότατον ὅρκον ὀμνύουσαν τόνδε·

> οὕτως[1] ἐμοὶ γένοιτο σοῦ ζώσης, τέκνον,
> ἐλευθέριον[2] πιοῦσαν οἶνον ἀποθανεῖν.

παρὰ Ῥωμαίοις δέ, ὥς φησι Πολύβιος ἐν τῇ ἕκτῃ,
ἀπείρηται γυναιξὶ πίνειν οἶνον· τὸ[3] δὲ καλούμενον
πάσσον πίνουσι. τοῦτο δὲ ποιεῖται μὲν ἐκ τῆς
f ἀσταφίδος καί ἐστι παραπλήσιος πινόμενος τῷ
Αἰγοσθενίτῃ[4] τῷ γλυκεῖ καὶ τῷ Κρητικῷ· διὸ πρὸς
τὸ κατεπεῖγον τοῦ δίψους χρῶνται αὐτῷ. λαθεῖν δ'
ἐστιν ἀδύνατον τὴν γυναῖκα πιοῦσαν οἶνον· πρῶτον
μὲν γὰρ οὐδ' ἔχει οἴνου κυρείαν[5] ἡ γυνή· πρὸς δὲ
τούτοις φιλεῖν δεῖ τοὺς συγγενεῖς τοὺς ἑαυτῆς καὶ
τοὺς τοῦ ἀνδρὸς ἕως ἐξανεψιῶν καὶ τοῦτο ποιεῖν
καθ' ἡμέραν, ὁπόταν ἴδῃ[6] πρῶτον. λοιπὸν ἀδήλου
τῆς ἐντυχίας οὔσης τίσιν ἀπαντήσει[7] φυλάσσεται·
441 τὸ γὰρ πρᾶγμα κἂν γεύσηται μόνον οὐ προσδεῖ
διαβολῆς. Ἄλκιμος δ' ὁ Σικελιώτης ἐν τῇ ἐπιγραφομένῃ
τῶν βίβλων Ἰταλικῇ πάσας φησὶ τὰς ἐν
Ἰταλίᾳ γυναῖκας μὴ πίνειν οἶνον ἀπὸ τοιαύτης[8]
αἰτίας· ‘ Ἡρακλῆς περὶ τὴν Κροτωνιᾶτιν γενόμενος
ἐπεὶ πρός τινα οἰκίαν οὖσαν παρὰ τὴν ὁδὸν διψῶν
ἀφίκετο, προσελθὼν ᾔτει πιεῖν ἐντεῦθεν. ἔτυχε δ'
ἡ γυνὴ τοῦ τὴν οἰκίαν κεκτημένου πίθον οἴνου
λαθραίως ὑποίξασα[9]· καὶ πρὸς μὲν τὸν ἄνδρα
δεινὸν ἔφη ποιήσειν αὐτὸν εἰ ξένου χάριν τὸν
πίθον τοῦτον ἀνοίξειεν, ὕδωρ δ' ἐκέλευσεν αὐτὸν

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[1] οὕτως added by Meyer.

[2] Meineke: ἐλεύθερον AC.

[3] Kaibel: τὸν AC.

[4] Αἰγοσθενίτῃ Schweighäuser: αἰγοσθενεῖ AC.

[5] C: κυρίαν A.

[6] C: εἴδηι A.

[7] C: ἀπαντήσηι A.

swears a most horrible oath[a]: 'So may it be mine, my daughter, to die while you are living, provided I have drunk the—wine of freedom.' Among the Romans, so says Polybius in the sixth book,[b] women are forbidden to drink wine; but they drink what is called *passum*. This is made of raisins, and when drunk it tastes like the sweet wine of Aegosthena, or like the Cretan; hence they use it to counteract the urgency of thirst. But it is impossible for a woman to drink wine undetected; for, in the first place, the woman has no control over the store of wine; besides this, she must kiss her own and her husband's relations down to cousins' children, and do this every day as soon as she sees them. Finally, since the chances of meeting make it uncertain whom she will encounter, she is on her guard; for the situation is such that if she but take a small taste, nothing more need be said by way of accusation. Alcimus of Sicily, in that one of his volumes which is entitled *Italy*, says that all the women in Italy abstain from wine for the following reason[c]: 'When Heracles was in the region of Croton he came to a house beside the road; being thirsty, he went up to it and asked for a drink from the inmates. Now it happened that the wife of the proprietor had secretly opened a cask of wine; and she said to her husband that he would be doing a strange thing if he opened this cask for a mere stranger,

[a] Kock ii. 470. A slave woman is promising something to a young girl on oath (ironically described as horrible); for "water of freedom" she substitutes wine, *cf.* below 441 e.

[b] Chap. 2.

[c] *F.H.G.* iv. 296.

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[8] *τοιαύτης* Kaibel: *ταύτης* A, *ταύτης τῆς* C.

[9] *ὑπανοίξασα* Wilamowitz.

b προσενεγκεῖν. Ἡρακλῆς δ' ἐπὶ θύραις ἑστὼς καὶ ἀκούσας ταῦτα τὸν μὲν ἄνδρα αὐτῆς σφόδρα ἐπήνεσεν, ὃν[1] ἐκέλευσεν αὐτὸν παρελθόντα εἴσω σκοπεῖν τὸν πίθον. καὶ ὃς εἰσελθὼν λίθινον εὗρε τὸν πίθον γεγονότα. τοῦτο δὲ τὸ σημεῖον ἔτι καὶ νῦν ἐστιν ἐν ταῖς ἐπιχωρίαις γυναιξὶν πάσαις ἐν αἰσχρῷ κεῖσθαι τὸ πίνειν οἶνον διὰ τὴν προκειμένην αἰτίαν.' οἷαι δ' εἰσὶ παρὰ τοῖς Ἕλλησι μεθύουσαι αἱ γυναῖκες παραδίδωσιν Ἀντιφάνης μὲν ἐν τῇ Ἀκοντιζομένῃ οὕτω·

γείτων ἐστί τις
c κάπηλος· οὗτος εὐθὺς ὅταν ἔλθω[2] ποτὲ
διψῶσα, μόνος οἶδ' ὥς γ' ἐμοὶ κεράννυται.
οὔθ' ὑδαρὲς οὔτ' ἄκρατον οἶδ'[3] ἐγώ ποτε
πιοῦσα.

καὶ ἐν Μύστιδι· γυναῖκές δέ εἰσιν αἱ διαλεγόμεναι·

βούλει καὶ σύ, φιλτάτη, πιεῖν;
B. καλῶς ἔχει μοι. A. τοιγαροῦν ἐμοὶ[4] φέρε.
μέχρι γὰρ τριῶν δεῖν[5] φασι τιμᾶν τοὺς θεούς.

Ἄλεξις δὲ Ὀρχηστρίδι·

d γυναιξὶ δ' ἀρκεῖ πάντ' ἐὰν οἶνος παρῇ
πίνειν διαρκής. B. ἀλλὰ μήν, νὴ τὼ θεώ,[6]
ἔσται γ' ὅσον ἂν βουλώμεθ', ἔσται καὶ μάλα
ἡδύς γ', ὀδόντας οὐκ ἔχων, ἤδη σαπρὸς
γεγώς,[7] γέρων γε δαιμονίως. A. ἀσπάζομαι
γραῦν σφίγγα· πρὸς ἐμὲ . . . ὡς[8] αἰνίγματα
λέγε καὶ τὰ λοιπά.

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[1] ὃν A: ὃν καὶ C.
[2] Casaubon: ἐλθὼν A.
[3] οἶδ' Meineke: οἶδα δ' A.
[4] ἐμοὶ added by Cobet.
[5] δεῖν added by Dindorf.

and told him to fetch water. Heracles, standing at the front door, heard this conversation and warmly commended her husband,[a] and told him to pass inside and look at the cask. The man went in and found that the cask had turned to stone. And this remains as a sign even to this day among the women of that region, that the drinking of wine must be held as disgraceful for the reason just set forth.' What Greek women are like when intoxicated is shown by Antiphanes in *Hit by a Javelin*[b]: 'I have a neighbour who sells wine; whenever I am thirsty and go to him he knows at once—and he is the only one—how I have it mixed. Never do I remember having drunk it too diluted or too strong.' And in *Mystis*; the persons conversing are women[c]: 'A. Will you too, dearie, have a drink? B. No, thanks, I am all right as I am. A. Well, then, hand it to me. For they say one should honour the gods to the extent of three cups.' Alexis in *The Dancing-girl*[d]: 'A. Women have all they want if there is enough wine on hand to drink. B. Why, then, the two goddesses[e] are my witnesses, there will be as much as we desire, and it shall be very sweet, too, with no teeth in it, already grown mellow, marvellously aged. A. I greet the Sphinx-woman! For the words she tosses at me are like riddles.[f] Now tell me the rest.' And

[a] For offering wine, whereas the woman, to conceal her pilfering, had proposed water.

[b] Kock ii. 19; the title refers to a woman.

[c] *Ibid.* 78; the title may mean "the female initiate."

[d] *Ibid.* 358.

[e] Demeter and Persephone.

[f] See critical note 8.

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[6] C: τῶι θεῶι A.

[7] γεγώς Heimsoeth: λέγων A, om. C and Eustathius 1449. 7.

[8] προσβάλλει γὰρ ὡς conj. Kaibel.

ἐν δὲ Δὶς πενθοῦντι Ζωπύρας τινὸς μνημονεύων φησί·

καὶ Ζωπύρα,
οἰνηρὸν ἀγγεῖον.

Ἀντιφάνης Βάκχαις·

ἐπεὶ δὲ[1] τοῦτ' οὐκ ἔστι, κακοδαίμων σφόδρα
ὅστις γαμεῖ γυναῖκα, πλὴν ἐν τοῖς Σκύθαις·
e ἐκεῖ μόνον γὰρ οὐδὲ[2] φύετ' ἄμπελος.

Ξέναρχος Πεντάθλῳ·

ὅρκον δ' ἐγὼ γυναικὸς εἰς οἶνον γράφω.

Πλάτων Φάωνι διηγούμενος ὅσα διὰ τὸν οἶνον συμβαίνει ταῖς γυναιξί φησιν·

εἶεν, γυναῖκες, ὡς ἔγωγ'[3] ὑμῖν πάλαι
οἶνον γενέσθαι τὴν ἄνοιαν εὔχομαι.
ὑμῖν γὰρ οὐδέν, καθάπερ ἡ παροιμία,
πλὴν τοῦ καπήλου νοῦν[4] ἐνεῖναί μοι δοκεῖ.
εἰ γὰρ Φάωνα δεῖσθ' ἰδεῖν, προτέλεια δεῖ
f ὑμᾶς ποιῆσαι πολλὰ πρότερον τοιαδί·
πρῶτα μὲν ἐμοὶ γὰρ κουροτρόφῳ προθύεται
πλακοῦς ἐνόρχης, ἄμυλος ἐγκύμων, κίχλαι
ἑκκαίδεχ' ὁλόκληροι μέλιτι διαμεμιγμέναι,
λαγῷα δώδεκ' ἐπισέληνα.[5] τἆλλα δὲ
ἤδη τάδ'[6] εὐτελέστατ' ἐστ'[7]· ἄκουε δή.
βολβῶν μὲν Ὀρθάννῃ τρί' ἡμιεκτέα,[8]

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[1] Musurus: δὴ A.
[2] οὐδὲ Kaibel: οὐ AC.
[3] ἔγωγ' added by Meineke.
[4] πλὴν . . . νοῦν Kaibel (?): ἐν τῷ καπήλῳ νοῦς A.
[5] ἐπισέλινα Meineke, cf. Hesychius s.v. σέλινον· τὸ γυναικεῖον (αἰδοῖον add. Phot. s.v. σάραβον).
[6] Hermann: ταῦτ' A.

in *Twice a Mourner* Alexis mentions a woman named Zopyra and says[a]: 'And there's Zopyra, a vessel smelling of wine.' Antiphanes in *The Bacchants*[b]: 'But this cannot be; a poor devil, emphatically, is the man who marries a wife, except in Scythia: there alone the vine doesn't even grow.' Xenarchus in *The Pentathlum*[c]: 'But I write a woman's oath in wine.' Plato, recounting in *Phaon* all the things that happen to women because of wine, says[d]: 'All right, ladies; for I have long been praying that your folly may turn into—wine. Indeed, as the proverb has it, I think your mind is set on nothing but the wine-dealer. If you really want to see Phaon, you must first perform many preliminary ceremonies of this nature: first you must sacrifice to me, goddess of child-nurture, a cheese-cake testicle-shaped, a cake of fine flour pregnant, sixteen unblemished thrushes thoroughly mixed with honey, a dozen hares[e] against the full moon.[f] All the rest costs very little; listen. Half a bushel of bulbs to the Erector,[g] and to Conisalus and his

[a] Kock ii. 316.

[b] *Ibid.* 35; for the reference to Scythia see above, 428 e.

[c] Kock ii. 470, above, 440 e and note *a*; a parody of Sophocles (*T.G.F.*^{2} 306), ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω. *Cf.* Keats, "Here lies one whose name was writ in water"; Shakespeare, *Henry VIII.* IV. ii. "their [men's] virtues we write in water."

[d] Kock i. 648; the fragment bristles with obscene allusions; Aphrodite is the speaker.

[e] On the prolific nature of the hare see 400 e.

[f] There is also an allusion to the vulgar meaning of σέλινον; see critical note 5.

[g] For bulbs as an aphrodisiac see 5 c, 63 e.

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[7] ἐστ' added by Hermann. [8] Casaubon: ἡμίεκτα A.

Κονισάλῳ[1] δὲ καὶ παραστάταιν δυοῖν
442 μύρτων πινακίσκος χειρὶ παρατετιλμένων·
λύχνων γὰρ ὀσμὰς οὐ φιλοῦσι δαίμονες.
περκνὴ γιγαρτὶς[2] κυσί τε καὶ κυνηγέταις,
Λόρδωνι[3] δραχμή, Κυβδάσῳ[4] τριώβολον,
ἥρῳ Κέλητι δέρμα καὶ θυλήματα.
ταῦτ᾽ ἔστι τἀναλώματ᾽. εἰ μὲν οὖν τάδε
προσοίσετ᾽,[5] εἰσέλθοιτ᾽ ἄν· εἰ δὲ μή, μάτην
ἔξεστιν ὑμῖν διὰ κενῆς βινητιᾶν.

Ἀξιόνικος δ᾽ ἐν Φιλίννῃ φησί·

γυναικὶ δὴ πίστευε μὴ πίνειν ὕδωρ.

“Καὶ ὅλα δὲ ἔθνη περὶ μέθας διατρίβοντα μνήμης
b ἠξίωται. Βαίτων γοῦν ὁ Ἀλεξάνδρου βηματιστὴς ἐν τῷ ἐπιγραφομένῳ Σταθμοὶ τῆς Ἀλεξάνδρου πορείας καὶ Ἀμύντας ἐν τοῖς Σταθμοῖς τὸ τῶν Ταπύρων ἔθνος φησὶν οὕτω φίλοινον εἶναι ὡς καὶ ἀλείμματι ἄλλῳ μηδενὶ χρῆσθαι ἢ τῷ οἴνῳ. τὰ δ᾽ αὐτὰ ἱστορεῖ καὶ Κτησίας ἐν τῷ περὶ τῶν κατὰ τὴν Ἀσίαν φόρων. οὗτος δὲ καὶ δικαιοτάτους[6] αὐτοὺς λέγει εἶναι. Ἁρμόδιος δὲ ὁ Λεπρεάτης[7] ἐν τῷ περὶ τῶν παρὰ Φιγαλεῦσι νομίμων φιλοπότας φησὶ γενέσθαι Φιγαλεῖς Μεσσηνίοις ἀστυγείτονας ὄντας

[1] Musurus: κονησαλλω A.
[2] περκνὴ γιγαρτὶς Hermann: πύργης τετάρτης A.
[3] Casaubon: δόρδωνι A.
[4] Dalechamp: κυβδα σοι A.
[5] Musurus: προσοίσεται A.
[6] λιχνοτάτους (?) “very greedy” Kaibel.
[7] ὁ Λεπρεάτης Musurus: ὀδεπρεάτης A.

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[a] The ὄρχεις, Athen. 395 f; Conisalus was allied in character to Priapus.

[b] *Cf.* Photius 281. 10 μύρτον· τὸ σχῆμα τοῦ γυναικείου αἰδοίου.

two attendants [a] a platter of myrtle-berries [b] depilated by hand; for the divinities do not like the smell of lamps.[c] A dark-coloured raisin must be offered to the hounds and the hunters,[d] a shilling to Lordon,[e] sixpence to Cybdasus,[f] a hide and some cakes to the Rider-demon. These are the costs. If, then, you will contribute them, you may go in; otherwise, all that you women can do is merely to enjoy an empty Barmecide spree.' And Axionicus says in *Philinna* [g]: 'Believe a woman when she says she drinks—no water.'

"Entire nations, also, have been deemed worthy of mention for their devotion to hard drinking. Baeton, for example, Alexander's road-commissioner, in the work entitled *Stages in Alexander's Journey*,[h] and Amyntas in his *Stages*,[i] declare that the nation of the Tapyri are so addicted to wine that even in anointing themselves they use nothing else but wine. Ctesias also records the same in his work *On Tributes paid throughout Asia*.[j] But he says that they are also very honest.[k] Harmodius of Lepreum, in the work *On the Customs of Phigaleia*, says [l] the Phigalians are addicted to drinking; they are neighbours of the Messenians, and accustomed to

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[c] Used in singeing the hair, Aristoph. *Lys.* 827, *Eccles.* 13.

[d] Hesychius, *s.v.* κύων· δηλοῖ δὲ τὸ ἀνδρεῖον αἰδοῖον; the "hunters" are the παραστάται mentioned above. But in κυσὶ καὶ κυνηγέταις there is also an allusion to the *ianitor Orci* of the Romans and the shepherd Eurytion, Wilamowitz, *Isyllos* 100.

[e] "Divinity of the protruding stomach," Aristoph. *Eccles.* 10.

[f] "God of the stoop-over."

[g] Kock ii. 414.

[h] P. 134 Müller.

[i] *Ibid.* p. 136.

[j] Frag. 97 Müller.

[k] See critical note 6.

[l] *F.H.G.* iv. 411.

c καὶ ἀποδημεῖν ἐθισθέντας. Φύλαρχος δ' ἐν ἕκτῃ Βυζαντίους οἰνόφλυγας ὄντας ἐν τοῖς καπηλείοις οἰκεῖν, ἐκμισθώσαντας τοὺς ἑαυτῶν θαλάμους μετὰ τῶν γυναικῶν τοῖς ξένοις, πολεμίας σάλπιγγος οὐδὲ ἐν ὕπνοις ὑπομένοντας ἀκοῦσαι. διὸ καὶ πολεμουμένων[1] ποτὲ αὐτῶν καὶ οὐ προσκαρτερούντων τοῖς τείχεσι Λεωνίδης ὁ στρατηγὸς ἐκέλευσε τὰ καπηλεῖα ἐπὶ τῶν τειχῶν σκηνοπηγεῖν, καὶ μόλις ποτὲ ἐπαύσαντο λιποτακτοῦντες, ὥς φησι Δάμων ἐν τῷ περὶ Βυζαντίου. Μένανδρος δ' ἐν Ἀρρηφόρῳ ἢ Αὐλητρίδι·

d πάντας μεθύσους τοὺς ἐμπόρους
ποεῖ τὸ Βυζάντιον. ὅλην ἐπίνομεν
τὴν νύκτα διὰ σὲ καὶ σφόδρ' ἄκρατον, μοὶ δοκῶ·
ἀνίσταμαι γοῦν τέτταρας κεφαλὰς ἔχων.

κωμῳδοῦνται δὲ ὡς μέθυσοι Ἀργεῖοι μὲν καὶ Τιρύνθιοι ὑπὸ[2] Ἐφίππου ἐν Βουσίριδι. ποιεῖ δὲ τὸν Ἡρακλέα λέγοντα·

οὐκ οἶσθά μ' ὄντα, πρὸς θεῶν, Τιρύνθιον
Ἀργεῖον; οἳ μεθύοντες αἰεὶ[3] τὰς μάχας
e πάσας μάχονται. Β. τοιγαροῦν φεύγουσ' ἀεί.[4]

Μιλησίους δ' Εὔβουλος ἐν Κατακολλωμένῳ ὑβριστὰς εἶναί φησι μεθυσθέντας. Πολέμων δὲ ἐν τῷ περὶ τῶν κατὰ πόλεις ἐπιγραμμάτων περὶ Ἠλείων λέγων παρατίθεται τόδε τὸ ἐπίγραμμα·

Ἦλις καὶ μεθύει καὶ ψεύδεται· οἷος ἑκάστου
οἶκος, τοιαύτη[5] καὶ συνάπασα πόλις.

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[1] πολιορκουμένων Meyer (*cf.* Aelian, *V.H.* iii. 14).

[2] ὑπὸ Musurus: θ' ὑπὸ A.

[3] A: ἀεὶ C.

[4] C: αἰεὶ A.

[5] τοιαύτη Meineke: τοίη A, οἵη C.

journey away from home. Phylarchus, in the sixth book, says[a] that the Byzantians are besotted with wine and live in the wine-shops; they let out their own marriage-chambers, along with their wives, to strangers, and cannot bear to hear the sound of a war-trumpet even in dreams. Hence on one occasion, when war was made on them and they could not endure the hardships of service on the walls, their general Leonides ordered tents for the wine-dealers to be set up on the walls, and they at last reluctantly stopped leaving the ranks; this is recorded by Damon in his book *On Byzantium*.[b] Menander in *The Peplos-bearer* or *The Flute-girl*[c]: 'Byzantium makes all the traders tipsy. The whole night through we were drinking for your sake, and, methinks, it was very strong wine too. At any rate I got up with four heads on me.' The people of Argos and of Tiryns are satirized as drunkards by Ephippus in *Busiris*. He makes Heracles say[d]: 'HER. Don't you know, in the gods' name, that I am an Argive from Tiryns? They are always drunk when they fight their battles. B. So that is why they always run away!' Eubulus, in *Glued Together*, says[e] that the Milesians are ruffians when drunk. Polemon, in the work *On Epigrams compiled City by City*, cites the following epigram when speaking of the people of Elis[f]: 'Elis gets drunk and tells lies. As is each man's house, so also is the entire

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[a] *F.H.G.* i. 336.

[b] *Ibid.* iv. 377; the occasion may have been the siege conducted by Antiochus (*c.* 262-258 B.C.), or the earlier one by Philip of Macedon.

[c] Kock iii. 23, Allinson 320.

[d] Kock ii. 251.

[e] *Ibid.* 181.

[f] Frag. 80 Preller. See above, 436 d, note *b*.

Θεόπομπος δ’ ἐν τῇ δευτέρᾳ καὶ εἰκοστῇ περὶ
Χαλκιδέων ἱστορῶν τῶν ἐν Θρᾴκῃ φησιν· ‘ἐτύγχανον
γὰρ τῶν μὲν βελτίστων ἐπιτηδευμάτων
f ὑπερορῶντες, ἐπὶ δὲ τοὺς πότους καὶ ῥᾳθυμίαν
καὶ πολλὴν ἀκολασίαν ὡρμηκότες ἐπιεικῶς.’ τὸ δ’
εἰσὶ πάντες οἱ Θρᾷκες πολυπόται. διὸ καὶ Καλλίμαχος
ἔφη·

καὶ γὰρ ὃ Θρηικίην μὲν ἀπέστυγε χανδὸν ἄμυστιν
οἰνοποτεῖν, ὀλίγῳ δ’ ἥδετο κισσυβίῳ.

ἐν δὲ τῇ πεντηκοστῇ ὁ Θεόπομπος περὶ Μηθυμναίων
τάδε λέγει· ‘καὶ τὰ μὲν ἐπιτήδεια προσφερομένους
πολυτελῶς, μετὰ τοῦ κατακεῖσθαι καὶ
πίνειν, ἔργον δ’ οὐδὲν ἄξιον τῶν ἀναλωμάτων
443 ποιοῦντας. ἔπαυσεν οὖν αὐτοὺς τούτων Κλέομις[1] ὁ
τύραννος, ὁ καὶ τὰς μαστροποὺς τὰς εἰθισμένας
προαγωγεύειν τὰς ἐλευθέρας γυναῖκας καὶ[2] τρεῖς ἢ
τέτταρας τὰς ἐπιφανέστατα[3] πορνευομένας[4] ἐνδήσας
εἰς σάκκους καταποντίσαι τισὶν προστάξας.’ καὶ
Ἕρμιππος δὲ ἐν τοῖς περὶ τῶν ἑπτὰ σοφῶν Περίανδρον
τὸ αὐτὸ ποιῆσαι. ἐν δὲ τῇ δευτέρᾳ τῶν
Φιλιππικῶν ‘Ἰλλυριοί,’ φησί, ‘δειπνοῦσι καθήμενοι
καὶ πίνουσιν, ἄγουσι δὲ καὶ τὰς γυναῖκας εἰς τὰς
συνουσίας· καὶ καλὸν αὐταῖς προπίνειν οἷς ἂν[5]
τύχωσι τῶν παρόντων. ἐκ δὲ τῶν συμποσίων
αὗται τοὺς ἄνδρας ἀπάγουσι. καὶ κακόβιοι δὲ
πάντες εἰσὶ καὶ ζώννυνται τὰς κοιλίας ζώναις
πλατείαις ὅταν πίνωσι. καὶ τοῦτο μὲν πρῶτον

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[1] *Κλέομις* Schaefer: *κλεομένης* AC.
[2] *καὶ* added by Wilamowitz.
[3] Madvig: *ἐπιφανεστάτας* AC.

city.' And Theopompus in the twenty-second book, when giving an account of the people of Chalcidice, in Thrace, says[a]: 'For it happened that they despised the noblest pursuits, and were pretty much devoted to drinking, laziness, and excessive licence.' But the fact is that all Thracians are deep drinkers. Hence Callimachus, also, said[b]: 'For verily he loathed drinking wine greedily in a long Thracian draught, but was content with a small bowl.' In the fiftieth book Theopompus says of the people of Methymna[c]: 'They ate their daily food in a sumptuous manner, reclining and drinking; but they did no deed in keeping with their lavish expenditures. And so the tyrant Cleomis stopped them from these practices; he was the one who tied up in sacks the procuresses who were in the habit of seducing well-born women of the free class, as well as three or four of the most conspicuous harlots, and ordered them to be drowned in the sea.' Hermippus, too, in his work *On the Seven Sages*, says that Periander did the same.[d] And Theopompus, in the second book of his *History of Philip*, says[e] that 'the Illyrians dine and drink seated, and even bring their wives to parties; and it is good form for the women to pledge any of the guests, no matter who they may be. They conduct their husbands home from drinking-bouts. The men all live a hard life, and when they drink they gird their bellies with wide belts. This they do, at

[a] *F.H.G.* i. 304.
[b] Frag. 109 Schneider, Athen. 477 c.
[c] *F.H.G.* i. 321.
[d] *F.H.G.* iii. 40.
[e] *F.H.G.* i. 284; *cf.* Athen. 271 e.

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[4] Schweighäuser: πορευομένας A, om. C.
[5] ἐὰν A, om. C.

μετρίως ποιοῦσιν, ἐπειδὰν δὲ σφοδρότερον πίνωσι, μᾶλλον αἰεὶ συνάγουσι τὴν ζώνην. Ἀρδιαῖοι[1] δέ, φησί, κέκτηνται προσπελατῶν ὥσπερ εἱλώτων τριάκοντα μυριάδας. καθ' ἑκάστην δὲ ἡμέραν μεθύουσιν καὶ ποιοῦνται συνουσίας καὶ διάκεινται πρὸς ἐδωδὴν καὶ πόσιν ἀκρατέστερον. διὸ καὶ
c Κελτοὶ πολεμοῦντες αὐτοῖς καὶ εἰδότες αὐτῶν τὴν ἀκρασίαν[2] παρήγγειλαν ἅπασι τοῖς στρατιώταις δεῖπνον ὡς λαμπρότατον παρασκευάσαντας κατὰ σκηνὴν ἐμβαλεῖν εἰς τὰ σιτία πόαν τινὰ φαρμακώδη δυναμένην διακόπτειν τὰς κοιλίας καὶ διακαθαίρειν. γενομένου δὲ τούτου οἱ μὲν αὐτῶν καταληφθέντες ὑπὸ τῶν Κελτῶν ἀπώλοντο, οἱ δὲ καὶ εἰς τοὺς ποταμοὺς αὐτοὺς ἔρριψαν, ἀκράτορες τῶν γαστέρων γενόμενοι.'"

Τοιαῦτα πολλὰ ἐφεξῆς καταλέξαντος τοῦ Δημοκρίτου ὁ Ποντιανὸς ἔφη πάντων τούτων εἶναι
d τῶν δεινῶν μητρόπολιν τὸν οἶνον, δι' ὃν καὶ τὰς μέθας καὶ τὰς μανίας, ἔτι δὲ καὶ τὰς παροινίας γίνεσθαι· οὗ τοὺς ἐκπαθῶς μεταλαμβάνοντας οὐ κακῶς ὁ Χαλκοῦς ἐπικαλούμενος Διονύσιος ἐν τοῖς ἐλεγείοις κυλίκων ἐρέτας ὀνομάζων[3] ἔφη·

καί τινες οἶνον ἄγοντες ἐν εἰρεσίᾳ Διονύσου
  συμποσίου ναῦται καὶ κυλίκων ἐρέται
μάρνανται[4] περὶ τοῦδε· τὸ γὰρ φίλον οὐκ ἀπόλωλε.

Ἄλεξις δ' ἐν Κουρίδι περί τινος πλέον πίνοντος διαλεγόμενός φησιν·

ὁ μὲν οὖν ἐμὸς υἱός, οἷον ὑμεῖς ἀρτίως
εἴδετε, τοιοῦτος γέγονεν, Οἰνοπίων τις ἢ

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[1] Ἀρδιαῖοι Casaubon: ἀριαῖοι AC (so 271 e).

[2] τὴν ἀκρασίαν A: τὰς ἀκρασίας E.

first, with tolerable looseness; but as the drinking becomes more intense, they pull their belts more and more tightly together. The people of Ardia (he continues) own 300,000 bondmen who are like helots. They get drunk every day and have parties, and are too uncontrolled in their predilection for eating and drinking. Hence the Celts, when they made war on them, knowing their lack of self-control, ordered all the troops to prepare a dinner in their tents with the utmost possible splendour, but to put into the food a certain poisonous herb which had the effect of upsetting the bowels and thoroughly purging them. When this had been done some of the Ardiaeans were overcome by the Celts and put to death, while others threw themselves into the rivers, being unable to bear the pain in their stomachs.' "

After this long and continuous catalogue given by Democritus,[a] Pontianus remarked that wine is the source[b] of all these dread evils; from it come intoxication, acts of madness, and drunken violence; to those who partake too passionately of it Dionysius, nicknamed the Bronze, gave the not inept name of "rowers of cups" in his *Elegies*. He said[c]: "Some there are, too, who ply their wine in the oarage of Dionysus, mariners of the drinking-bout, rowers of cups, and they fight for it; for their (mad) love of it never dies." Alexis, speaking in *The Hairdresser* of one who drank too much, says[d]: "Now one of my sons, as you have just seen, has grown to be like this; he's an Oenopion,[e] or a Maron,[f] or

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[a] Beginning at 429 f.
[b] Lit. metropolis, capital city.
[c] *P.L.G.*[4] frag. 5.
[d] Kock ii. 334.
[e] Athen. 26 c.
[f] 26 b and note *e*, 28 e, 33 d.

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[3] *ὀνομάζων* added by Meyer.
[4] *μάρνανται* added by Hermann.

e Μάρων τις ἢ Κάπηλος ἤ τις[1] Τιμοκλῆς·
μεθύει γάρ· οὐδὲν ἕτερον. ὁ δ' ἕτερος—τί ἂν
τύχοιμ' ὀνομάσας; βῶλος, ἄροτρον, γηγενὴς
ἄνθρωπος.

χαλεπὸν οὖν ἐστιν, ἄνδρες φίλοι, τὸ μεθύειν· καὶ καλῶς πρὸς τοὺς οὕτως λάπτοντας[2] τὸν οἶνον ὁ αὐτὸς Ἄλεξις ἐν Ὀπώρᾳ (ἑταίρας δ' ὄνομα τὸ δρᾶμα ἔχει) φησίν·

οἶνον πολὺν
οὐ κεκραμένον σὺ[3] πίνεις μεστὸς ὢν κοὐκ ἐξεμεῖς.

κἀν Δακτυλίῳ·

εἶτ' οὐχ ἁπάντων ἐστὶ τὸ μεθύειν κακὸν
f μέγιστον ἀνθρώποισι καὶ βλαβερώτατον;

κἀν Ἐπιτρόπῳ δ' ἔφη·

πολὺς γὰρ οἶνος πόλλ' ἁμαρτάνειν ποεῖ.

Κρώβυλός τ' ἐν Ἀπολιπούσῃ·

τὸ γὰρ ἐνδελεχῶς μεθύειν τίν' ἡδονὴν ἔχει[4];
ἀποστεροῦντα ζῶνθ' ἑαυτὸν τοῦ φρονεῖν,
ὃ μέγιστον ἡμῶν ἀγαθὸν ἔσχεν ἡ φύσις.

οὐ χρὴ οὖν μεθύειν. καὶ γὰρ "ὅταν[5] δημοκρατουμένη πόλις," φησὶν ὁ Πλάτων ἐν η' Πολιτείας,
444 "ἐλευθερίας διψήσασα κακῶν οἰνοχόων προστατούντων τύχῃ καὶ πορρωτέρω τοῦ δέοντος ἀκράτου αὐτῆς[6] μεθυσθῇ, τοὺς ἄρχοντας δή, ἂν μὴ πάνυ πρᾷοι ὦσι καὶ πολλὴν παρέχωσι τὴν ἐλευθερίαν, κολάζει αἰτιωμένη ὡς μιαρούς τε καὶ ὀλιγαρχικούς, τοὺς δὲ κατηκόους τῶν ἀρχόντων προπηλακίζει." ἐν δὲ τῷ τῶν Νόμων ἕκτῳ φησί· "τὴν πόλιν

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[1] τις added by Porson.
[2] C: βλάπτοντας A.

Vintner, or just a—Timocles ; for he gets drunk and is nothing else. But the other boy—what can I possibly call him ? He's a clod, a plough, a fellow born of the sod." Yes, drunkenness, my friends, is a hateful thing, and well does Alexis again, in *Ripe Fruit* (the play bears the name of a courtesan), score those who lap up wine in this excessive way [a] : " You drink a deal of wine, not mixed, when you are chock full, and don't spew it forth." And in *The Ring* [b] : " And so, is not drunkenness the greatest bane in the world to mankind, and the most harmful ? " He has also said, in *The Trustee* [c] : " Much wine causes the commission of many crimes." Crobylus in *The Woman who left her Husband* [d] : " What pleasure, really, has continual drunkenness ? It robs a man of his reason when he is still alive, and reason is the greatest boon our human nature has acquired." So one should not get drunk. For " whenever a democratic state," says Plato in the eighth book of *The Republic*,[e] " thirsting for liberty, lights on evil wine-pourers at its head, and going beyond all decency, becomes intoxicated with unmixed liberty, it punishes its rulers if they are not very meek and do not supply liberty unstinted, charging them with being pernicious oligarchs, while it insults those who are obedient to the rulers." And in the sixth book of *The Laws* he says [f] : " For

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[a] Kock ii. 358 : Aristophanes had already used the name Opora in this way in *The Peace*.

[b] Kock ii. 312.

[c] *Ibid.* 323.

[d] Kock iii. 380, Athen. 429 e.

[e] 562 C-D, above, 433 f.

[f] 773 c, *cf. Politicus* 306.

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[3] *σὺ* added by Meineke.

[4] 429 e : *ἔχειν* A.

[5] *ὅταν* added from Plato.

[6] *αυτη* A.

εἶναι δεῖ δίκην κεκραμένην κρατῆρος, οὗ μαινόμενος μὲν ὁ οἶνος ἐγκεχυμένος ζεῖ,[1] κολαζόμενος δὲ ὑπὸ νήφοντος ἑτέρου θεοῦ καλὴν κοινωνίαν
b λαβὼν ἀγαθὸν πῶμα καὶ μέτριον ἀπεργάζεται.'' τὸ γὰρ παροινεῖν ἐκ τοῦ μεθύειν γίνεται· διὸ καὶ Ἀντιφάνης ἐν Ἀρκαδίᾳ φησίν·

οὔτε γὰρ νήφοντα δεῖ
οὐδαμοῦ,[2] πάτερ, παροινεῖν, οὔθ' ὅταν πίνειν δέῃ
νοῦν ἔχειν. ὅστις δὲ μεῖζον ἢ κατ' ἄνθρωπον φρονεῖ,
. . . μικρῷ πεποιθὼς ἀθλίῳ νομίσματι[3]
εἰς ἄφοδον ἐλθὼν ὅμοιον πᾶσιν αὑτὸν ὄψεται,
c ἂν σκοπῇ τὰ τῶν ἰατρῶν τοῦ βίου τεκμήρια
τὰς φλέβας θ'[4] ὅποι φέρονται, τὰς ἄνω καὶ τὰς κάτω
τεταμένας, δι' ὧν ὁ θνητὸς πᾶς κυβερνᾶται βίος.

ἐν δὲ Αἰόλῳ διαβάλλων ὅσα δεινὰ πράττουσιν οἱ πλέον πίνοντές φησι·

Μακαρεὺς ἔρωτι τῶν ὁμοσπόρων μιᾶς
πληγεὶς τέως μὲν ἐπεκράτει τῆς συμφορᾶς
κατεῖχέ θ' αὑτόν· εἶτα παραλαβών ποτε
οἶνον στρατηγόν, ὃς μόνος θνητῶν ἄγει
d τὴν τόλμαν εἰς τὸ πρόσθε τῆς εὐβουλίας,
νύκτωρ ἀναστὰς ἔτυχεν ὧν ἠβούλετο.

καλῶς οὖν ἄρα καὶ Ἀριστοφάνης Ἀφροδίτης γάλα τὸν οἶνον ἔφη εἰπών·

ἡδύς γε πίνειν οἶνος Ἀφροδίτης γάλα,

ὃν πολὺν σπῶντες ἔνιοι παρανόμων ἀφροδισίων ὄρεξιν λαμβάνουσιν.

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[1] ζῇ AC.
[2] οὐδαμῶς E.
[3] μικρῷ . . . νομίσματι deleted by L. Dindorf.

the state, like a mixing-bowl, must be well mingled; in it the raging wine, with boiling heat, is poured, but when subdued by another and a sober god, it takes on a noble partnership and makes a good and temperate drink." For drunken violence comes from intoxication; hence Antiphanes, also, says in *Arcadia*[a]: "Indeed, when a man is sober he ought never to rage like a drunkard, governor, nor yet, when drinking is called for, ought he to be too serious. Whoever plumes himself more than a human being should, trusting in his own paltry little coinage, will discover that he is like all other men when he goes to the privy—provided he studies the marks of life which physicians know, and the direction taken by the veins, some moving upward, others downward, by which all our mortal lives are governed." And in *Aeolus*, attacking the outrages perpetrated by people who drink too much, he says[b]: "Macareus, smitten with passion for one of his sisters, for a while mastered his misfortune and restrained himself; but then he took wine for his guide—a general that more than all others leads out men's rashness in front of their prudence; and rising up at night he obtained his desire." Aptly, therefore, has Aristophanes called wine "Aphrodite's milk"; he said[c]: "Wine, Aphrodite's milk, is pleasant to drink"; quaffing too much of this, some conceive an appetite for illicit love.

[a] Kock ii. 26; the title is given as *The Arcadian* at 586 a. The text is defective, and the last three verses may be a new fragment (Kock).

[b] Kock ii. 17. The military figure of speech means that wine causes men to put rashness before prudence.

[c] Kock i. 543.

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[4] θ' added by Dindorf.

Ἡγήσανδρος δ' ὁ Δελφὸς καὶ ἐξοίνους τινὰς κέκληκε λέγων οὕτως· "Κόμβων[1] καὶ Ῥοδοφῶν τῶν ἐν Ῥόδῳ πολιτευσαμένων ὄντες ἦσαν ἔξοινοι. καὶ ὁ Κόμβων[1] εἰς κυβευτὴν σκώπτων τὸν Ῥοδοφῶντα ἔλεγεν·

e ὦ γέρον, ἦ μάλα δή σε νέοι τείρουσι κυβευταί.

Ῥοδοφῶν τε ἐκείνῳ[2] τὴν περὶ τὰς γυναῖκας σπουδὴν καὶ τὴν ἀκρασίαν ὠνείδιζεν οὐδεμιᾶς ἀπεχόμενος λοιδορίας." Θεόπομπος δ' ἐν τῇ ἑκκαιδεκάτῃ τῶν ἱστοριῶν περὶ ἄλλου Ῥοδίου διαλεγόμενός φησι· "τοῦ δὲ Ἡγησιλόχου τὰ μὲν ἀχρείου γεγονότος ὑπὸ οἰνοφλυγίας καὶ κύβων καὶ παντάπασιν οὐκ ἔχοντος ἀξίωμα[3] παρὰ τοῖς f Ῥοδίοις, ἀλλὰ διαβεβλημένου διὰ τὴν ἀσωτίαν τὴν τοῦ βίου καὶ παρὰ τοῖς ἑταίροις καὶ παρὰ τοῖς ἄλλοις πολίταις." εἶθ' ἑξῆς λέγων περὶ τῆς ὀλιγαρχίας ἣν κατεστήσατο μετὰ τῶν φίλων ἐπιφέρει "καὶ πολλὰς μὲν γυναῖκας εὐγενεῖς καὶ τῶν πρώτων ἀνδρῶν[4] ἤσχυναν, οὐκ ὀλίγους δὲ παῖδας καὶ νεανίσκους διέφθειραν· εἰς τοῦτο δὲ προέβησαν ἀσελγείας, ὥστε καὶ κυβεύειν ἠξίωσαν πρὸς ἀλλήλους περὶ τῶν γυναικῶν τῶν ἐλευθέρων καὶ διωμολογοῦντο τοὺς ἐλάττω τοῖς ἀστραγάλοις βάλλοντας ἥντινα χρὴ τῶν πολιτίδων τῷ νικῶντι εἰς 445 συνουσίαν ἀγαγεῖν, οὐδεμίαν ὑπεξαιρούμενοι πρόφασιν, ἀλλ' ὅπως[5] ἕκαστος εἴη[6] δυνατὸς πείθων ἢ βιαζόμενος, οὕτω προστάττοντες ἄγειν. καὶ

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[1] Κόμβων Kaibel (Κομβὼν Meineke): κομηὼν A.

[2] Ῥοδοφῶν τε ἐκείνῳ Schweighäuser: ῥοδοφῶντα ἔλεγεν A.

[3] ἀξίωμα Casaubon, ὄνομα Lumb: ἰδίωμα A.

[4] Herwerden: ἀνθρώπων A.

[5] ἂν after ὅπως deleted by Meineke.

Hegesander of Delphi calls certain persons "thoroughly wined"[a] when he says[b]: "Combon and Rhodophon, who belonged to the governing body of Rhodes, were thoroughly wined. Combon, jesting at the expense of Rhodophon as a dicer, quoted[c]: 'Old man, verily young dicers press thee hard.' Rhodophon retorted by reviling the other for his craze for women and his incontinence, abstaining from no insult whatever." Theopompus, discoursing on another Rhodian in the sixteenth book of his *Histories*, says[d]: "Hegesilochus proved good for nothing first because of his sodden drunkenness and his gambling, and he had absolutely no credit among the Rhodians; on the contrary, on account of the prodigality of his life, he was in bad odour amongst his own companions and the rest of the citizens as well." Continuing on the subject of the oligarchical government which Hegesilochus established with the help of his friends, Theopompus then adds: "They violated many well-born women and wives of the foremost men, and corrupted not a few boys and young lads; they went so far in their licentiousness that they even presumed to gamble with one another for the possession of free-born women, and stipulated among themselves which one of the women of the city was to be brought to the winner for his enjoyment by those whose throw with the dice was the less; and they allowed no evasion, but commanded them to bring the women in whatever way they could, by persuasion or by force. Some of the other

[a] *i.e.* quite drunk, Athen. 349 a.

[b] *F.H.G.* iv. 417.

[c] *Il.* viii. 102, where μαχηταί, "warriors," stands in place of κυβευταί, "dicers."

[d] *F.H.G.* i. 300.

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[6] εἴη Kaibel: ἦν A.

ταύτην τὴν κυβείαν ἔπαιζον μὲν καὶ τῶν ἄλλων Ῥοδίων τινές, ἐπιφανέστατα δὲ καὶ πλειστάκις αὐτὸς ὁ Ἡγησίλοχος ὁ προστατεῖν τῆς πόλεως ἀξιῶν.” Ἀνθέας δὲ ὁ Λίνδιος, συγγενὴς δὲ εἶναι φάσκων Κλεοβούλου τοῦ σοφοῦ, ὥς φησι Φιλόμνηστος[1] ἐν τῷ περὶ τῶν ἐν Ῥόδῳ Σμινθείων, πρεσβύτερος καὶ εὐδαίμων ἄνθρωπος εὐφυής τε
b περὶ ποίησιν ὢν πάντα τὸν βίον ἐδιονυσίαζεν, ἐσθῆτά τε Διονυσιακὴν φορῶν καὶ πολλοὺς τρέφων συμβάκχους, ἐξῆγέν τε κῶμον αἰεὶ μεθ’ ἡμέραν καὶ νύκτωρ. καὶ πρῶτος εὗρε τὴν διὰ τῶν συνθέτων ὀνομάτων ποίησιν, ᾗ Ἀσωπόδωρος ὁ Φλιάσιος ὕστερον ἐχρήσατο ἐν τοῖς καταλογάδην ἰάμβοις. οὗτος δὲ καὶ κωμῳδίας ἐποίει καὶ ἄλλα πολλὰ ἐν τούτῳ τῷ τρόπῳ τῶν ποιημάτων, ἃ ἐξῆρχε τοῖς μεθ’ αὑτοῦ φαλλοφοροῦσι.

Τούτων ἀκούσας ὁ Οὐλπιανὸς “ὁ δὲ πάροινος,”
c ἔφη, “καλέ μου Ποντιανέ, παρὰ τίνι κεῖται;” καὶ ὃς ἔφη·

“ἀπολεῖς μ’ ἐρωτῶν (κατὰ τὸν καλὸν Ἀγάθωνα)
καὶ σὺ χὠ νέος τρόπος,
ἐν οὐ πρέποντι τοῖς λόγοισι χρώμενος.

ἐπεὶ δὲ πάντων ἡμᾶς εὐθύνας σοι διδόναι κέκριται, Ἀντιφάνης ἐν Λυδῷ εἴρηκε·

Κολχὶς ἄνθρωπος πάροινος.

σὺ δὲ παροινῶν καὶ μεθύων οὐδέπω κόρον ἔχεις οὐδ’ ἐπὶ νοῦν λαμβάνεις ὅτι ὑπὸ μέθης ἀπέθανεν
d Εὐμένης ὁ Περγαμηνὸς ὁ Φιλεταίρου τοῦ Περ-

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[1] Φιλόμνηστος Dindorf (*cf.* Athen. 74 f): φιλόδημος A.

Rhodians also played at this kind of dicing, but the one who played at it most conspicuously and most often was Hegesilochus himself, who presumed to rule over the state." According to Philomnestus, in his treatise *On the Sminthian Festival at Rhodes*,[a] Antheas of Lindus, who claimed to be a kinsman of Cleobulus, one of the Seven Sages, was an older man than Hegesilochus, rich, and with a natural gift of poetry; he kept high festival[b] all his life, wearing a Dionysiac costume and keeping many fellow-Bacchants, and continually leading them forth in a revel band, day and night. He was also the inventor of verses made up of compound words, which Asopodorus of Phlius used later in his rhythmical iambic prose. Antheas also wrote comedies and many other pieces in this style, which he used to bring out dancing at the head of his phallus-bearers.[c]

After listening to this Ulpian said: "In what author, my good Pontianus, is the word *paroinos*[d] found?" To which he replied: "To quote the good Agathon,[e] 'you will be the death of me with your questions—you and the modern ways, using words *mal à propos*.' However, since it is decided that all of us shall submit to your scrutiny, Antiphanes says in *The Lydian*[f]: 'The Colchian wench is violent in her cups (*paroinos*).' You also, being violent in your cups and drunken, are not satisfied even yet, and you do not reflect that Eumenes of Pergamum, the nephew of King Philetaerus of Per-

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[a] *F.H.G.* iv. 477.

[b] Lit. "celebrated the Dionysia."

[c] For ἐξῆρχε see 145 d, note *b* (vol. ii. p. 163).

[d] "Violent when in one's cups," but used also of any violent outbreak.

[e] *T.G.F.*² 766.

[f] Kock ii. 70.

γάμου βασιλεύσαντος ἀδελφιδοῦς, ὡς ἱστορεῖ Κτησικλῆς ἐν τρίτῳ Χρόνων. ἀλλ' οὐ Περσεὺς ὁ ὑπὸ Ῥωμαίων καθαιρεθείς· κατ' οὐδὲν γὰρ τὸν πατέρα Φίλιππον ἐμιμήσατο. οὔτε γὰρ περὶ γυναῖκας ἐσπουδάκει οὔτε φίλοινος ἦν, ἀλλὰ καὶ οὐ μόνον αὐτὸς μέτριον ἔπινε δειπνῶν, ἀλλὰ καὶ οἱ συνόντες αὐτῷ φίλοι, ὡς ἱστορεῖ Πολύβιος ἐν τῇ ἕκτῃ καὶ εἰκοστῇ. σὺ δέ, ὦ Οὐλπιανέ, ἀρρυθμοπότης[1] μὲν εἶ κατὰ τὸν Φλιάσιον Τίμωνα—οὕτως γὰρ ἐκεῖνος ὠνόμασε τοὺς τὸν πολὺν σπῶντας e οἶνον ἄκρατον ἐν τῷ δευτέρῳ τῶν Σίλλων·

ἠὲ βαρὺν βουπλῆγα τομώτερον ἢ Λυκόοργος,
ὅς ῥα Διωνύσου[2] ἀρρυθμοπότας[3] ἐπέκοπτεν,
ἐκ δὲ ῥυτὰ ῥίπτασκεν[4] ἀπληστοίνους τ' ἀρυσαίνας[5]—

οὐ ποτικὸς δέ. ὠνόμασε δὲ ποτικὸν Ἀλκαῖος Γανυμήδει οὕτως. . . . ὅτι δὲ τὸ μεθύειν καὶ f τὰς ὄψεις ἡμῶν πλανᾷ σαφῶς ἔδειξεν Ἀνάχαρσις δι' ὧν εἴρηκε, δηλώσας ὅτι ψευδεῖς δόξαι τοῖς μεθύουσι γίγνονται. συμπότης γάρ τις ἰδὼν αὐτοῦ τὴν γυναῖκα ἐν τῷ συμποσίῳ ἔφη· 'ὦ Ἀνάχαρσι, γυναῖκα γεγάμηκας αἰσχράν.' καὶ ὃς ἔφη· 'πάνυ γε κἀμοὶ δοκεῖ· ἀλλά μοι ἔγχεον, ὦ παῖ, ποτήριον ἀκρατέστερον, ὅπως αὐτὴν καλὴν ποιήσω.'"

Μετὰ ταῦτα ὁ Οὐλπιανὸς προπιών τινι τῶν

[1] Musurus: ἀριθμοπώτης A, ἀριθμοπότας C.
[2] C: διονύσου A.
[3] Musurus: ἀριθμοπώτας A, ἀριθμοπότας C.
[4] ῥυτὰ ῥίπτασκεν Musurus: ῥυτὰ ορίπτασκεν (for ῥρίπτασκεν) A.
[5] ἀρυσαίνας Meineke (cf. 424 b): ἀρυταίνας AC.

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[a] F.H.G. iv. 375; the title Χρονικά occurs at 272 c.

gamum, died of intoxication, as recorded by Ctesicles in the third book of his *Chronicles*.[a] But Perseus, who was destroyed by the Romans, did not die in that way; for in no respect did he imitate his father, Philip.[b] For Perseus neither cared for women nor was given to wine; quite the contrary; not only did he drink moderately at dinner, but the friends associated with him did also, as Polybius records in the twenty-sixth book.[c] But you, Ulpian, are what Timon of Phlius calls an 'arrhythmic drinker'; for this is the name he gave to those who quaff strong wine in too great quantities, in the second book of his *Satires*[d]: 'Or the cruel ox-cleaver, sharper than Lycurgus, who, as everyone knows, lopped off the arrhythmic drinkers of Dionysus, and cast out of doors drinking-horns and cups insatiate in wine.' But you are not simply fond of a drink.[e] Such a person is called 'potic' by Alcaeus in *Ganymede*, thus[f]: . . . That drunkenness causes our perception to go wrong is clearly shown by the remark of Anacharsis in which he revealed that false opinions occur to drunken men. Once a fellow-drinker saw the wife of Anacharsis at the drinking-bout and said to him, 'You have married an ugly woman, Anacharsis.' He answered, 'Yes, indeed, I think so too; come, slave, fill up a stronger cup, that I may make her good-looking.'"

After this Ulpian, drinking to one of the company,

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[b] Philip V. of Macedonia, Athen. 78 f. (vol. i. p. 340).

[c] Chap. 5. 7.

[d] Frag. 46 Wachsmuth, 4 Diels, *cf.* Athen. 424 b.

[e] ποτικός, "fond of a drink now and then," and so "sociable," is here opposed to ἀρρυθμοπότης, "immoderate drinker."

[f] Kock i. 758; the quotation is lost.

ἑταίρων ἔφη· “ἀλλὰ κατὰ τὸν Ἀντιφάνην, ὦ φιλότης, ὃς ἐν Ἀγροίκοις φησίν·

446 ὅλην μύσας ἔκπινε. B. μέγα τὸ φορτίον.
A. οὐχ ὅστις αὐτῆς ἐστιν ἐμπείρως ἔχων,

πῖθι οὖν, ὦ ἑταῖρε. καὶ

μὴ μεστὰς ἀεὶ
ἕλκωμεν,

—ὁ αὐτός φησιν Ἀντιφάνης ἐν τῷ Τραυματίᾳ—

ἀλλὰ καὶ λογίσκος[1] εἰς μέσον
παταξάτω τις καί τι καὶ μελίσκιον,
στροφὴ λόγων[2] παρελθέτω τις. ἡδύ τοι[3]
ἐστὶν μεταβολὴ παντὸς ἔργου πλὴν ἑνός. . . .
παραδίδου δ᾿ ἑξῆς ἐμοὶ
τὸν[4] ἀρκεσίγυιον, ὥς ἔφασκ᾿ Εὐριπίδης.
b B. Εὐριπίδης γὰρ τοῦτ᾿ ἔφασκεν; A. ἀλλὰ τίς;
B. Φιλόξενος δήπουθεν. A. οὐδὲν διαφέρει,
ὦ ᾿τάν· ἐλέγχεις μ᾿ ἕνεκα συλλαβῆς μιᾶς.”

καὶ ὃς “τὸ δὲ πῖθι τίς εἴρηκεν;” “ἀπεσκοτώθης, φίλτατε,” ἔφη ὁ Οὐλπιανός, “σπάσας οἴνου τοσοῦτον. παρὰ Κρατίνῳ ἔχεις ἐν Ὀδυσσεῦσι·

τῇ νῦν τόδε πῖθι λαβὼν ἤδη καὶ τοὔνομά μ᾿
εὐθὺς ἐρώτα.

καὶ Ἀντιφάνης ἐν Μύστιδι·

c σὺ δ᾿ ἀλλὰ πῖθι. B. τοῦτο μέν σοι πείσομαι·
καὶ γὰρ ἐπαγωγόν, ὦ θεοί, τὸ σχῆμά πως
τῆς κύλικός ἐστιν ἄξιόν τε τοῦ κλέους

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[1] λογίσκος Kock: λογισμὸς A.
[2] λόγων added by Porson.
[3] ἡδύ τοι Porson: ἡ αὐτὴ λέγων A.

said: "To quote Antiphanes, my love, who says in *The Farmers*[a]: 'A. Shut your eyes and drain the whole cup. B. That's a big load. A. Oh, no; not if one is used to it,'—so drink, my comrade. And 'let us not be ever quaffing full cups,' as the same Antiphanes says in *The Wounded Man*,[b] 'but let a bit of a discourse hit it up, and a bit of a song, and let a maze of words come winding forth. A change from every task—save one[c]—is a pleasant thing. . . . Then hand over to me the limb-strengthener, as Euripides called it.[d] B. What! Euripides called it that? A. Why, who else? B. Philoxenus,[e] of course. A. There's no difference, my friend; you put me in the wrong merely for one syllable.'" The other answered: "Whoever said *pithi*[f]?" Said Ulpian: "'You've gone completely blind, my dear, with quaffing so much wine.'[g] You have the word in *The Odysseis* of Cratinus[h]: 'Here, now; take this forthwith and drink (*pithi*), and straightway ask me my name.' And in *Mystis*, by Antiphanes[i]: 'A. You then, drink. B. I'll yield to you in this; for somehow the cup has an alluring shape—O ye gods!—and is in keeping with the glory of the festival.

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[a] Kock ii. 13.

[b] *Ibid.* 101.

[c] *Sc.* the ἔργον Ἀφροδίτης.

[d] *T.G.F.*^{2} 706, apparently of wine (see critical note 4). Euripides, apparently, had used a form ἀερσίγυιον, "limb-lifter" (*cf.* ἀερσίνοον, "lifting the spirit," Ion *ap.* Athen. 35 e).

[e] *P.L.G.*^{4} iii. 615.

[f] Imperative, "drink!"

[g] An anonymous quotation, Kock iii. 489.

[h] *Ibid.* i. 57, spoken by Odysseus offering wine to the Cyclops.

[i] Kock ii. 77, Athen. 494 c. For the title see 441 c, note *c*. The festival mentioned is probably the Eleusinian Mysteries.

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[4] τὸν Casaubon: *οἶνον* AC.

τοῦ τῆς ἑορτῆς. οὗ μὲν ἦμεν ἄρτι γὰρ
ἐξ ὀξυβαφίων κεραμεῶν ἐπίνομεν·
τούτῳ δέ, τέκνον, πολλὰ κἀγάθ'[1] οἱ θεοὶ
τῷ δημιουργῷ δοῖεν ὃς ἐποίησέ σε,
τῆς συμμετρίας καὶ τῆς ἀφελείας οὕνεκα.

d καὶ Δίφιλος ἐν Βαλανείῳ·

ἔγχεον[2] μεστήν· τὸ θνητὸν περικάλυπτε τῷ θεῷ.
πῖθι· ταῦτα γὰρ παρ'[3] ἡμῖν[4] Διὸς ἑταιρείου,
πάτερ.

Ἀμειψίας Σφενδόνῃ[5]·

λαγὸν ταράξας πῖθι τὸν θαλάσσιον.

Μένανδρος Αὐλητρίδι[6]·

ἐλλέβορον[7] ἤδη πώποτ' ἔπιες, Σωσία;
ΣΩ. ἅπαξ. Α. πάλιν νῦν[8] πῖθι· μαίνει[9] γὰρ κακῶς.

"Πίομαι δὲ ἄνευ τοῦ ῡ λεκτέον, ἐκτείνοντας δὲ τὸ ῑ. οὕτω γὰρ ἔχει καὶ τὸ Ὁμηρικόν·

πιόμεν' ἐκ βοτάνης.

καὶ Ἀριστοφάνης Ἱππεῦσιν·

e οὔποτ'[10] ἐκ ταὐτοῦ μεθ' ἡμῶν πίεται[11] ποτηρίου.

καὶ ἐν ἄλλοις·

πικρότατον οἶνον τήμερον πίει[12] τάχα.

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[1] πολλὰ κἀγάθ' 494 d: πολλ' ἀγαθὰ A.
[2] Grotius: ἔκχεον A.
[3] παρ' added by Jacobs.
[4] ἡμῖν Grotius: ἡμῶν A.
[5] Casaubon: φενδωνι A.
[6] Αὐλητρίδι Kock: αὐλητρίσι A.
[7] ἐλλέβορον Heringa; βάλ' ἐς κόρον A.
[8] Σωσια; (Heringa) ἅπαξ. Α. πάλιν νῦν Cobet: σωσιλαπᾶσιν παλινυν A.
[9] Heringa: μένει A.
[10] ἱππεῦσι κοὔποτ' A.
[11] μεθ' ἡμῶν πίεται added from Aristoph.
[12] πιεῖ A. After τάχα occurs the gloss ὡς ἀπὸ τοῦ πιοῦμαι

Where we were a little while ago, we had to drink out of earthenware cruets. (*To the cup on which he reads the maker's signature.*) My child, may the gods grant many blessings to this artist who made you, such are your beautiful proportions and your simplicity.' Again, Diphilus in *The Bath*[a]: 'Fill up to the brim! Envelope thy mortality with the god.[b] Drink! For among us Greeks this comports with Zeus the god of comradeship,[c] Daddy.' Ameipsias in *The Sling*[d]: 'Stir in the sea-hare and drink.' Menander in *The Flute-girl*[e]: 'A. Have you ever drunk hellebore[f] before this, Sosias? S. Yes, once. A. Drink again now; for you have a bad case of lunacy.'

"The form *piomai* (I shall drink) should be pronounced without the *u*,[g] but with the lengthening of the *i*. For thus it is in the Homeric line[h]: 'To drink (*pīomena*) from the pasture.' Aristophanes in *The Knights*[i]: 'Never shall he drink (*pīetai*) out of the same cup with us.' And in other lines[j]: 'A very bitter wine shalt thou soon drink (*piei*) to-day.'

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[a] Kock ii. 546.

[b] *i.e.* fill yourself with Dionysus, so that you forget you are mortal; for Dionysus = wine *cf.* above 426 f, and for the exaggerated figure *cf.* 406 a (p. 338).

[c] For Ζεὺς ἑταιρεῖος see 572 d.

[d] Kock i. 675, Athen. 400 c.

[e] Kock iii. 23, Allinson 320.

[f] As a supposed cure for lunacy.

[g] *i.e.* not *pioumai*, the so-called Doric future.

[h] *Il.* xiii. 493, of sheep being led to water.

[i] l. 1289.

[j] Kock i. 543; the example is inconclusive, since a short syllable may occur in this position. See critical note 12.

(deleted by Dindorf), "as if from the contracted form *pioumai*," which would account for the mistaken accent on πιεῖ preceding.

ἐνίοτε δὲ καὶ συστέλλουσι τὸ ῑ, ὡς Πλάτων ἐν Ταῖς ἀφ' ἱερῶν·

οὐδ' ὅστις αὐτῆς ἐκπίεται τὰ χρήματα.

καὶ ἐν Σύρφακι· 'καὶ πίεσθ' ὕδωρ πολύ.' πίε δὲ δισυλλάβως[1] Μένανδρος ἐν Ἐγχειριδίῳ·

πίε.[2] Β. πιεῖν ἀναγκάσω
τὴν ἱερόσυλον πρῶτα.

f καὶ 'τῆ πίε'[3]· καὶ σὺ οὖν, ὦ ἑταῖρε, κατὰ τὸν Ἄλεξιν, ὃς ἐν Διδύμοις φησί·

τούτῳ πρόπιθ', ἵνα καὐτὸς ἄλλῳ

καὶ γένηται ἡ παρ' Ἀνακρέοντι καλουμένη ἐπίστιος. φησὶ γὰρ ὁ μελοποιός·

447 μηδ' ὥστε κῦμα πόντιον
λάλαζε, τῆ πολυκρότη
σὺν Γαστροδώρη καταχύδην
πίνουσα τὴν ἐπίστιον.

τοῦτο δ' ἡμεῖς ἀνίσωμά[4] φαμεν. σὺ δὲ πιὼν μὴ φοβηθῇς ὡς εἰς τοὐπίσω μέλλων[5] καταπεσεῖσθαι[6]· τοῦτο γὰρ παθεῖν οὐ δύνανται οἱ τὸν κατὰ Σιμωνίδην πίνοντες 'οἶνον ἀμύντορα δυσφροσυνᾶν.' ἀλλ', ὥς φησιν Ἀριστοτέλης ἐν τῷ περὶ μέθης, εἰς τὰ νῶτα καταπίπτουσιν οἱ τὸν κρίθινον πεπωκότες ὃν πῖνον καλοῦσι, λέγων οὕτως· 'πλὴν
b ἴδιόν τι συμβαίνει περὶ τὰς τῶν[7] κριθῶν, τὸ καλούμενον πῖνον. ὑπὸ μὲν γὰρ τῶν λοιπῶν τε καὶ

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[1] πίε δ' ἀεὶ συνεσταλμένως, "πίε always has short ι," Dobree Meineke.

[2] πίε added by Le Clerc.

[3] καὶ πῖνε after πίε deleted by Meineke.

[4] Dindorf: ἀνίσωνα A.

[5] Dobree: μελαων A.

[6] Musurus: καταπεσεισθε A.

Sometimes they also shorten the *i*; thus Plato in *After the Holidays*[a]: 'Nor any man who proposes to drink up (*ekpĭetai*) her wealth.' Also in *Scum of the Earth*[b]: 'And ye shall drink (*pĭesthe*) much water.' Menander, in *The Dagger*, has the disyllabic form *pië*[c]: 'A. Drink (*pië*). B. I'll make this sacrilegious woman drink first.' Also in the Homeric 'take, drink!'[d] So do you, my comrade, drink a toast as Alexis commands in *The Twins*[e]: 'Pledge him here, that he in his turn may pledge another'; and thus we shall have what Anacreon calls the 'hearth-cup.' For that lyric poet says[f]: 'And roar not like the wave of the sea, as you drink the hearth-cup too generously with that loud-voiced creature, that Gastrodora.'[g] This is what we call the 'cup of equality.' Drink, then, and don't be afraid of falling down backwards; for that cannot happen to those who drink, as Simonides puts it,[h] 'the wine which repels our cares.' Still, as Aristotle declares in the treatise *On Drunkenness*,[i] those who have drunk the barley-wine which they call *pinon* (beer) fall down on their backs; he says: 'But a peculiar thing happens in the case of barley drinks, or the so-called *pinon*. Under the influence of all other

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[a] Kock i. 603; the title refers to women returning from some festival.

[b] *Ibid.* 642.

[c] *Ibid.* iii. 44. A trisyllabic form πιε-ί, "here, drink!" occurs in inscriptions on vases, *Harvard Studies*, vii. 88. But see critical note 1.

[d] *Od.* ix. 347.

[e] Kock ii. 315.

[f] *P.L.G.*^{4} frag. 90.

[g] A surprise for Metrodora, *cf.* Sophocles in Athen. 679 a.

[h] *P.L.G.*^{4} frag. 86.

[i] P. 118 Rose, *cf.* Athen. 34 b (vol. i. p. 148).

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[7] τὰς τῶν (*sc.* πόσεις ?) AC: τὸν ἀπο Wilamowitz.

[8] τε καὶ om. C.

μεθυστικῶν οἱ μεθυσθέντες ἐπὶ πάντα τὰ μέρη πίπτουσι· καὶ γὰρ ἐπὶ τὰ ἀριστερὰ καὶ δεξιὰ καὶ πρηνεῖς καὶ ὕπτιοι. μόνοι δὲ οἱ τῷ πίνῳ μεθυσθέντες εἰς τοὐπίσω καὶ ὕπτιοι κλίνονται.' τὸν δὲ κρίθινον οἶνον καὶ βρῦτόν τινες καλοῦσιν, ὡς Σοφοκλῆς ἐν Τριπτολέμῳ·

βρῦτον δὲ τὸν χερσαῖον οὐ φίλον πιεῖν.[1]

καὶ Ἀρχίλοχος·

ὥσπερ παρ'[2] αὐλῷ βρῦτον ἢ Θρέιξ[3] ἀνὴρ
ἢ Φρὺξ ἔβρυζε[4]· κύβδα δ' ἦν πονευμένη.

c μνημονεύει τοῦ πώματος Αἰσχύλος ἐν Λυκούργῳ·

κἀκ τῶνδ' ἔπινε βρῦτον ἀκμαῖον[5] χρόνῳ
κἀσεμνοκόμπει,[6] τοῦτ' ἐν ἀνδρείᾳ τιθείς.[7]

Ἑλλάνικος δ' ἐν Κτίσεσι καὶ ἐκ βριζῶν,[8] φησί, κατασκευάζεται τὸ βρῦτον, γράφων ὧδε· 'πίνουσι δὲ βρῦτον ἐκ τῶν βριζῶν,[9] καθάπερ οἱ Θρᾷκες ἐκ τῶν κριθῶν.' Ἑκαταῖος δ' ἐν δευτέρῳ περιηγήσεως εἰπὼν περὶ Αἰγυπτίων ὡς ἀρτοφάγοι εἰσὶν d ἐπιφέρει· 'τὰς[10] κριθὰς ἐς τὸ πῶμα καταλέουσιν.' ἐν δὲ τῇ τῆς Εὐρώπης περιόδῳ Παίονάς φησι πίνειν βρῦτον ἀπὸ τῶν κριθῶν καὶ παραβίην ἀπὸ κέγχρου καὶ κόνυζαν. 'ἀλείφονται δέ,' φησίν, 'ἐλαίῳ ἀπὸ γάλακτος.' καὶ ταῦτα μὲν ταύτῃ.

"Τῷ δ' ἡμετέρῳ χορῷ[11] οἶνος φίλος ὃν πόρε[12]

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[1] οὐ φίλον πιεῖν Knaack: οὐ δυεῖν A.
[2] παρ' added by Dindorf.
[3] Θρέιξ Wilamowitz (Θρῆιξ Toup): θρὰιξ A.
[4] βρυάζει "swells with" (?) Bergk, ἔμυζε "sucked" Wilamowitz.
[5] ἀκμαῖον Lumb: ισχναίνων A.
[6] Lobeck, Dindorf: καὶ σεμνοκοπτει A.
[7] τιθεὶς Herwerden: στέγῃ A.

intoxicants, those who get drunk fall in all directions, sometimes to the left, or to the right, or on their faces, or on their backs. But those who get drunk on *pinon* only fall backwards and lie supine.' This barley wine is called *bryton* by some, as Sophocles in *Triptolemus*[a]: 'The beer (*bryton*) of the mainland 'tis not our wont to drink.' And Archilochus[b]: 'As a man of Thrace or of Phrygia guzzled his beer (*bryton*) while the flute played; meanwhile her lover plied her vigorously.' The drink is mentioned by Aeschylus in *Lycurgus*[c]: 'Upon this he fell to drinking beer ripened with age, and swaggered loudly, rating this as courage.' Hellanicus in *The Foundings*[d] says that beer is made also of rye; he writes as follows: 'They drink beer made of rye, as the Thracians drink it made of barley.' Hecataeus, in the second book of his *Description*, after saying of the Egyptians that they were bread-eaters,[e] continues[f]: 'They grind up the barley to make the drink.' And in *The Description of Europe* he says that the Paeonians drink a beer made from barley, also *parabias*, made from millet, and even fleabane. 'They also anoint themselves,' he says, 'with an oil made from milk.' So much for that.

"'Dear to our revel band is wine, which Dionysus

[a] *T.G.F.*² 265. [b] *P.L.G.*⁴ frag. 32. [c] *T.G.F.*² 40.

[d] *i.e.* History of the founding of various states; *F.H.G.* i. 59.

[e] Athen. 418 e (p. 396). [f] *F.H.G.* i. 20.

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[8] *βριζῶν* Wilamowitz: *ῥιζῶν* A.

[9] *ἐκ τῶν βριζῶν* Wilamowitz: *ἐκ τῶν* (*τινων* in lemma) *ῥιζῶν* A.

[10] *τὰς* A: *τὰς δὲ* C.

[11] Dindorf: *χρόνωι* A.

[12] *ὃν πόρε* Hiller: *ον* A.

θυρσοφόρος μέγα[1] πρεσβεύων Διόνυσος,' φησὶν Ἴων ὁ Χῖος ἐν τοῖς ἐλεγείοις·

αὕτη γὰρ πρόφασις παντοδαπῶν ὀάρων[2]·
αἵ τε Πανελλήνων ἀγοραὶ θαλίαι τε ἀνάκτων,
ἐξ οὗ βοτρυόεσσ' οἰνὰς ὑποχθόνιον[3]
e πτόρθον ἀνασχομένη θαλερῷ ἐπτύξατο[4] πήχει
αἰθέρος· ὀφθαλμῶν δ' ἐξέθορον πυκινοὶ
παῖδες, φωνήεντες ὅταν πέσῃ ἄλλος ἐπ' ἄλλῳ,
πρὶν δὲ σιωπῶσιν. παυσάμενοι δὲ βοῆς
νέκταρ ἀμέλγονται, μόνον ὄλβιον ἀνθρώποισι
ξυνόν, τοῦ χαίρειν φάρμακον αὐτοφυές.
τοῦ θαλίαι φίλα τέκνα φιλοφροσύναι τε χοροί τε·
f τῶν ἀγαθῶν βασιλεὺς οἶνος ἔδειξε φύσιν.
τοῦ σὺ πάτερ, Διόνυσε, φιλοστεφάνοισιν ἀρέσκων
ἀνδράσιν, εὐθύμων συμποσίων πρύτανι,
χαῖρε. δίδου δ' αἰῶνα, καλῶν ἐπιήρανε ἔργων,
πίνειν καὶ παίζειν καὶ τὰ δίκαια φρονεῖν.

Ἄμφις δ' ἐν Φιλαδέλφοις ἐπαινῶν τὸν τῶν φιλοποτῶν φησι βίον·

448 κατὰ πόλλ' ἐπαινῶ μᾶλλον ἡμῶν τὸν βίον
τὸν τῶν φιλοποτῶν ἤπερ ὑμῶν τῶν μόνον
ἐν τῷ μετώπῳ νοῦν ἔχειν εἰωθότων.
ἡ μὲν γὰρ ἐπὶ τοῦ συντετάχθαι[5] διὰ τέλους
φρόνησις οὖσα διὰ τὸ λεπτῶς καὶ πυκνῶς
πάντ' ἐξετάζειν δέδιεν ἐπὶ τὰ πράγματα
ὁρμᾶν προχείρως, ἡ δὲ διὰ τὸ μὴ σαφῶς
τί ποτ' ἀφ' ἑκάστου πράγματος συμβήσεται

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[1] μέγα Hiller: μετα A.
[2] ὀάρων Lumb: λογίων A, λόγων C.
[3] E and Musurus: ὑποχθονίων AC.
[4] Casaubon: ἐπτήξατο A, ἐπήξατο C, ἐπορέξατο, "reached after," Lobeck.

the wand-bearer, mightily revered, hath bestowed, says Ion of Chios in his *Elegies* [a]: 'For that is the excuse for every kind of lovers' chat; and the meetings of all Greeks, the mirth of princes, have arisen since the time when the clustering vine lifted up its shoot from beneath the earth, and enfolded the air in its lusty arm; from its burgeons leapt its children crowding, vocal whenever one fell upon the other, though silent heretofore. When they have ceased their outcry, they are squeezed into nectar, the only blessing which all men have in common, nature's own cure to bring gladness. Hence come mirth, children dear, friendly greetings, dancing bands; of these blessings King Wine hath shown us the true nature. For that, father Dionysus, hail! Thou delightest in men wearing garlands, thou master of merry symposia. Grant long life, thou helper to glorious deeds, to drink and sport, and have just thoughts.' And Amphis, praising the life which drink-lovers lead, says in *Brothers in Love with their Sisters* [b]: 'On many accounts I praise the life of drink-lovers more than the life of you who habitually have nothing but sense [c] in your skulls. The foresight which is always engaged in perfect marshalling of itself, for the very reason that it scrutinizes all things subtly and craftily, fears to advance promptly upon the tasks to be done, whereas the mind which hasn't stopped to calculate with certainty the result

[a] *P.L.G.*^{4} frag. 1.

[b] Kock ii. 246. So Ptolemy II was called Philadelphus because he married his sister Arsinoë (Athen. 197 d, note *b*).

[c] And never the warmth of wine.

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[5] συντετάσθαι, "engaged in a constant tension," Wyttenbach; so the MSS. of Plat. *Apol.* 23 E vary between συντεταγμένως and συντεταμένως.

διαλελογίσθαι[1] δρᾷ τι καὶ νεανικὸν
b καὶ θερμόν.”

Μέλλοντος δέ τι τούτοις προστιθέναι τοῦ Οὐλπιανοῦ
ὁ Αἰμιλιανὸς ἔφη· “ ὥρα ἡμῖν, ἄνδρες
φίλοι, ζητεῖν τι καὶ περὶ γρίφων, ἵνα τι κἂν βραχὺ
διαστῶμεν[2] ἀπὸ τῶν ποτηρίων, οὐ κατὰ τὴν
Καλλίου τοῦ Ἀθηναίου ἐπιγραφομένην γραμματικὴν
τραγῳδίαν. ἀλλ᾿ ἡμεῖς ζητήσωμεν πρότερον
μὲν τίς ὁ ὅρος τοῦ γρίφου, τίνα δὲ Κλεοβουλίνη ἡ
Λινδία προὔβαλλεν ἐν τοῖς αἰνίγμασιν—ἱκανῶς γὰρ
c εἴρηκε περὶ αὐτῶν ὁ ἑταῖρος ἡμῶν Διότιμος ὁ
Ὀλυμπηνός, ἀλλὰ πῶς οἱ κωμῳδιοποιοὶ αὐτῶν
μέμνηνται, καὶ τίνα κόλασιν ὑπέμενον οἱ μὴ
λύσαντες.” καὶ ὁ Λαρήνσιος ἔφη· “ ὁ μὲν Σολεὺς
Κλέαρχος οὕτως ὁρίζεται· ‘ γρῖφος πρόβλημά ἐστι
παιστικόν,[3] προστακτικὸν τοῦ διὰ ζητήσεως εὑρεῖν
τῇ διανοίᾳ τὸ προβληθὲν τιμῆς ἢ ἐπιζημίου χάριν
εἰρημένον.’ ἐν δὲ τῷ περὶ γρίφων ὁ αὐτὸς Κλέαρχός
φησιν ἑπτὰ εἴδη εἶναι γρίφων. ‘ ἐν γράμματι
μέν, οἷον ἐροῦμεν ἀπὸ τοῦ ἄλφα, ὡς ὄνομά τι
ἰχθύος ἢ φυτοῦ, ὁμοίως δὲ κἂν ἔχειν τι κελεύῃ τῶν
γραμμάτων ἢ μὴ ἔχειν, καθάπερ οἱ ἄσιγμοι καλούμενοι
d τῶν γρίφων· ὅθεν καὶ Πίνδαρος πρὸς τὸ σ̄
ἐποίησεν ᾠδήν, οἱονεὶ γρίφου τινὸς ἐν μελοποιίᾳ

[1] Musurus: διαλελόγισται A.

[2] Meineke: διαστήσωμεν A.

[3] ἐστι παιστικόν Musurus: ἐπιπαιστικόν A, ἐστὶ ἐπιπαιστικόν C.

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[a] This is Athenaeus's way of introducing a new topic; the “ tragedy ” will be discussed at 453 c. The phrase “ away from our cups ” has a double meaning, referring to the

of every action gets something done with fresh vigour.' "

While Ulpian was on the point of adding something to these remarks, Aemilianus said: " It is time, my friends, that we make some inquiry into the subject of riddles; that will give us a brief interval, at least, away from our cups,[a] though we shall not follow the method of the *Grammarian's Tragedy*, as it is entitled, by Callias of Athens. Let us, then, first ask what is the definition of the riddle (*griphos*); but (we will not consider) what it was that Cleobulina of Lindus propounded in her riddles (*ainigmata*)—for our old friend Diotimus of Olympenê has discussed them adequately; rather, how the comic poets make mention of them, and what penalty those who failed to solve them had to undergo." And Larensis answered: " Clearchus of Soli gives this definition[b]: ' A riddle (*griphos*) is a problem[c] put in jest, requiring, by searching the mind, the answer to the problem to be given for a prize or forfeit.' And again in the treatise *On Riddles*, Clearchus says there are seven kinds of riddles.[d] ' Depending on a letter, as when we are to tell, for example, the name of a fish or a plant beginning with *a*; similarly, when the propounder requires a word which contains or does not contain a certain letter, like the riddles called the *s*-less; whence even Pindar composed an ode against the letter *s*,[e] putting forth, as it were, a kind of riddle

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methods of drinking just treated, and also to the discussion of drinking-cups in the next book. [b] *F.H.G.* ii. 321.

[c] *Problema*, the word used in the Vulgate of Samson's riddle, Judges xiv. 13. In the following pages I depend largely on Wolfgang Schultz, *Rätsel*, 1909. See below, p. 583 note *b*.

[d] Only three of the seven are quoted.

[e] *P.L.G.*⁴ frag. 79, *cf.* Athen. 455 c, 467 b.

προβληθέντος. ἐν συλλαβῇ δὲ λέγονται γρῖφοι, οἷον ἐροῦμεν ἔμμετρον ὁτιδήποτε οὗ ἡγεῖται βα, οἷον βασιλεύς, ἢ ὧν ἔχει τελευτὴν τὸ ναξ, ὡς Καλλιάναξ, ἢ ὧν[1] τὸν λέοντα καθηγεῖσθαι, οἷον Λεωνίδης, ἢ ἔμπαλιν τελικὸν εἶναι, οἷον Θρασυλέων. ἐν ὀνόματι δέ, οἷον[2] ἐροῦμεν ὀνόματα ἁπλᾶ ἢ σύνθετα δισύλλαβα, οὗ μορφή τις ἐμφαίνεται τραγικὴ ἢ πάλιν ταπεινή, ἢ ἄθεα ὀνόματα, οἷον e Κλεώνυμος, ἢ θεοφόρα, οἷον Διονύσιος, καὶ τοῦτο ἤτοι ἐξ ἑνὸς θεοῦ ἢ πλεόνων, οἷον Ἑρμαφρόδιτος ἢ ἀπὸ Διὸς ἄρχεσθαι, Διοκλῆς, ἢ Ἑρμοῦ, Ἑρμόδωρος· ἢ λήγειν εἰ τύχοι εἰς νικος. οἱ δὲ μὴ εἰπόντες ὡς[3] προσετάττετο ἔπινον τὸ ποτήριον.' καὶ ὁ μὲν Κλέαρχος οὕτως ὡρίσατο· τί δέ ἐστι τοῦτο τὸ ποτήριον, καλέ μου Οὐλπιανέ, ζήτει.

“ Περὶ δὲ τῶν γρίφων Ἀντιφάνης μὲν ἐν Κνοιθιδεῖ ἢ Γάστρωνί φησιν·

f ἐγὼ πρότερον μὲν τοὺς κελεύοντας λέγειν
γρίφους παρὰ πότον ᾠόμην[4] ληρεῖν σαφῶς,
λέγοντας οὐδέν· ὁπότε προστάξαι τέ[5] τις
εἰπεῖν[6] ἐφεξῆς ὅ τι φέρων τις μὴ φέρει,
ἐγέλων νομίζων λῆρον οὐκ ἂν γενόμενον

[1] C: καλλίαν ἀναξηων A.
[2] οἷον C, om. A.
[3] ὡς Wilamowitz: οἷς A.
[4] πότον ᾠόμην Musurus: πωτον ὤιμην A.
[5] προστάξαι τέ Kock: προστάξεταί A.
[6] Musurus: εἰπὼν A.

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[a] After βα comes -σιλεύς, punning on σίλλος, *satirical verse* (*-measure*).
[b] *i.e.* begins with the lion, Eng. Lionel, Leonard.
[c] Bold-Lion.
[d] Lacking the stem of *theos*, “ god.”
[e] This might be cited as an example of the pompous, since

in lyric poetry. Then there are riddles depending on a syllable, where, for example, we are to name something measured that begins with *ba*, like *basileus* (king),[a] or that ends in *-nax*, like Callianax, or that has the lion for its leader,[b] like Leonides, or contrariwise at the end, like Thrasyleon.[c] Or riddles involving a whole noun, where, for example, we must give either simple or compound nouns of two syllables, wherein the form has a pompous or, conversely, a low implication; or names which are godless,[d] like Cleonymus,[e] or have a god in them, like Dionysius[f]; in this case the noun may be made up from the name of either one or several gods, like Hermaphroditus; or a noun beginning with Zeus,[g] like Diocles, or with Hermes, like Hermodorus; or one ending, perhaps, in *-nicus*.[h] Those who failed to answer as required had to drink the cup.'[i] This, then, is the definition given by Clearchus. Now try to find out, my good Ulpian, what the cup here mentioned is.

"On the subject of riddles Antiphanes says, in *The Man from Cnoethe* or *Pot-belly*[j]: 'Before this I used to think that people who required us to tell riddles during a drinking-bout were plainly drivelling and talking nonsense; whenever a man enjoined us to guess in succession[k] what somebody brought which he did not bring, I used to laugh, thinking he was

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it means "of glorious name." Chamaileon, *Ground-lion*, is the converse.

[f] From the god Dionysus; hence French Denys or Denis, Eng. Dennis.

[g] "To begin with Zeus" was a common phrase, *cf.* Theocr. xvii. 1. The stem of the word Zeus, from which the compounds are formed, is Dio-.

[h] Very common; *e.g.* Andronicus.

[i] See 459 b.

[j] Kock ii. 60.

[k] The guessing went round from left to right.

οὐδέποτέ γ', οἶμαι, πρᾶγμα παντελῶς λέγειν,
449 ἐνέδρας δ' ἕνεκα. νυνὶ δὲ τοῦτ' ἔγνωχ' ὅτι
ἀληθὲς ἦν· φέρομεν γὰρ ἄνθρωποι δέκα
ἔρανόν τιν',[1] οὐ φέρει δὲ τούτων τὴν φορὰν
οὐδείς. σαφῶς οὖν ὅ τι φέρων τις μὴ φέρει,
τοῦτ' ἔστιν, ἦν θ' ὁ γρῖφος ἐνταῦθα ῥέπων.
καὶ τοῦτο μὲν δὴ κἄστι συγγνώμην ἔχον·
ἀλλ' οἷα λογοποιοῦσιν ἐν τῷ πράγματι
οἱ τἀργύριον μὴ κατατιθέντες, ὡς σφόδρα
b ὁ Φίλιππος ἦν ἄρ'[2] εὐτυχής τις, νὴ Δία.

ἐν δὲ Ἀφροδισίῳ[3]·

πότερ'[4] ὅταν μέλλω λέγειν σοι τὴν χύτραν, χύτραν[5] λέγω
ἢ τροχοῦ ῥύμαισι[6] τευκτὸν κοιλοσώματον κύτος,
πλαστὸν ἐκ γαίης, ἐν ἄλλῃ μητρὸς ὀπτηθὲν στέγῃ,
νεογενοῦς ποίμνης δ' ἐν αὐτῇ πνικτὰ γαλατοθρέμμονα,[7]
τακεροχρῶτ' εἴδη κύουσαν[8]; Β. Ἡράκλεις, ἀποκτενεῖς
ἆρά μ', εἰ μὴ γνωρίμως μοι πάνυ φράσεις κρεῶν χύτραν.
Α. εὖ λέγεις. ξουθῆς μελίσσης νάμασιν δὲ συμμιγῆ[9]
c μηκάδων αἰγῶν ἀπόρρουν θρόμβον, ἐγκαθειμένον[10]

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[1] ἄνθρωποι . . . τιν' Scaliger: ἔρανόν τιν' ἄνθρωποι δέκα AC.
[2] σφόδρα | ὁ Φίλιππος ἦν ἄρ' Kaibel: σφοδροφίλιππος ἄρ' ἦν A.
[3] Casaubon: ἀφροδισωι A.
[4] Koppiers: πότερον A.
[5] χύτραν added by Casaubon.
[6] Koppiers: ρυμασι AC, ῥήμασι E.
[7] Dindorf: γαλακτοθρέμμονα AC.
[8] εἴδη κύουσαν Porson: ιδηκτύουσαν A.
[9] Casaubon: συμμιγῆς AC.

talking drivel of a thing which could never by any possibility happen, just to catch us. But to-day I have come to realize that it is true after all; for we are ten men contributing to a club,[a] and yet not one of us contributes any contribution of these viands. Plainly, then, what somebody brings which he does not bring is this, and that riddle applies to us here. And this,[b] to be sure, may possibly be excused; but what excuses are offered by those who fail to pay the money[c]! They are as earnest as Philip's,[d] who was indeed a lucky beggar, Heaven knows!' And in *Amorous*[e]: 'A. When I want to say pot to you, am I to say pot, or the hollow-bodied vessel formed by the whirl of the wheel, fashioned of clay, baked in another house of Mother Earth,[f] and bearing in its womb the tender-fleshed forms, milk-nursed and stewing, of the new-born flock[g]? B. Heavens! You'll be the death of me, surely, if you don't say to me, quite intelligibly, a pot of meat! A. A good suggestion! Shall I say, then, the creamy flood that flows from bleating she-goats, mingled with fountains from the tawny bee,

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[a] On the *eranos* see Athen. 362 e; the phrase, "bring (or contribute) an eranos"—one's share in the picnic—was used even when members were relieved of or evaded the contribution. The "ten" here are generals bribed by Philip.

[b] Meaning the violation of the rules of the club.

[c] Contributions to the eranos might be in money or in kind.

[d] *Cf.* [Dem.] x. 40 *δεῖ γὰρ . . . τὸν ὡρισμένον . . . ἔρανον . . . δικαίως φέρειν.* Philip had not kept his promises to restore the Thracian towns to Athens, but had proved very adroit in evading them.

[e] Kock ii. 31; the first speaker uses high-flown language

[f] *i.e.* in the oven, also made of clay.

[g] In plain terms, "lamb-stew."

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[10] Herwerden: *ἐγκαθήμενον* AC.

εἰς πλατὺ στέγαστρον ἁγνῆς παρθένου Δηοῦς κόρης,
λεπτοσυνθέτοις τρυφῶντα[1] μυρίοις καλύμμασιν,
ἢ σαφῶς πλακοῦντα φράζω σοι; B. πλακοῦντα βούλομαι.
A. Βρομιάδος δ' ἱδρῶτα πηγῆς; B. οἶνον εἰπὲ συντεμών.
A. λιβάδα νυμφαίαν[2] δροσώδη; B. παραλιπὼν[3] ὕδωρ φάθι.
d A. κασιόπνουν δ' αὔραν δι' αἴθρας; B. σμύρναν εἰπέ, μὴ[4] μακράν.
A. μηδὲ τοιοῦτ'[5] ἄλλο μηδέν; B. μηδ' ἐροῦ πάλιν[6] λέγων,
ὅτι δοκεῖ τοῦτ' ἔργον εἶναι μεῖζον, ὥς φασίν τινες,
αὐτὸ μὲν μηδέν, παρ' αὐτὸ δ' ἄλλα συστρέφειν πυκνά.

"Καὶ Ἄλεξις δὲ ἐν Ὕπνῳ τοιούτους γρίφους προβάλλει·

οὐ θνητὸς οὐδ' ἀθάνατος, ἀλλ' ἔχων τινὰ
σύγκρασιν, ὥστε μήτ' ἐν ἀνθρώπου μέρει
μήτ' ἐν θεοῦ ζῆν, ἀλλὰ φύεσθαί τ' ἀεὶ
e καινῶς φθίνειν τε τὴν παρουσίαν πάλιν,
ἀόρατος ὄψιν, γνώριμος δ' ἅπασιν ὤν.
B. αἰεὶ σὺ χαίρεις, ὦ γύναι, μ' αἰνίγμασι—
A. καὶ μὴν ἁπλᾶ γε καὶ σαφῆ λέγω μαθεῖν.
B. τίς οὖν τοιαύτην[7] παῖς ἔχων ἔσται φύσιν;
A. ὕπνος, βροτείων, ὦ κόρη, παυστὴρ πόνων.

Εὔβουλος δ' ἐν Σφιγγοκαρίωνι τοιούτους γρίφους προβάλλει, αὐτὸς καὶ ἐπιλύων αὐτούς·

ἔστι λαλῶν ἄγλωσσος, ὁμώνυμος ἄρρενι θῆλυς,

and nested in a flat covering of the maiden daughter of chaste Demeter,[a] luxuriating in countless delicately-compounded wrappings,[b] or shall I say plainly to you, a flat-cake? B. I prefer flat-cake. A. And shall I say the sweat from the Bromiad spring? B. Cut it short and say wine. A. The dewy stream of the nymphs? B. Omit that and say water. A. Or the redolent breath of cassia coursing through the air? B. Just say myrrh for short. A. Nor anything else like that? B. Don't keep asking questions again in your talk, because it seems to me a superfluous task, as is the speech of some, never to say the thing itself, but to twist together in a thick mass other things beside the point.'

"Alexis, in *Sleep*, propounds such riddles as these[c]: 'A. It is not mortal nor yet immortal; rather, it has a nature so mixed that its life is neither in man's estate nor in a god's, but its substance ever grows fresh and then dies again; it may not be seen by the eye, yet it is known of all. B. You always delight, woman, in puzzling me with riddles. A. Yes, but what I say is simple and plain to understand. B. What child, then, can have such a nature as that? A. Sleep, my daughter, the bringer of release from mortal woes.' Eubulus in *Sphinx-Cario* propounds these, solving them himself[d]: 'A. It has no tongue, yet it talks,

[a] *i.e.* flour, made into a kind of pie.
[b] *i.e.* spices.
[c] Kock ii. 385.
[d] *Ibid.* 201.

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[1] *λεπτοσυνθέτοις τρυφῶντα* Casaubon: *λεπτοσυνθέτους τρυφῶντας* A.
[2] Meineke: *νυνφαιαν* A.
[3] Grotius: *παραλιπον* A.
[4] Grotius: *μοι* A.
[5] Erfurdt: *τοιοῦτον* A.
[6] *μηδ ἐροῦ πάλιν* Lumb: *μηδὲ τοὔμπαλιν* A.
[7] Hirschig: *τοσαύτην* AC.

οἰκείων ἀνέμων ταμίας, δασύς, ἄλλοτε λεῖος,[1]
f ἀξύνετα ξυνετοῖσι λέγων, νόμον ἐκ νόμου ἕλκων·
ἓν δ᾿ ἐστὶν καὶ πολλὰ καὶ ἂν τρώσῃ τις ἄτρωτος.
τί[2] ἐστι τοῦτο; τί ἀπορεῖς; Β. Καλλίστρατος.
Α. πρωκτὸς μὲν οὖν οὗτός γε.[3] Β. σὺ δὲ ληρεῖς
ἔχων.
Α. οὗτος γὰρ αὐτός ἐστιν ἄγλωττος λάλος,
ἓν ὄνομα πολλοῖς, τρωτὸς ἄτρωτος, δασὺς
λεῖος. τί βούλει; πνευμάτων[4] πολλῶν φύλαξ . . .
450 ἀττελεβόφθαλμος, μὴ πρόστομος,[5] ἀμφικέφαλλος,[6]
αἰχμητής, παίδων ἀγόνων γόνον ἐξαφανίζων.
ἰχνεύμων Αἰγύπτιος·

τῶν γὰρ κροκοδείλων οὗτος ᾠὰ λαμβάνων
πρὶν θηριοῦσθαι τὸν γόνον καταγνύει,[7]
ἔπειτ᾿ ἀφανίζει. διότι δ᾿ ἔστ᾿[8] ἀμφίστομος,
κεντεῖ κάτωθεν, τοῖς δὲ χείλεσιν δάκνων[9] . . .

οἶδ᾿ ἐγὼ ὃς[10] νέος ὢν ἐστιν βαρύς, ἂν δὲ γέρων ᾖ,
ἄπτερος ὢν κούφως πέταται καὶ γῆν ἀφανίζει.

b πάππος ἀπ᾿ ἀκάνθης· οὗτος γὰρ

νέος μὲν ὢν ἕστηκεν ἐν τῷ σπέρματι,
ὅταν δ᾿ ἀποβάλῃ τοῦτο, πέτεται κοῦφος ὤν,
δήπουθεν ὑπὸ τῶν παιδίων φυσώμενος.—

ἔστιν ἄγαλμα βεβηκὸς ἄνω, τὰ κάτω δὲ κεχηνός,

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[1] ἄλλοτε λεῖος Musurus: ἀλλοτει (ἀλλοτι C) δεῖος AC.
[2] τί Musurus: τίς A.
[3] οὗτός γε Kaibel: οὗτος A.
[4] βούλει; πνευμάτων Casaubon: βουλεπινευμάτων A.
[5] μὴ πρόστομος A: μικρόστομος Casaubon.
[6] ἀμφικέφαλλος Dind. (*cf.* Aristoph. *Eq.* 416): -κέφαλος A.
[7] Porson: κατάγυσιν AC.
[8] ἔστ᾿ added by Grotius.
[9] δάκνει E.
[10] Casaubon: ὡς A.

its name is the same for male or female, steward of its own winds, hairy, or sometimes hairless; saying things unintelligible to them that understand,[a] drawing out one melody after another; one thing it is, yet many, and if one wound it, it is unwounded.[b] Tell me, what is it? Why are you puzzled? B. It's Callistratus! A. No, it's the rump. B. You keep talking drivel. A. No, really; this it is, one and the same, that tongueless speaks; it has one name though belonging to many; wounded it is unwounded; it is hairy and hairless. What would you? Guardian of many gales. . . .'—'Locust-eyed, no front-snout,[c] double-headed, a warrior that destroys the seed of young unborn.' This is the Egyptian weasel; for 'it takes the eggs of crocodiles, before the seed is formed into the likeness of the animal, breaks them up and then destroys them. And since it is double-mouthed, it can sting from behind and bite with its lips. . . .'—'I know one that is heavy when he is young, and when he becomes old, though wingless, he lightly flies and leaves the land invisible.' This is down [d] from a thistle. For it 'stands firmly in the seed when it is young, but when it has cast that off it is light and takes to flight, being blown about, you see, by little boys.'—'There is an image [e] which stands

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[a] A comic perversion of *εὐξύνετα ξυνετοῖσι*, "things well understood by those who understand"; *cf.* Eur. *I.T.* 1092.

[b] *i.e.* si quis perforaverit, invulnerabilis est, *sens. obsc.*, as in 451 c.

[c] Explained by the next word. The beast uses not merely its jaws, but also its tail. See crit. note 5.

[d] The word for "down," *πάππος*, also means "grandfather." A similar pun occurs in Aristoph. *Av.* 765.

[e] This riddle refers to the *κημός*, or funnel-shaped top of a voting-urn (*ὑδρία*, *καδίσκος*). See crit. notes (p. 540) and Schultz, ii. 100.

εἰς πόδας ἐκ κεφαλῆς τετρημένον ὀξὺ διαπρό,[1]
ἀνθρώπους τίκτον[2] κατὰ τὴν πυγὴν ἕν᾽ ἕκαστον,
ὧν οἱ μὲν μοίρας ἔλαχον βίου,[3] οἱ δὲ πλανῶνται,
αὐτὸς ἕκαστος ἔχων θαὐτοῦ, καλέων[4] δὲ φυλάττειν.

c ταῦτα δ᾽ ὅτι κληρωτικὸν σημαίνει ὑμεῖς διακρίνατε, ἵνα μὴ πάντα παρὰ τοῦ Εὐβούλου λαμβάνωμεν. Ἀντιφάνης δ᾽ ἐν τῷ Προβλήματί φησιν·

ἰχθύσιν ἀμφίβληστρον ἀνὴρ πολλοῖς περιβάλλειν[5]
οἰηθεὶς μεγάλῃ δαπάνῃ μίαν εἵλκυσε πέρκην·
καὶ ταύτην ψευσθείς,[6] ἄλλην κεστρεὺς ἴσον αὐτῇ[7]
ἦγεν. βουλομένη δ᾽ ἕπεται πέρκη μελανούρῳ.
B. κεστρεύς, ἀνήρ, μελάνουρος, οὐκ οἶδ᾽ ὅ τι λέγεις·
οὐδὲν λέγεις γάρ. A. ἀλλ᾽ ἐγὼ σαφῶς φράσω.
d ἔστι τις ὃς τὰ μὲν ὄντα διδοὺς οὐκ οἶδε δεδωκὼς
οἷσι δέδωκ᾽ οὐδ᾽ αὐτὸς ἔχων ὧν οὐδὲν ἐδεῖτο.
B. διδούς τις οὐκ ἔδωκεν οὐδ᾽ ἔχων ἔχει;
οὐκ οἶδα τούτων οὐδέν. A. οὐκοῦν ταῦτα καὶ
ὁ γρῖφος ἔλεγεν. ὅσα γὰρ οἶσθ᾽ οὐκ οἶσθα νῦν
οὐδ᾽ ὅσα δέδωκας οὐδ᾽ ὅσ᾽ ἀντ᾽ αὐτῶν ἔχεις.
τοιοῦτο τοῦτ᾽ ἦν. B. τοιγαροῦν κἀγώ τινα
εἰπεῖν πρὸς ὑμᾶς βούλομαι γρῖφον. A. λέγε.
B. πίννη καὶ τρίγλη φωνὰς ἰχθῦ δύ᾽ ἔχουσαι

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[1] Lobeck: διάτρωτον AC.
[2] C: τίκτειν A.
[3] C: βίον A.
[4] αὐτὸς . . . καλέων R. Foerster: αὐτὸ δ᾽ . . αὐτόν, καλέω AC.
[5] Herwerden: ἐπιβάλλων A.
[6] ταύτης ψευσθέντ᾽ Dalechamp, Casaubon. But ψευσθεὶς may be a hanging nominative.
[7] αὐτῇ Dalechamp: αὐτὴν A.

on top, its lower parts gaping, bored sharply clear through from head to foot; it gives birth to men at the tail, each one in his turn, and some of them obtain the right to live, while others must wander forth, each bearing his own fate in his own person, but calling out "Beware!"' You can decide for yourselves that this signifies the allotment-urn, for I don't want to cite all that Eubulus says. Antiphanes in *The Riddle* says[a]: 'A. A man who expected to wrap his net round many fish pulled in a single perch at great expense; disappointed in her, the grey mullet[b] brought him another like her. For a perch willingly follows a black-tail.[c] B. Grey mullet, man, black-tail! I don't know what you mean. You are really talking nonsense. A. Well, I'll tell you plainly. Many a man who gives his goods knows not that he has given them, to whom he has given them, nor even that he now has what he did not want at all. B. What? Someone gave what he did not give, and has what he does not have? I can't make head or tail of that. A. Well, that's what the riddle said. All that you know, you don't know at this moment, nor all that you have given, nor all that you have in place of it. It meant something like that. B. Well, then, I should like in my turn to put a riddle to you. A. Go ahead. B. A pinna and a mullet, two fishes with voices, were

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[a] Kock ii. 92; *cf.* Herod. i. 141 *ὡς δὲ ψευσθῆναι τῆς ἐλπίδος, λαβεῖν (Κῦρον) ἀμφίβληστρον καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν ἰχθύων.* Apparently the reference is to a man who has set a trap for courtesans and caught only one. See critical note 6.

[b] Perhaps referring to a pimp.

[c] Athen. 319 c and note *f*, 320 e; here, of the *πόρνη* following the *πόρνος*.

e πόλλ' ἐλάλουν, περὶ ὧν δὲ πρὸς ὅν τ'[1] ᾤοντο λέγειν τι,
οὐκ ἐλάλουν· οὐδὲν γὰρ ἐμάνθανεν, ὥστε πρὸς ὃν μὲν
ἦν αὐταῖς ὁ λόγος, πρὸς δ' αὐτὰς πολλὰ λαλούσας
αὐτὰς ἀμφοτέρας ἡ Δημήτηρ ἐπιτρίψαι.[2]

ἐν δὲ Σαπφοῖ ὁ Ἀντιφάνης αὐτὴν τὴν ποιήτριαν προβάλλουσαν ποιεῖ γρίφους τόνδε τὸν τρόπον, ἐπιλυομένου[3] τινὸς οὕτως. ἡ μὲν γάρ φησιν·

ἔστι φύσις θήλεια βρέφη σῴζουσ' ὑπὸ κόλποις
f αὐτῆς, ὄντα[4] δ' ἄφωνα βοὴν ἵστησι γεγωνὸν
καὶ διὰ πόντιον οἶδμα καὶ ἠπείρου διὰ πάσης
οἷς ἐθέλει θνητῶν, τοῖς δ' οὐδὲ παροῦσιν[5] ἀκούειν
ἔξεστιν· κωφὴν δ' ἀκοῆς αἴσθησιν ἔχουσιν.

ταῦτά τις ἐπιλυόμενός φησιν·

ἡ μὲν φύσις γὰρ ἣν λέγεις ἐστὶν πόλις,
βρέφη δ' ἐν αὑτῇ διατρέφει τοὺς ῥήτορας.
οὗτοι κεκραγότες δὲ τὰ διαπόντια
τἀκ τῆς Ἀσίας καὶ τἀπὸ Θρᾴκης λήμματα
451 ἕλκουσι δεῦρο. νεμομένων δὲ πλησίον
αὐτῶν κάθηται λοιδορουμένων τ' ἀεὶ
ὁ δῆμος οὐδὲν οὔτ' ἀκούων οὔθ' ὁρῶν.
Σ. ληρεῖς ἔχων.[6] πῶς γὰρ γένοιτ' ἄν, ὦ πάτερ,
ῥήτωρ ἄφωνος; Β. ἢν ἁλῷ[7] τρὶς παρανόμων.
καὶ μὴν ἀκριβῶς ᾤόμην[8] ἐγνωκέναι
τὸ ῥηθέν. ἀλλὰ δὴ λέγε.

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[1] *πρὸς ὃν τ'* Casaubon: *προς σου τ'* A.
[2] Dobree: *ἐπιτρέψει* A.
[3] Meineke: *ἀπολυομένου* A.
[4] Porson: *ητα* A, *ταῦτα* C.
[5] Dobree: *παρεοῦσιν* A.
[6] *ληρεῖς ἔχων* added by Kaibel.

talking a lot, but concerning what and to whom they thought they were saying something, they talked not at all. For the one addressed couldn't understand a word, so that, while their talk was addressed to him, they were talking a lot to themselves, and may Demeter destroy them both!' In *Sappho*, again, Antiphanes represents the poet as propounding riddles in the following manner, while somebody solves them thus. Sappho says[a]: 'There is a feminine being which keeps its babes safe beneath its bosom; they, though voiceless, raise a cry sonorous over the waves of the sea and across all the dry land, reaching what mortals they desire, and they may hear even when they are not there; but their sense of hearing is dull.' Someone solves this by saying: 'That being of which you speak is the state, the babes she nourishes within her are the politicians. These, by their bawling, draw hither receipts across the sea from Asia and from Thrace. The people, meanwhile, sit near them while they feed and brawl continually, neither hearing nor seeing anything. SAPPHO. You talk nonsense always. For how, father, could a politician be voiceless? B. If he is convicted three times of unconstitutional measures![b] So there! I thought I understood what you were talking about. However, tell me yourself.' Then Antiphanes represents Sappho as

[a] Kock ii. 95.

[b] Proposals in the Council or Assembly were often blocked by the charge that they were unconstitutional. A legal process (γραφη παρανόμων) was brought against the proposer. If a speaker were convicted in three such processes, he was debarred from speaking in the Assembly.

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[7] ἦν ἀλῷ Cobet: ην ἄλλω A. [8] Dindorf: ὤιμην A.

ἔπειτα ποιεῖ τὴν Σαπφὼ διαλυομένην τὸν γρῖφον οὕτως·

θήλεια μέν νύν[1] ἐστι φύσις ἐπιστολή,
βρέφη δ᾿ ἐν αὑτῇ περιφέρει τὰ γράμματα·
b ἄφωνα δ᾿ ὄντα ταῦτα[2] τοῖς πόρρω λαλεῖ
οἷς βούλεθ᾿· ἕτερος δ᾿ ἂν τύχῃ τις πλησίον
ἑστὼς ἀναγιγνώσκοντος οὐκ ἀκούσεται.

“Δίφιλος δ᾿ ἐν Θησεῖ τρεῖς ποτε κόρας Σαμίας φησὶν[3] Ἀδωνίοισιν γριφεύειν παρὰ πότον· προβαλεῖν δ᾿ αὐταῖσι τὸν γρῖφον, τί πάντων ἰσχυρότατον; καὶ τὰν μὲν εἰπεῖν ‘ὁ σίδαρος,’[4] καὶ φέρειν τούτου λόγου[5] τὰν ἀπόδειξιν, διότι τούτῳ πάντ᾿ ὀρύσσουσίν τε καὶ τέμνουσι καὶ χρῶντ᾿ εἰς ἅπαντα. εὐδοκιμούσᾳ[6] δ᾿ ἐπάγειν τὰν δευτέραν φάσκειν τε
c τὸν χαλκέα πολὺ κρείττω φέρειν ἰσχύν· ἐπεὶ[7] τοῦτον κατεργαζόμενον καὶ τὸν σίδαρον τὸν σφοδρὸν κάμπτειν, μαλάσσειν, ὅ τι ἂν χρήζῃ ποεῖν. τὰν δὲ τρίταν ἀποφῆναι πέος ἰσχυρότατον πάντων, διδάσκειν δ᾿ ὅτι καὶ τὸν χαλκέα στένοντα πυγίζουσι τούτῳ. Ἀχαιὸς δ᾿ ὁ Ἐρετριεὺς γλαφυρὸς ὢν ποιητὴς περὶ τὴν σύνθεσιν ἔσθ᾿ ὅτε καὶ μελαίνει τὴν φράσιν καὶ πολλὰ αἰνιγματωδῶς ἐκφέρει, ὥσπερ ἐν Ἴριδι σατυρικῇ. λέγει γάρ·

λιθάργυρος δ᾿
d ὄλπη παρῃωρεῖτο χρίματος[8] πλέα
τὸν[9] Σπαρτιάτην γραπτὸν κύρβιν[10] ἐν διπλῷ ξύλῳ.

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[1] Erfurdt: οὖν AC.
[2] ταῦτα added by Grotius.
[3] φασὶν A.
[4] σίδηρος AC.
[5] λόγου C: λόγον A.
[6] Kaibel (εὐδοκιμούσῃ Madvig): εὐδοκιμοῦσαι A.
[7] Musurus: ἐπὶ A.
[8] Meineke: χρήσματος A, χρίσματος C.
[9] πλέα | τὸν Toup: πλεκτὸν AC.

solving the riddle thus: 'The feminine being, then, is an epistle,[a] the babes within her are the letters it carries round; they, though voiceless, talk to whom they desire when far away; yet if another happen to be standing near when it is read, he will not hear.'

"Diphilus, in *Theseus*, says[b] three Samian girls were once propounding riddles while drinking[c] at the festival of Adonis; and one put to them the riddle, what is the strongest thing in the world? One of them answered, Iron, and produced the proof of this, saying, because men dig and cut everything with it and use it for every purpose. After she was applauded the second girl proceeded and said that the blacksmith possessed much greater strength, for he, in doing his job, bends the iron, no matter how strong, softens it, and does anything he pleases with it. But the third declared penem esse validissimum omnium; nam hoc, she explained, etiam fabri gementis anum perforari. Achaeus of Eretria, though a poet elegant in his style, sometimes darkens his diction and produces much that is enigmatical, as in *Iris*, a satyric drama. For he says[d]: 'The flask made of litharge,[e] full of unguent, was suspended on the inscribed pillar of Sparta by a double peg.' Now though he merely

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[a] Of the feminine gender in Greek.

[b] Kock ii. 557; the narrator in Diphilus uses Doric forms.

[c] In the Greek *παρα πότον*, if pronounced with a lisp, *παρὰ πόθον*, suggests also "while arousing desire." So of the blacksmith below, *στένοντα* "groaning," suggests *σθένοντα*, "strong" (Preisendanz *ap.* Schultz i. 7, note 2).

[d] *T.G.F.*² 751.

[e] Protoxid of lead, formed in separating silver from lead, and used in making earthenware.

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10 *κύρκιν* C, *κύρ$\overset{κ}{β}$ιν* E (*κύρκιν* again below).

τὸν γὰρ λευκὸν ἱμάντα βουληθεὶς εἰπεῖν, ἐξ οὗ ἡ ἀργυρᾶ λήκυθος ἐξήρτητο, Σπαρτιάτην γραπτὸν ἔφη κύρβιν ἀντὶ τοῦ Σπαρτιᾶτιν σκυτάλην. ὅτι δὲ λευκῷ ἱμάντι περιειλοῦντες τὴν σκυτάλην οἱ Λάκωνες ἔγραφον ἃ ἠβούλοντο εἴρηκεν ἱκανῶς Ἀπολλώνιος ὁ Ῥόδιος ἐν τῷ περὶ Ἀρχιλόχου. καὶ Στησίχορος δ' ἐν Ἑλένῃ ' λιθάργυρον[1] ποδονιπτῆρα' ἔφη. Ἴων δὲ ἐν Φοίνικι ἢ Καινεῖ δρυὸς ἱδρῶτα εἴρηκε τὸν ἰξὸν ἐν τούτοις·

δρυός μ'[2] ἱδρὼς
καὶ θαμνομήκης ῥάβδος ἥ τ' Αἰγυπτία[3]
e βόσκει λινουλκὸς χλαῖνα, θήραγρος πέδη.

Θεοδέκτην δὲ τὸν Φασηλίτην φησὶν Ἕρμιππος ἐν τοῖς περὶ τῶν Ἰσοκράτους μαθητῶν ἱκανώτατον γεγονέναι ἀνευρεῖν τὸν προβληθέντα γρῖφον καὶ αὐτὸν προβαλεῖν ἑτέροις ἐπιδεξίως, οἷον τὸν περὶ τῆς σκιᾶς. ἔφη γὰρ εἶναί τινα φύσιν, ἣ περὶ τὴν γένεσιν καὶ φθίσιν ἐστὶ μεγίστη, περὶ δὲ τὴν ἀκμὴν ἐλαχίστη. λέγει δ' οὕτως·

τίς φύσις[4] οὔθ' ὅσα γαῖα φέρει τροφὸς οὔθ' ὅσα
πόντος
οὔτε βροτοῖσιν ἔχει γυίων αὔξησιν ὁμοίαν,
f ἀλλ' ἐν μὲν γενέσει πρωτοσπόρῳ ἐστὶ μεγίστη,
ἐν δὲ μέσαις ἀκμαῖς μικρά, γήρᾳ δὲ πρὸς αὐτῷ
μορφῇ καὶ μεγέθει μείζων[5] πάλιν ἐστὶν ἁπάντων;

[1] Nauck: λιθαργύρεον AC. [2] μ' Casaubon: μὲν AC.
[3] αἰγυπτίη A, om. C.
[4] τίς φύσις Porson: τῆς φύσεως A. [5] μεῖζον A.

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[a] Frag. 22 Michaelis; see Athen. 85 e (vol. i. p. 368).
[b] *P.L.G.*[4] frag. 30.

wished to speak of the white strap on which the silvery oil-flask hung, he called it an 'inscribed pillar of Sparta' instead of a 'Spartan writing-staff.' That the Spartans wrote what they wanted to say on a white strap which they wound round the 'writing-staff' is sufficiently explained by Apollonius of Rhodes in his treatise *On Archilochus*.[a] Stesichorus, also, in *Helen*, spoke of 'a litharge foot-basin.'[b] Ion, in *Phoenix* or *Caeneus*, called mistletoe the 'sweat of the oak' in these lines[c]: 'I am nurtured by the sweat of the oak, and by the staff cut from the tall bush, and by the mantle spun from Egyptian flax, the fetter which catches the wild beast.' Theodectas of Phaselis, Hermippus says in his work *On the Disciples of Isocrates*,[d] was very competent to discover the answer to a riddle put to him, and cleverly propounded riddles to others himself, like the one about the shadow. For he said there was something which in its nature was largest at its creation and at its decline, but was smallest at its prime. He puts it thus[e]: 'What thing is that which is not among all the things that Earth, the nurse, brings forth, nor the sea, nor has any growth in its limbs like that of things mortal, yet in the time of its earliest begotten generation is largest, but at its midmost height is small, and at old age itself is again largest in shape and size?' And

[c] *T.G.F.*^{2} 740. The bird which feeds on the mistletoe is the rock-dove (Athen. 394 e); but it also eats flax seed, hinted at in "the Egyptian mantle" (*i.e.* field of flax); and it is caught in a hemp-net. Further complexities in the riddle are involved in the fact that Caeneus, the hero in Ion's play, was son of Coronus (Raven), Apollod. i. 9. 16; Schultz, *op. cit.* ii. 53 ff.

[d] *F.H.G.* iii. 51; the name *Θεοδέκτας* (see Capps, *A.J.P.* xxi. 35) is consistently given as *Θεοδέκτης* in late writers.

[e] *T.G.F.*^{2} 807.

κἀν τῷ Οἰδίποδι δὲ τῇ τραγῳδίᾳ τὴν νύκτα καὶ τὴν ἡμέραν εἴρηκεν αἰνιττόμενος·

εἰσὶ κασίγνηται διτταί, ὧν[1] ἡ μία τίκτει
452 τὴν ἑτέραν, αὐτὴ δὲ τεκοῦσ' ὑπὸ τῆσδε τεκνοῦται.

τοιοῦτόν τι καὶ Καλλισθένης ἐν ταῖς Ἑλληνικαῖς φησιν, ὡς Ἀρκάδων πολιορκούντων Κρῶμνον (πολίχνιον δ' ἐστὶν ἱδρυμένον πλησίον Μεγάλης πόλεως) Ἱππόδαμος ὁ Λάκων εἷς ὢν τῶν πολιορκουμένων διεκελεύετο τῷ παρὰ Λακεδαιμονίων πρὸς αὐτοὺς ἥκοντι κήρυκι, δηλῶν ἐν αἰνιγμῷ τὴν περὶ αὐτοὺς κατάστασιν, ἀπαγγέλλειν[2] τῇ μητρὶ λύεσθαι τὸ γύναιον δέχ' ἡμερῶν τὸ ἐν Ἀπολλωνίῳ δεδεμένον, ὡς οὐκ ἔτι λύσιμον ἐσόμενον ἐὰν αὗται[3] b παρέλθωσι. καὶ διὰ ταύτης τῆς γνώμης ἐμήνυεν σαφῶς τὸ μήνυμα. αὕτη[4] γάρ ἐστιν ἐν τῷ Ἀπολλωνίῳ παρὰ τὸν τοῦ Ἀπόλλωνος θρόνον διὰ γραφῆς ἀπομεμιμημένος Λιμὸς[5] ἔχων γυναικὸς μορφήν. φανερὸν οὖν ἐγένετο πᾶσιν ὅτι δέκα ἡμέρας ἔτι καρτερῆσαι δύνανται οἱ πολιορκούμενοι διὰ τὸν λιμόν. συνέντες οὖν οἱ Λάκωνες τὸ λεχθὲν ἐβοήθησαν κατὰ κράτος[6] τοῖς ἐν τῇ Κρώμνῃ.

“Πολλοὶ δὲ τῶν[7] γρίφων καὶ τοιοῦτοί τινές εἰσιν οἷον·

ἄνδρ' εἶδον πυρὶ χαλκὸν ἐπ' ἀνέρι κολλήσαντα
οὕτω συγκόλλως ὥστε σύναιμα ποιεῖν.

c τοῦτο δὲ σημαίνει σικύας προσβολήν. καὶ τὸ Πανάρκους δ' ἐστὶ τοιοῦτον, ὥς φησι Κλέαρχος ἐν

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[1] τῶν Nauck.

[2] Schneider: ἀπαγγελεῖν A.

in his tragedy of *Oedipus* he speaks of the night and the day in enigmatic language[a]: 'There be two sisters, of whom the one gives birth to the other, while she herself, after giving birth, is brought forth by the other.' There is a riddle related also by Callisthenes in his *History of Greece*[b]: 'When the Arcadians were besieging Cromnus (this is a small town situated near Megalopolis), Hippodamus the Spartan, one of the men under siege, made clear by a riddle to the herald who had come to them from the Spartans the state of affairs among the besieged, and exhorted him to report to their mother that the woman imprisoned in the temple of Apollo must be liberated within ten days, since she would no longer be capable of liberation after these days had passed. By this contrivance he plainly revealed the thing to be reported. For this "woman" is in the temple of Apollo beside Apollo's throne, being a painted representation of Famine in the likeness of a woman. And so it became clear to all the Spartans that the men in the besieged town were able to hold out only ten days on account of famine. The Spartans, therefore, understood the report and came in force to the rescue of the men in Cromna.'

"Many riddles also are of a kind similar to the following: 'I saw a man gluing with fire bronze upon another man so closely as to make them of one blood.' This means the application of a cupping-glass. And then there is the similar kind of riddle by Panarces,

[a] *T.G.F.*² 802. [b] P. 15 Müller.

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[3] *αὗται* Meineke: $\overset{\text{ῆ}}{\text{αὑται}}$ A. [4] *μήνυμ᾽ αυτη* A.

[5] *Λιμὸς* Polyaenus ii. 15: *λαιμὸς* AC.

[6] A: *κατὰ τάχος* C. [7] *τῶν* added by Kaibel.

τῷ περὶ γρίφων, ὅτι βάλοι ʽ ξύλῳ τε καὶ οὐ ξύλῳ καθημένην ὄρνιθα καὶ οὐκ ὄρνιθα ἀνήρ τε κοὐκ ἀνὴρ λίθῳ τε καὶ οὐ λίθῳ.ʼ τούτων γάρ ἐστι τὸ μὲν νάρθηξ, τὸ δὲ νυκτερίς, τὸ δὲ εὐνοῦχος, τὸ δὲ κίσηρις. καὶ Πλάτων δʼ ἐν πέμπτῳ Νόμων d μνημονεύει· τοὺς τῶν τεχνυδρίων φιλοσόφους τοῖς ἐν ταῖς ἑστιάσεσιν ἔφη ἐπαμφοτερίζουσιν ἐοικέναι καὶ τῷ τῶν παίδων αἰνίγματι τῷ περὶ τοῦ εὐνούχου τῆς βολῆς πέρι τῆς νυκτερίδος, ᾧ καὶ ἐφʼ[1] οὗ αὐτὸν αὐτὴν αἰνίττονται βαλεῖν. καὶ τὰ Πυθαγόρου δὲ αἰνίγματα τοιαῦτά ἐστιν, ὥς φησι Δημήτριος ὁ Βυζάντιος ἐν τετάρτῳ περὶ ποιημάτων· ʽ καρδίαν μὴ ἐσθίειν ʼ ἀντὶ τοῦ ἀλυπίαν ἀσκεῖν. ʽ πῦρ μαχαίρᾳ μὴ σκαλεύειν ʼ ἀντὶ τοῦ τεθυμωμένον ἄνδρα μὴ ἐριδαίνειν· πῦρ γὰρ ὁ θυμός, ἡ δὲ ἔρις μάχαιρα. ʽ ζυγὸν μὴ ὑπερβαίνειν ʼ ἀντὶ τοῦ πᾶσαν πλεονεξίαν φεύγειν καὶ στυγεῖν, e ζητεῖν δὲ τὸ ἴσον. ʽ λεωφόρους ὁδοὺς μὴ στείχειν ʼ[2] ἀντὶ τοῦ γνώμῃ τῶν[3] πολλῶν μὴ ἀκολουθεῖν· εἰκῇ γὰρ ἕκαστος ὅ τι ἂν δόξῃ ἀποκρίνεται· τὴν δʼ εὐθεῖαν ἄγειν ἡγεμόνι χρώμενον τῷ νῷ. ʽ μὴ καθῆσθαι ἐπὶ χοίνικα[4] ʼ ἀντὶ τοῦ μὴ σκοπεῖν τὰ ἐφʼ ἡμέραν, ἀλλὰ τὴν ἐπιοῦσαν ἀεὶ προσδέχεσθαι. ʽ ἀποδημοῦντα ἐπὶ τοῖς ὅροις μὴ ἐπιστρέφεσθαι ʼ[5]·

[1] ἐφʼ Plato: ἀφʼ A.

[2] τὰς λεωφόρους μὴ βαδίζειν Aristot. frag. 197, Diog. viii. 17; ὁδοὺς deleted by Kaibel. [3] τῶν added by Schweighäuser.

[4] χοίνικα AE: χοίνικος C.

[5] ἀποδημοῦντα . . . ἐπιστρέφεσθαι added by Schweighäuser (Diog. viii. 17).

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[a] *F.H.G.* ii. 322.

[b] Plato, *Rep.* (not *Laws*) v. 479 B; but Plato is not yet dis-

as Clearchus says in his work *On Riddles*,[a] to the effect that 'a man that was not a man hit a bird that was not a bird, perched on wood that was not wood, with a stone that was not stone.' The answer to these things is, severally, eunuch, bat, fennel, and pumice. Plato, also, mentions it in the fifth book of the *Laws*[b]; he said that the philosophers who have deserted their little trades[c] are like people who propound ambiguous questions at dinner-parties, and like the children's riddle about the eunuch and his throwing at the bat, and what it was that they hint he threw at it, and upon what it was sitting. The riddles of Pythagoras, again, are of such a kind as the following, as Demetrius of Byzantium says in the fourth book *On Poetry*: 'Eat not thy heart,' instead of 'Cultivate apathy to pain.' 'Poke not the fire with a knife,' instead of 'Wrangle not with an angry man'; for anger is fire, and wrangling is a knife. 'Step not over the beam of the balance,' instead of 'Avoid and hate all mean advantage, and seek for equality.' 'Walk not on the main-travelled roads'[d] instead of 'Follow not the opinion of the many'; for every man answers too rashly, as it happens to please him; but one should go the straight road, using reason as his guide. 'Sit not over a quart-measure,' instead of 'Consider not merely the things of to-day, but be ready for the day to come.' 'When on a journey turn not back at the boundaries'; for the bounds

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cussing philosophers, the subject of the sixth book of the *Republic*, but relative or ambiguous terms like half, double, heavy, light, large, small, the reality of which is not absolute.

[c] That is, the pretended philosophers, *Rep.* 495 D-E.

[d] One of the favourite commonplaces of Greek literature: Hes. *Opp.* 287; Plato, *Rep.* 364 C; *Ev. Matt.* vii. 13; *cf.* Aristot. *Eth. Nic.* 1106 b 35.

ὅρια γὰρ καὶ πέρας ζωῆς ὁ θάνατος· τοῦτον οὖν
οὐκ ἐᾷ μετὰ λύπης καὶ φροντίδος προσίεσθαι. τῷ
δὲ Θεοδέκτῃ παραπλησίως ἔπαιζε γρίφους καὶ
f Δρομέας ὁ Κῷος, ὥς φησι Κλέαρχος, καὶ Ἀρι-
στώνυμος ὁ ψιλοκιθαριστής, ἔτι δὲ Κλέων ὁ μίμαυλος
ἐπικαλούμενος, ὅσπερ καὶ τῶν Ἰταλικῶν μίμων
ἄριστος γέγονεν αὐτοπρόσωπος ὑποκριτής· καὶ
γὰρ Νυμφοδώρου περιῆν ἐν τῷ μνημονευομένῳ
μίμῳ. τούτου δὲ καὶ Ἰσχόμαχος ὁ κῆρυξ ἐγένετο
ζηλωτής, ὃς ἐν τοῖς κύκλοις ἐποιεῖτο τὰς μιμήσεις·
ὡς δ' εὐδοκίμει, μεταβὰς ἐν τοῖς θαύμασιν ὑπ-
453 εκρίνετο μίμους. τοιοῦτοι δ' ἦσαν οὓς ἐποίουν
γρίφους, οἷον ἀγροίκου τινὸς ὑπερπλησθέντος καὶ
κακῶς ἔχοντος, ὡς ἠρώτα αὐτὸν ὁ ἰατρὸς μὴ εἰς
ἔμετον ἐδείπνησεν, 'οὐκ ἔγωγε,' εἰπεῖν, 'ἀλλ'
εἰς τὴν κοιλίαν.' καὶ πτωχῆς τινος τὴν γαστέρα
πονούσης, ἐπεὶ ὁ ἰατρὸς ἐπυνθάνετο μὴ ἐν γαστρὶ
ἔχει, 'πῶς γάρ,[1]' εἶπε, 'τριταία μὴ βεβρωκυῖα;'
τῶν Ἀριστωνυμ . . . ων δ' ἦν[2] εὐπαρύφων λόγων.
καὶ[3] Σωσιφάνης ὁ ποιητὴς εἰς Κηφισοκλέα τὸν
ὑποκριτὴν εἶπεν λοιδορῶν αὐτὸν ὡς εὐρύστομον·
'ἐνέβαλον γὰρ ἄν σου,' φησίν, 'εἰς τὰ ἰσχία λίθον,
εἰ μὴ καταρραίνειν[4] ἔμελλον τοὺς περιεστηκότας.'
b ἀρχαιότατος δ' ἐστὶ λογικὸς γρῖφος καὶ τῆς τοῦ

[1] γάρ Kaibel: γε AC.

[2] Lacuna marked by Dindorf. I have translated as if the text were πολλοὶ δὲ τῶν Ἀριστωνύμου γρίφων ἦσαν.

[3] ὁ after καὶ in A, om. C, del. Musurus.

[4] A: καταραίειν C, καταρραίειν E.

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[a] On ψιλὴ κιθάρισις, instrumental music, see p. 96, note *a*, and 637 f.

[b] He is called μίμαυλος (flute-mime), because his monologues were accompanied with the pipes; αὐτοπρόσωπος

and limit of life is death; death, then, he forbids us to approach with pain and worry. Like Theodectas, according to Clearchus, Dromeas of Cos and Aristonymus the harp-virtuoso [a] used to play at riddles; also Cleon, nicknamed the mime-actor, who was the best actor of Italian mimes without making up his face [b]; he even excelled Nymphodorus in the kind of mime just mentioned. But Ischomachus the herald also emulated him, the one who used to render his imitations before groups of people standing about; and when he became famous, he changed and began to act mimes among the jugglers.[c] The riddles that they composed were of the following nature: for example, a certain countryman had stuffed himself too full and was sick; when the physician asked him if he had not eaten to the point of vomiting he replied: 'Not I! I ate to the end of my belly.' A beggar-woman had a pain in her stomach, and when the doctor asked if she were not pregnant [d] she said, 'How could I be, when I have not eaten for three days?' Many of the riddles of Aristonymus, also, were made up of stories with double meanings.[e] And the poet Sosiphanes, reviling the actor Cephisocles for his lechery, said, 'I would have thrown a stone into your haunches if I had not been likely to besplash the bystanders.' A very ancient kind of riddle, and one that is most closely related to the true nature of

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means that he assumed in his own person all the characters in a mime without making up his face.

[c] *i.e.* in the vaudeville entertainments that succeeded the classic drama.

[d] ἐν γαστρί may mean both "in the stomach" and "in the womb"; the old woman takes it in the first sense. *Cf.* Athen. 246 b–c.

[e] See critical note 2.

γριφεύειν φύσεως οἰκειότατος· ‘τί πάντες οὐκ ἐπιστάμενοι διδάσκομεν;’ καὶ ‘τί ταὐτὸν οὐδαμοῦ καὶ πανταχοῦ;’ καὶ πρὸς τούτοις ‘τί ταὐτὸν ἐν οὐρανῷ καὶ ἐπὶ γῆς καὶ ἐν θαλάττῃ;’ τοῦτο δ’ ἐστὶν ὁμωνυμία· καὶ γὰρ ἄρκτος καὶ ὄφις καὶ αἰετὸς καὶ κύων ἐστὶν ἐν οὐρανῷ καὶ ἐν γῇ καὶ ἐν θαλάσσῃ. τὸ δὲ χρόνον σημαίνει· ἅμα γὰρ παρὰ πᾶσιν ὁ αὐτὸς καὶ οὐδαμοῦ διὰ τὸ μὴ ἐν c ἑνὶ τόπῳ τὴν φύσιν ἔχειν. τὸ δὲ προάγον ἐστὶ ψυχὰς ἔχειν· τοῦτο γὰρ οὐθεὶς ἡμῶν ἐπιστάμενος διδάσκει τὸν πλησίον.

“ Ὁ δὲ Ἀθηναῖος Καλλίας (ἐζητοῦμεν γὰρ ἔτι[1] πρότερον περὶ αὐτοῦ) μικρὸν ἔμπροσθεν γενόμενος τοῖς χρόνοις Στράττιδος ἐποίησε τὴν καλουμένην γραμματικὴν θεωρίαν οὕτω διατάξας. πρόλογος μὲν αὐτῆς ἐστιν ἐκ τῶν στοιχείων, ὃν χρὴ λέγειν[2] διαιροῦντας[3] κατὰ τὰς παραγραφὰς[4] καὶ τὴν τελευτὴν καταστροφικῶς ποιουμένους εἰς τἄλφα·

d τὸ[5] ἄλφα, βῆτα, γάμμα, δέλτα, θεοῦ γὰρ εἶ,
ζῆτ’, ἦτα, θῆτ’, ἰῶτα,[6] κάππα, λάβδα, μῦ,

[1] ἔτι suspected: τι?
[2] ἐκ τῶν στοιχείων repeated after λέγειν deleted by Petit.
[3] Schweighäuser: διαιροῦντα A.
[4] τὰς παραγραφὰς Petit: τὰς πάσας γραφὰς A.
[5] τὸ added by Kaibel.
[6] δέλτα . . . ἰῶτα Hermann (who also read πάρ’ for γὰρ): δέλτα εἶτα θῆτα θεοῦ γὰρ εἶγε ἰῶτα A.

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[a] Homonyms, the same word or sound with different meanings. *Cf.* Eng. bear (noun), bear (verb), bare (adjective and verb).

[b] Great and Little Bear, also the bear-crab (Athen. 105 b). These riddles involving animals are very old; see Aristoph. *Vesp.* 21.

the riddle, has to do with logical concepts: 'What is it that we all teach but do not know?' 'What is it that is the same nowhere and everywhere?' And besides these: 'What is the same in the sky, on earth, and in the sea?' This involves the use of equivocal words[a]; for the bear,[b] the serpent,[c] the eagle,[d] and the dog[e] are found in the sky, on earth, and in the sea. The riddle before this one signifies 'time'; for time is the same simultaneously everywhere, and yet it is nowhere, because it is of such a nature as not to exist in any one place. The riddle with which we began concerns the possession of souls[f]; for though none of us understands the soul, yet we teach it to our neighbour.

"Callias of Athens, about whom we inquired before,[g] and who flourished a little before the time of Strattis, composed the so-called *Alphabet-Revue* on the following plan. Its prologue is composed of the letters of the alphabet, and it is to be read in such a manner as to divide the letters according to the punctuation and bring the conclusion, in the manner of a tragic *dénouement*, back to the letter alpha, thus: 'Alpha, beta, gamma, delta, ei (which is the god's letter),[h] zeta, eta, theta, iota, kappa,

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[c] The constellation Serpens, also a kind of fish, Ophidium.

[d] The constellation Aquila, also *Myliobatis aquila*, a kind of ray.

[e] Sirius, also dog-fish (Athen. 310 a).

[f] Or "the breath of life."

[g] 448 b, 276 a, where his *Grammarian's*, or *Alphabetic, Tragedy* is mentioned. This seems to have been a comedy, wherein the chorus of 24 women represented the 24 letters of the Greek alphabet.

[h] The letter E, called *ei* (since mediaeval times *epsilon*), was inscribed on the temple of Apollo at Delphi; Plut. *Mor.* 384 ff.

νῦ, ξεῖ, τὸ οὖ, πεῖ, ῥῶ, τὸ σίγμα, ταῦ, τὸ[1] ὖ,
παρὸν φεῖ χεῖ τε τῷ ψεῖ εἰς τὸ ὦ.

ὁ χορὸς δὲ γυναικῶν ἐκ τῶν σύνδυο πεποιημένος αὐτῷ ἐστιν ἔμμετρος ἅμα καὶ μεμελοπεποιημένος τόνδε τὸν τρόπον· βῆτα ἄλφα βᾱ, βῆτα εἶ βε̄, βῆτα ἦτα βη̄, βῆτα ἰῶτα βῑ, βῆτα οὖ βο̄, βῆτα ὖ βῡ, βῆτα ὦ βω̄, καὶ πάλιν ἐν ἀντιστρόφῳ τοῦ μέλους καὶ τοῦ μέτρου γάμμα ἄλφα, γάμμα εἶ, e γάμμα ἦτα, γάμμα ἰῶτα, γάμμα οὖ, γάμμα ὖ, γάμμα ὦ, καὶ ἐπὶ τῶν λοιπῶν συλλαβῶν ὁμοίως ἑκάστων[2] τό τε μέτρον καὶ τὸ μέλος ἐν ἀντιστρόφοις ἔχουσι πᾶσαι ταὐτόν. ὥστε τὸν Εὐριπίδην μὴ μόνον ὑπονοεῖσθαι τὴν Μήδειαν ἐντεῦθεν πεποιηκέναι πᾶσαν, ἀλλὰ καὶ τὸ μέλος αὐτὸ μετενηνοχότα φανερὸν εἶναι. τὸν δὲ Σοφοκλέα διελεῖν φασιν ἀποτολμῆσαι τὸ ποίημα τῷ μέτρῳ τοῦτ' ἀκούσαντα καὶ ποιῆσαι ἐν τῷ Οἰδίποδι οὕτως·

ἐγὼ οὔτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
ἄλλως ἐλέγχεις[3];

διόπερ οἱ λοιποὶ τὰς ἀντιστρόφους ἀπὸ τούτου f παρεδέχοντο πάντες, ὡς ἔοικεν, εἰς τὰς τραγῳδίας. καὶ μετὰ τὸν χορὸν εἰσάγει πάλιν ἐκ τῶν φωνηέντων ῥῆσιν οὕτως (ἣν δεῖ κατὰ τὰς παραγραφὰς

[1] τὸ added by Welcker. [2] C: ἕκαστον A.
[3] ἀλγυνῶ. τί . . . ἐλέγχεις Soph.: ἀλγυνῶ ταῦτα ἐλεγχθεὶς A.

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[a] Called *ou*, not *omicron*. [b] *Omega*.
[c] See note *h* on preceding page.

labda, my, ny, xei, o,[a] pei, rho, sigma, tau, y, phei and chei next to psei, and coming down to ô.[b]' The chorus of women is composed by him with the collocation of letters in pairs, set to metre and accompanied by tunes in the following manner: 'Beta alpha ba, beta ei[c] be, beta eta bê, beta iota bi, beta o[a] bo, beta y by, beta ô[b] bô'; and again, in the answering strophe of song and of metre: 'Gamma alpha,[d] gamma ei, gamma eta, gamma iota, gamma o, gamma y, gamma ô,' and so for the remaining syllables in each case alike; they all have the same metre and lyric form in the answering strophes. Hence it may not only be suspected that Euripides composed the entire *Medea* in imitation of this, but it is also evident that he borrowed the lyric form as well. As for Sophocles, they say that when he heard Callias's work he boldly ventured to cut the sense of his verse by the metre, and hence wrote this verse in *Oedipus*[e]: 'I will pain neither myself nor thee. Why vainly ask these things?' Thus it was from Callias, it appears, that all the other poets adopted the antistrophic structure in their tragedies. After the chorus, he again introduces a speech by the vowels, which one must read, as in the case of the foregoing, in such a manner as to divide them

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[d] Add *ga*, and so on throughout.

[e] *Oed. Tyr.* 332, Teiresias to Oedipus; but how the verse illustrates or proves the alleged borrowing is unknown. Jebb, who does not refer to Athenaeus, says simply, "The rugged verse is perhaps designed to express agitation." It may be noted that the verse contains all the vowels excepting η. The chronology proves the absurdity of supposing that Sophocles imitated Callias. Callias won his first victory at the city Dionysia, 446 B.C. (Capps, *A.J.P.* xx. 346); Sophocles began to exhibit in 468. Probably the whole passage is intended as a satire on Euripides' lyrics.

ὁμοίως τοῖς πρόσθεν λέγοντα διαιρεῖν, ἵν' ἡ τοῦ ποιήσαντος ὑπόκρισις σῴζηται κατὰ τὴν δύναμιν)·

ἄλφα μόνον, ὦ γυναῖκες, εἶ τε δεύτερον
λέγειν μόνον χρή. Χ. καὶ τρίτον μόνον γ' ἐρεῖς.
Α. ἦτ' ἆρα φήσω. Χ. τό τε τέταρτον αὖ[1] μόνον
ἰῶτα, πέμπτον οὖ, τό θ' ἕκτον ὖ μόνον
λέγε· Α. λοίσθιον λέγειν[2] δὲ φωνῶ σοι τὸ ὦ
τῶν ἑπτὰ φωνῶν, ἑπτὰ δ' ἐν μέτροις μόνον.
454 καὶ τοῦτο λέξασ' εἶτα δὴ σαυτῇ λάλει.

"Δεδήλωκε δὲ καὶ διὰ τῶν ἰαμβείων γράμμα πρῶτος οὗτος ἀκολαστότερον μὲν κατὰ τὴν διάνοιαν, πεφρασμένον δὲ τὸν τρόπον τοῦτον·

κύω γάρ, ὦ γυναῖκες. ἀλλ' αἰδοῖ, φίλαι,[3]
ἐν γράμμασι σφῷν τοὔνομ' ἐξερῶ βρέφους.
ὀρθὴ μακρὰ γραμμή 'στιν· ἐκ δ' αὐτῆς[4] μέσης
μικρὰ παρεστῶσ' ἑκατέρωθεν ὑπτία.
ἔπειτα κύκλος πόδας ἔχων βραχεῖς δύο.

ὅθεν ὕστερον, ὡς ἂν[5] ὑπονοήσειέ τις, Μαιάνδριος
b μὲν ὁ συγγραφεὺς μικρὸν διὰ τῆς ἑρμηνείας τῇ μιμήσει παρεγκλίνας συνέγραψεν ἓν τῶν παραγγελμάτων[6] φορτικώτερον τοῦ ῥηθέντος, Εὐριπίδης δὲ τὴν ἐν τῷ Θησεῖ τὴν[7] ἐγγράμματον ἔοικε ποιῆσαι ῥῆσιν. βοτὴρ δ' ἐστὶν ἀγράμματος αὐτόθι[8] δηλῶν τοὔνομα τοῦ Θησέως ἐπιγεγραμμένον οὕτως·

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[1] ἦτ' . . . αὖ Meineke: ἦτ' αραφήσω τὸ τέταρτόν τ' αὖ A.

[2] λέγειν added by Wilamowitz.

[3] φίλαι Casaubon: $\overset{\eta}{\text{φίλαι}}$ A, φίλα C.

[4] ἐκ δ' αὐτῆς Meineke: ἐκ δὲ ταύτης AC.

[5] ἂν added by Meineke.

[6] ἓν τῶν παραγγελματων Wilamowitz: ἐν τῷ παραγγέλματι A.

[7] τὴν deleted by Casaubon.

according to the punctuation; in that way the method of declaiming intended by the author can be maintained according to its own peculiar force; thus[a]: 'A. Alpha by itself, and secondly ei by itself, you must pronounce, my ladies. CHORUS. Yes, and the third vowel you will say by itself. A. Then I will say eta. CHORUS. Say iota fourth in its turn alone, fifth ou, the sixth y, all alone. A. But the last remaining vowel of the seven, the omega, I will pronounce for you to sound, then the seven in staves by themselves. After you have pronounced that, then say it to yourself.'

"Callias is the first to describe a letter in iambic verse, a letter vulgar in meaning, and phrased in this way: 'For I am pregnant, ladies. Yet through modesty, my dears, I will tell you the name of the babe by means of letters. There is a long, straight stroke; at the middle of it, on each side, stands a small reclining stroke. Next comes a circle having two short feet. . . .'[b] Following this example, as one may suspect, the historian Maeandrius, diverging a little from exact imitation in his method of expression, composed one of his *Precepts*[c] even more vulgarly than the one just quoted, while Euripides, too, seems to have composed that speech in his *Theseus* in which letters of the alphabet are described. In that play there is an illiterate herdsman who plainly describes the name of Theseus as it is inscribed,

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[a] Meineke's division is here followed.

[b] This gives ΨΩ, possibly a colloquial form of ψῶα, *foetidus ventris crepitus* (Dalechamp).

[c] *F.H.G.* ii. 337, possibly derived from Clearchus's work on riddles.

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[1] *αὐτόθι* Casaubon: *αὐτῶι τι* A.

ἐγὼ πέφυκα γραμμάτων μὲν οὐκ ἴδρις,
μορφὰς δὲ λέξω καὶ σαφῆ τεκμήρια.
κύκλος τις ὡς τόρνοισιν ἐκμετρούμενος·
οὗτος δ᾽ ἔχει σημεῖον ἐν μέσῳ σαφές.
c τὸ δεύτερον δὲ πρῶτα μὲν γραμμαὶ δύο,
ταύτας διείργει δ᾽ ἐν μέσαις ἄλλη μία.
τρίτον δὲ βόστρυχός τις ὡς εἱλιγμένος,
τὸ δ᾽ αὖ τέταρτον ᾗ[1] μὲν εἰς ὀρθὸν μία,
λοξαὶ δ᾽ ἐπ᾽ αὐτῆς τρεῖς κατεστηριγμέναι
εἰσίν. τὸ πέμπτον δ᾽ οὐκ ἐν εὐμαρεῖ φράσαι·
γραμμαὶ γάρ εἰσιν ἐκ διεστώτων δύο,
αὗται δὲ συντρέχουσιν εἰς μίαν βάσιν.
τὸ λοίσθιον δὲ τῷ τρίτῳ προσεμφερές.

d τὸ δ᾽ αὐτὸ πεποίηκε καὶ Ἀγάθων ὁ τραγῳδιοποιὸς ἐν τῷ Τηλέφῳ. ἀγράμματος γάρ τις κἀνταῦθα δηλοῖ τὴν τοῦ Θησέως ἐπιγραφὴν οὕτως·

γραφῆς ὁ πρῶτος ἦν μεσόμφαλος κύκλος·
ὀρθοί τε κανόνες ἐζυγωμένοι δύο,
Σκυθικῷ τε τόξῳ τὸ[2] τρίτον ἦν προσεμφερές.
ἔπειτα τριόδους πλάγιος ἦν προσκείμενος·
ἐφ᾽ ἑνός τε κανόνος ἦσαν ὕπτιοι[3] δύο.
ὅπερ δὲ τρίτον[4] ἦν καὶ τελευταῖον πάλιν.

καὶ Θεοδέκτης δ᾽ ὁ Φασηλίτης ἄγροικόν τινα e ἀγράμματον παράγει καὶ τοῦτον τὸ τοῦ Θησέως ὄνομα διασημαίνοντα·

γραφῆς ὁ πρῶτος ἦν μεσόφθαλμος[5] κύκλος.[6]
ἔπειτα δισσοὶ[7] κανόνες ἰσόμετροι πάνυ·
τούτους δὲ πλάγιος διαμέτρου[8] συνδεῖ κανών.

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[1] ᾗ Nauck: ἦν AC.
[2] τὸ added by Schweighäuser.

thus [a]: 'Though I am not skilled in letters, yet will I tell the clear witness of their shapes. There is a circle, as it were measured off by compasses; this has in its centre a plain mark. The second letter has first two strokes, and these are kept asunder by another in their middle. The third is like a curl turned hither and thither, while the fourth, again, has one rising stroke, and three cross-lines are propped against it. The fifth is not easy to describe; for there are two lines standing apart, and these run together into one support. The last letter is like the third.' The tragic poet Agathon did the same thing in his *Telephus*.[b] For there also an illiterate man discloses the written form of the name Theseus thus: 'The first part of the writing was a circle with a navel in the centre; then two upright rules yoked together, while the third was like a Scythian bow. After that lay adjacent a trident on its side; then mounted on one rule were two slanting lines. And as was the third, so also was the last again.' So Theodectas of Phaselis introduces an illiterate rustic who also clearly describes the name of Theseus [c]: 'The first part of the writing was a circle with an eye in the middle. Next, two rules of quite equal measure; a crosswise rule binds these together clear athwart.

[a] *T.G.F.*^{2} 477; the letters described are ΘΗΣΕΥΣ, from which it is clear that Euripides used the Ionic Η long before the official adoption of the Ionic alphabet in 403 B.C.

[b] *Ibid.* 764; the title may have been *Tlepolemus*.

[c] *Ibid.* 803.

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[3] *ὕπτιοι* Meineke: *ἐξυγωμένοι* AC.
[4] Musurus: *τὸ τρίτον* AC.
[5] *μεσόφθαλμος* Welcker: *μαλακόφθαλμος* AC.
[6] C: *κύκλῳ* A. [7] Valckenaer: *δυο οἱ* AC.
[8] *διὰ μέσου* Musurus.

τρίτον δ' ἑλικτῷ βοστρύχῳ προσεμφερές.[1]
ἔπειτα τριόδους πλάγιος ὥς[2] ἐφαίνετο,
πέμπται δ' ἄνωθεν ἰσόμετροι ῥάβδοι δύο,
αὗται δὲ συντείνουσιν εἰς βάσιν μίαν.
f ἕκτον δ' ὅπερ καὶ πρόσθεν εἶπον[3] βόστρυχος.

καὶ Σοφοκλῆς δὲ τούτῳ παραπλήσιον ἐποίησεν ἐν Ἀμφιαράῳ σατυρικῷ τὰ γράμματα παράγων ὀρχούμενον.

"Νεοπτόλεμος δὲ ὁ Παριανὸς ἐν τῷ περὶ ἐπιγραμμάτων ἐν Χαλκηδόνι φησὶν ἐπὶ τοῦ Θρασυμάχου τοῦ σοφιστοῦ μνήματος ἐπιγεγράφθαι τόδε τὸ ἐπίγραμμα·

τοὔνομα θῆτα ῥῶ ἄλφα σὰν ῦ μῦ[4] ἄλφα χεῖ[5] οῦ σάν.
  πατρὶς Χαλκηδών· ἡ δὲ τέχνη σοφίη.

τὸ δὲ Καστορίωνος τοῦ Σολέως, ὡς ὁ Κλέαρχός φησιν, εἰς τὸν Πᾶνα ποίημα τοιοῦτόν ἐστι· τῶν 455 ποδῶν ἕκαστος ὅλοις ὀνόμασιν περιειλημμένος πάντας ὁμοίως ἡγεμονικοὺς καὶ ἀκολουθητικοὺς ἔχει τοὺς πόδας, οἷον·

σὲ τὸν βολαῖς[6] νιφοκτύποις δυσχείμερον
ναίονθ'[7] ἕδραν,[8] θηρονόμε Πάν, χθόν'[9] Ἀρκάδων
κλήσω γραφῇ τῇδ' ἐν σοφῇ πάγκλειτ'[10] ἔπη
συνθείς, ἄναξ, δύσγνωστα μὴ σοφῷ[11] κλύειν,
μουσοπόλε θήρ, κηρόχυτον ὃς μείλιγμ' ἱεῖς,

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[1] Musurus: προσεμφερής AC.
[2] ὡς C: ὥστ' A.
[3] Herwerden: εἶπ' ὁ A, εἶφ' ὁ CE.
[4] υ̅μ̅ for ῦ μῦ AC.
[5] χῖ AC.
[6] Meineke: βολοις A.
[7] Casaubon: νεονθ' A.
[8] ἕδραν Cobet (ἕδος Scaliger): ὁδος A.
[9] Casaubon: χθὼν A.
[10] τῇδ' ἐν σοφῇ πάγκλειτ' Porson: τῆιδε σοφῆι πάγκλητ' A.
[11] σοφῷ Meineke: σοφοῖς A.

The third is like a twisted curl. The next looked like a trident on its side, and two rods of equal measure on top makes the fifth, and these extend together into one support. The sixth was as I described before, a curl.' Sophocles, also, wrote [a] something similar to this in the satyric play *Amphiaraus*, introducing there one who danced the forms of the letters.

"Neoptolemus of Parium, in his book *On Epigrams*, says that on the tomb of the sophist Thrasymachus in Chalcedon is inscribed the following epigram [b]: 'My name is theta, rho, alpha, san,[c] y, my, alpha, chei, o, san; my native city Chalcedon; my profession, Wisdom.' The poem of Castorion of Soli addressed to Pan, as Clearchus says, is of this sort; each one of the measures [d] consists entirely of words so arranged therein that all its feet alike may either lead or follow; for example [e]: 'Thee, beast-tending Pan, who dwellest in that abode made wintry by the smiting of snow-darts, Arcadian land, will I praise in this clever style, composing for thee, O prince, verses all-glorious but hard to understand for one not wise to hear—thou, music-loving creature that pourest forth soothing melody from moulded wax,' [f]—and so forth,

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[a] *T.G.F.*² 156; Greek dancing included gesticulation.

[b] Diels 674.

[c] The same as sigma, *s*.

[d] Lit. "feet," meaning a syzygy or measure of two feet each, ⏑–́⏑⏓ ⏑⏖́⏑⏓ , ⏑⏖́⏑⏓, there being three measures in a trimeter verse.

[e] *P.L.G.*⁴ iii. 635, Diehl iii. 260. A translation cannot reproduce the metrical tricks here without departing from the meaning of the original. An English example would be, "The ploughman homeward plods his weary way," in which the words can be transposed in several ways without violating the metre.

[f] The tubes of a Pan's-pipe were bound together with cords sealed with wax.

καὶ τὰ λοιπὰ τὸν αὐτὸν τρόπον. τούτων δὲ ἕκαστον τῶν ποδῶν, ὡς ἂν τῇ τάξει θῇς, τὸ αὐτὸ μέτρον ἀποδώσει, οὕτως·

σὲ τὸν βολαῖς[1] νιφοκτύποις δυσχείμερον,
νιφοκτύποις σὲ τὸν βολαῖς[1] δυσχείμερον.

b καὶ ὅτι τῶν ποδῶν ἕκαστός ἐστι ἑνδεκαγράμματος. ἔστι καὶ μὴ τοῦτον τὸν τρόπον ἀλλ' ἑτέρως ποιῆσαι, ὥστε πλείω πρὸς τὴν χρῆσιν ἐκ τοῦ ἑνὸς ἔχειν οὕτω λέγοντας·

μέτρον φράσον μοι τῶν ποδῶν μέτρον λαβών.[2]
λαβὼν μέτρον μοι τῶν ποδῶν μέτρον φράσον.
οὐ βούλομαι γὰρ τῶν ποδῶν μέτρον λαβεῖν.
λαβεῖν μέτρον γὰρ τῶν ποδῶν οὐ βούλομαι.

" Πίνδαρος δὲ πρὸς τὴν ἀσιγμοποιηθεῖσαν ᾠδήν, c ὡς ὁ αὐτός φησι Κλέαρχος, οἱονεὶ γρίφου τινὸς ἐν μελοποιίᾳ προβληθέντος, ὡς πολλῶν τούτῳ προσκρουόντων διὰ τὸ ἀδύνατον[3] εἶναι ἀποσχέσθαι τοῦ σίγμα καὶ διὰ τὸ μὴ δοκιμάζειν, ἐποίησε·

πρὶν μὲν εἷρπε σχοινοτένειά[4] τ' ἀοιδὰ
καὶ τὸ σὰν κίβδηλον[5] ἀνθρώποις.

ταῦτα σημειώσαιτ' ἄν τις πρὸς τοὺς νοθεύοντας Λάσου τοῦ Ἑρμιονέως τὴν ἄσιγμον ᾠδήν, ἥτις ἐπιγράφεται Κένταυροι. καὶ ὁ εἰς τὴν Δήμητρα δὲ τὴν ἐν Ἑρμιόνῃ ποιηθεὶς τῷ Λάσῳ ὕμνος

[1] Meineke: βολοις A.
[2] μέτρον λαβών added by Coraes.
[3] ἀδύνατον Scaliger: δυνατὸν A.
[4] σχοινοτενια A.
[5] σὰν κίβδηλον 467 b: σαντιβοηλον A.

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[a] In the Greek, of course, and counting iota subscripts (in the third and fourth lines above) as independent letters, which they remained until the eleventh century, while the digraphs

in the same manner. Now, no matter in what order you arrange each one of these measures, it will give the same rhythm, thus: 'Dweller in lands made wintry when the snow-darts smite'; or, 'When the snow-darts smite the wintry lands wherein thou dwell'st.' Observe also that each measure contains eleven letters.[a] In fact it is possible to compose a verse not only in this manner but in other ways, so that from one verse you may have several, according as you desire to use them, saying, for example: 'Tell me the measure of the feet taking the measure'; or, 'Taking the measure of the feet tell me the measure.' 'Nay, I will not take the measure of the feet'; or, 'To take the measure of the feet—that will I not.'

"In reference to the style of poem composed without an *s* in it, Pindar, to quote Clearchus again, wrote the following, putting as it were a kind of riddle in lyric form, since many had taken offence at him because he was unable to abstain from the letter *s* and they did not approve of it[b]: 'Erstwhile there flowed from the lips[c] of men the long-drawn-out lay, and the letter *san* (*s*) was counterfeit.[d]' One may make a note of this in answer to those who reject as spurious the song of Lasus of Hermione, entitled *The Centaurs*, in which no *s* occurs. So, too, the hymn to the Demeter of Hermione, composed by Lasus, has no *s*,

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ph, *ch*, and *th* count as one letter each; thus: se tón bolais | niphóktonois | dyscheímeron, or, niphóktonois | se tón bolais | dyscheímeron.

[b] *P.L.G.*^{4} frag. 79, Athen. 448 d, 467 a. Dionys. *De comp. verb.* 14, says that entire poems were sometimes written in which no *s* occurred.

[c] Supplying ἀπὸ στομάτων from 467 b.

[d] *i.e.* accounted base, "discarded," Sandys (*Pindar*, Loeb Class. Library, p. 559). The voiceless sibilant is avoided by good singers to-day.

d ἄσιγμός ἐστιν, ὥς φησιν Ἡρακλείδης ὁ Ποντικὸς ἐν τρίτῳ περὶ μουσικῆς, οὗ ἐστιν ἀρχή·

Δάματρα μέλπω Κόραν τε Κλυμένοι᾽ ἄλοχον.

"Ἔστιν εὐπορῆσαι καὶ ἄλλων γρίφων·

ἐν φανερᾷ γενόμαν, πάτραν δέ μου ἁλμυρὸν ὕδωρ
ἀμφὶς ἔχει· μήτηρ δ᾽ ἔστ᾽ ἀριθμοῖο πάις.[1]

φανερᾷ μὲν οὖν λέγει τῇ Δήλῳ, ἥτις ὑπὸ θαλάσσης περιέχεται, μήτηρ δ᾽ ἡ Λητώ, ἥτις Κοίου ἐστὶ e θυγάτηρ· Μακεδόνες δὲ τὸν ἀριθμὸν κοῖον προσαγορεύουσι. καὶ ἐπὶ τῆς πτισάνης·

κριθῆς ἀφλοίου χυλὸν ὀργάσας πίε.

πεποίηται δὲ τῆς πτισάνης τοὔνομα ἀπὸ τοῦ πτίσσειν[2] καὶ ἀνεῖν. καὶ ἐπὶ τοῦ κοχλίου· φέρεται δὲ τοῦτο καὶ ἐν τοῖς Τεύκρου Ὁρισμοῖς·

ζῷον ἄπουν ἀνάκανθον ἀνόστεον ὀστρακόνωτον
ὄμματά τ᾽ ἐκκύπτοντα προμήκεα κεἰσκύπτοντα.

Ἀντιφάνης δ᾽ ἐν Αὑτοῦ ἐρῶντί φησι·

f τροφαλίδας[3] τε λινοσάρκους.[4] μανθάνεις; τυρὸν
λέγω.

Ἀναξανδρίδης Αἰσχρᾷ·

ἀρτίως διηρτάμηκε, καὶ 'τὰ μὲν διανεκῆ
σώματος μέρη δαμάζετ᾽ ἐν πυρικτίτῳ στέγᾳ[5]'·
Τιμόθεος ἔφη ποτ᾽, ἄνδρες, τὴν χύτραν οἶμαι[6]
λέγων.

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[1] C: παῖς A. [2] C: πτίττειν A. [3] C: τροφαλινδας A.

[4] λιπαροσάρκους "sleek-fleshed" Meineke, λιτοσάρκους "smooth-fleshed" Lobeck.

[5] δαμάζετ᾽ . . . στέγᾳ Kock: δαμάζετε ἐν πυρικτίτοισι $\overset{\eta}{\text{γᾶς}}$ A.

[6] Boeckh: εἶναι A.

as Heracleides of Pontus declares in the third book of his work *On Music*; it begins thus[a]: 'I celebrate Demeter and Korê, wedded wife of Pluto.[b]'

"There is a large store of other riddles as well[c]: 'I was born in the open, and the salt waters hold my country in embrace; my mother is the daughter of number.' Now, 'in the open' means 'in Delos,[d] which is surrounded by the sea; the mother is Leto, who is the daughter of Koios, and Macedonians call number *koios*.[e] Again, of barley-gruel (*ptisane*)[f]: 'Knead hulled barley (in water) and drink its juice.' The word *ptisane* is made up of the verbs *ptissein* (peel) and *anein* (peel). And of the snail; this is found in Teucer's *Definitions*: 'A creature footless, spineless, boneless, shellbacked, its elongated eyes popping out and popping in.' Antiphanes says, in *In Love with Himself*[g]: 'Moulded curds with flaxen[h] flesh. Do you take me? I mean cheese.' Anaxandrides in *The Ugly Duckling*[i]: 'He has just now cut up the meat, and "the sliced portions of the carcass are overpowered in their fire-wrought shelter"; thus, gentlemen, Timotheus once spoke, meaning, I

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[a] *P.L.G.*^{4} iii. 376, Athen. 624 e.

[b] Clymenus, "the famed one."

[c] *P.L.G.*^{4} iii. 666.

[d] *Delos* was also an adjective, "clear," "evident."

[e] The reference to Macedonia seems far-fetched, and Schultz (ii. 56 ff.) thinks that Orphic or Pythagorean theogony is involved here. Note the emphasis on a god of Number (Arithmos), who had a large progeny (Abel, *Orphika*, p. 211), among whom may have been Phanes (*cf.* φανερᾷ); *cf.* also the proverb ἄδηλα πάντα τὰ Δήλου. We need not follow Schultz further in his speculations on the World-Egg.

[f] *P.L.G.*^{4} iii. 668.

[g] Kock ii. 30.

[h] Explained by Eustath. 1339. 17 as light and soft; see critical note 4.

[i] Kock ii. 137.

Τιμοκλῆς δ᾽ ἐν Ἥρωσιν·

ὡς δ᾽ ἦν ἡρμένη
βίου τιθήνη, πολεμία λιμοῦ, φύλαξ
φιλίας, ἰατρὸς ἐκλύτου βουλιμίας,
456 τράπεζα— Β. περιέργως γε,[1] νὴ τὸν οὐρανόν·
ἐξὸν φράσαι τράπεζα συντόμως.

Πλάτων δ᾽ ἐν τῷ Ἀδώνιδι χρησμὸν δοθῆναι λέγων Κινύρᾳ ὑπὲρ Ἀδώνιδος τοῦ υἱοῦ φησιν·

ὦ Κινύρα,[2] βασιλεῦ Κυπρίων, ἀνδρῶν δασυπρώκτων,
παῖς σοι κάλλιστος μὲν ἔφυ θαυμαστότατός τε[3]
πάντων ἀνθρώπων, δύο δ᾽ αὐτὸν δαίμον᾽ ὀλεῖτον,[4]
ἡ μὲν ἐλαυνομένη λαθρίοις ἐρετμοῖς, ὁ δ᾽ ἐλαύνων.

b λέγει δ᾽ Ἀφροδίτην καὶ Διόνυσον· ἀμφότεροι γὰρ ἤρων τοῦ Ἀδώνιδος. καὶ τὸ τῆς Σφιγγὸς δὲ αἴνιγμα Ἀσκληπιάδης ἐν τοῖς Τραγῳδουμένοις τοιοῦτον εἶναί φησιν·

ἔστι δίπουν ἐπὶ γῆς καὶ τετράπον,[5] οὗ μία φωνή,[6]
καὶ τρίπον,[5] ἀλλάσσει δὲ φύσιν μόνον ὅσσ᾽ ἐπὶ γαῖαν
ἑρπετὰ γίνονται[7] καὶ ἀν᾽ αἰθέρα καὶ κατὰ πόντον·
ἀλλ᾽ ὁπόταν πλείστοισιν ἐρειδόμενον ποσὶ βαίνῃ,
ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.

c “Γριφώδη δ᾽ ἐστὶ καὶ Σιμωνίδῃ ταῦτα πεποιημένα, ὥς φησι Χαμαιλέων ὁ Ἡρακλεώτης ἐν τῷ περὶ Σιμωνίδου·

μιξονόμου τε πατὴρ[8] ἐρίφου καὶ σχέτλιος ἰχθὺς

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[1] γε added by Casaubon.
[2] Musurus: κυπρία AC.
[3] $\overset{\text{τε}}{\text{τοι}}$ C: τοι A.
[4] Jacobs: εχειτον A, ἔχετον C.

fancy, the kettle.' Timocles in *Heroes*[a]: 'A. And when they had taken away the nurse of life, the foe of hunger, the guardian of friendship, the physician of famine now broken—the table— B. You take a lot of trouble, by Heaven! You might have said "table" concisely.' Plato, in *Adonis*, says that an oracle was given to Cinyras concerning his son Adonis which read[b]: 'O Cinyras, king of the Cyprians, those men with hairy rumps, the son that is born to thee is fairest and most admirable of all men, yet two divinities shall destroy him, the goddess driven with secret oars, the god driving.' He means Aphrodite and Dionysus; for both were in love with Adonis. As for the riddle of the Sphinx, Asclepiades, in *Stories from Tragedy*, says that it ran like this[c]: 'There walks on land a creature of two feet, of four feet, and of three; it has one voice, but, sole among the animals that grow on land or in the sky or beneath the sea, it can change its nature; nay, when it walks propped on most feet, then is the speed in its limbs less than it has ever been before.'

"Enigmatic in character are these lines composed by Simonides, as quoted by Chamaeleon of Heracleia in his work *On Simonides*[d]: 'The father of the promiscuously-feeding kid and a reckless fish have

[a] Kock ii. 457. [b] *Ibid.* i. 601.

[c] *Anth. Pal.* xiv. 64. The answer given in Schol. Eur. *Phoen.* 50 is man, in infancy creeping, in maturity erect, in old age walking feebly with a staff. See Schultz, i. 34.

[d] *P.L.G.*^{4} iii. 506.

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[5] *τετράπουν* and *τρίπουν* AC.

[6] *οὐ μία φωνή*, "with different voices," *Anth. Pal.* and Laur. codex of Sophocles.

[7] C: *γείνονται* A, *γ$\overset{ει}{ί}$νονται* E, *κινεῖται* Schol. Eur.

[8] *τε πατὴρ* C: *τε πατήρ τ'* A.

πλησίον ἠρείσαντο[1] καρήατα· παῖδα δὲ νυκτὸς
δεξάμενοι βλεφάροισι Διωνύσοιο[2] ἄνακτος
βουφόνον οὐκ ἐθέλουσι τιθηνεῖσθαι θεράποντα.

φασὶ δ᾽ οἱ μὲν ἐπί τινος τῶν ἀρχαίων ἀναθημάτων
ἐν Χαλκίδι[3] τοῦτ᾽ ἐπιγεγράφθαι, πεποιῆσθαι δ᾽ ἐν
d αὐτῷ τράγον καὶ δελφῖνα, περὶ ὧν εἶναι τὸν λόγον
τοῦτον. οἱ δὲ εἰς ἐπιτόνιον ψαλτήριον δελφῖνα καὶ
τράγον ἐπειργασμένον[4] εἰρῆσθαι, καὶ εἶναι τὸν
βουφόνον καὶ τοῦ Διονύσου θεράποντα τὸν διθύραμβον.
οἱ δέ φασιν ἐν Ἰουλίδι τὸν τῷ Διονύσῳ
θυόμενον βοῦν ὑπό τινος τῶν νεανίσκων παίεσθαι
πελέκει. πλησίον δὲ τῆς ἑορτῆς οὔσης εἰς χαλκεῖον
δοθῆναι τὸν πέλεκυν· τὸν οὖν Σιμωνίδην[5] ἔτι νέον
ὄντα βαδίσαι πρὸς τὸν χαλκέα κομιούμενον αὐτόν.
ἰδόντα δὲ καὶ τὸν τεχνίτην κοιμώμενον καὶ τὸν
ἀσκὸν καὶ τὸν καρκίνον εἰκῇ κείμενον καὶ ἐπαλλήλως
e ἔχοντα τὰ ἔμπροσθεν, οὕτως ἐλθόντα εἰπεῖν
πρὸς τοὺς συνήθεις τὸ προειρημένον πρόβλημα.
τὸν μὲν γὰρ τοῦ ἐρίφου πατέρα τὸν ἀσκὸν εἶναι,
σχέτλιον δὲ ἰχθὺν τὸν καρκίνον, νυκτὸς δὲ παῖδα
τὸν ὕπνον, βουφόνον δὲ καὶ Διονύσου θεράποντα
τὸν πέλεκυν. πεποίηκε δὲ καὶ ἕτερον ἐπίγραμμα
ὁ Σιμωνίδης ὃ παρέχει τοῖς ἀπείροις τῆς ἱστορίας
ἀπορίαν·

φημὶ τὸν οὐκ ἐθέλοντα φέρειν τέττιγος ἄεθλον
τῷ Πανοπηιάδῃ δώσειν μέγα δεῖπνον Ἐπειῷ.

f λέγεται δὲ ἐν τῇ Καρθαίᾳ[6] διατρίβοντα αὐτὸν
διδάσκειν τοὺς χορούς. εἶναι δὲ τὸ χορηγεῖον ἄνω

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[1] C: ἠρίσαντο A. [2] C: διονύσοιο AE.

[3] χαλκεί<ῳ τρίπο>δι "on a bronze tripod" Schultz. See Athen. 637 c.

[4] ἐπειργασμένον Wilamowitz: εἰργασμένον AC.

pressed their heads together closely ; but when their eyes catch sight of the child of night, they refuse to nurse the ox-slaying servant of prince Dionysus.' Now some say this is inscribed on an ancient votive-offering in Chalcis,[a] and that a he-goat and a dolphin are represented on it, this verse being descriptive of them. But others declare that the dolphin and he-goat figured thereon have reference to a harper's tuning-key, and that the ox-slayer, the servant of Dionysus, is the dithyramb. Others, again, say that in Iulis[b] the ox sacrificed to Dionysus is struck with an axe by one of the young men. When the festival was near, the axe had been taken to a blacksmith's shop ; when he was still a young man Simonides, therefore, went to the smith to get it. But when he saw that the smith was asleep, and that his bellows[c] and his tongs[d] were lying about in disorder with their front parts opposite each other, he then returned and told to his companions the aforesaid riddle. For the father of the kid is the bellows, while the reckless fish is the tongs ; sleep is the child of night, and the axe is the ox-slayer and servant of Dionysus. Simonides[e] also composed another epigram which occasions some difficulty to those who are not versed in history : 'I assert that he who refuses to bear away the prize of a cicada will give a big dinner to Epeius the son of Panopeus.' It is said that he trained choruses while staying in Carthaea.

[a] See critical note 3.

[b] Native city of Simonides.

[c] The word ἀσκός also means wine-skin ; being made of goat-skin, it is called below the father of the kid.

[d] Also meaning crab.

[e] *P.L.G.* iii. 507.

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[5] C: σιμωνίδῃ A.

[6] Schweighäuser: καρθέαι AC.

πρὸς Ἀπόλλωνος ἱερῷ οὐ[1] μακρὰν τῆς θαλάσσης. ὑδρεύεσθαι οὖν καὶ τοὺς ἄλλους καὶ τοὺς περὶ τὸν Σιμωνίδην κάτωθεν, ἔνθα ἦν ἡ κρήνη. ἀνακομίζοντος δ' αὐτοῖς τὸ ὕδωρ ὄνου, ὃν ἐκάλουν Ἐπειὸν διὰ τὸ μυθολογεῖσθαι τοῦτο δρᾶν ἐκεῖνον καὶ ἀναγεγράφθαι ἐν τῷ τοῦ Ἀπόλλωνος ἱερῷ τὸν Τρωικὸν μῦθον, ἐν ᾧ ὁ Ἐπειὸς ὑδροφορεῖ τοῖς
457 Ἀτρείδαις, ὡς καὶ Στησίχορός φησιν·

> ᾤκτειρε γὰρ αὐτὸν ὕδωρ αἰεὶ[2] φορέοντα Διὸς
> κούρα βασιλεῦσιν.

ὑπαρχόντων οὖν τούτων ταχθῆναί φασι τῷ μὴ παραγινομένῳ τῶν χορευτῶν εἰς τὴν ὡρισμένην ὥραν παρέχειν τῷ ὄνῳ χοίνικα κριθῶν. τοῦτ' οὖν κἀν τῷ ποιήματι λέγεσθαι, καὶ εἶναι τὸν μὲν οὐ φέροντα τὸ τοῦ[3] τέττιγος ἄεθλον τὸν οὐκ ἐθέλοντα ᾄδειν, Πανοπηιάδην δὲ τὸν ὄνον, μέγα δὲ[4] δεῖπνον τὴν χοίνικα τῶν κριθῶν. τοιοῦτόν ἐστι καὶ τὸ Θεόγνιδος τοῦ ποιητοῦ·

> b ἤδη γάρ με κέκληκε θαλάσσιος οἴκαδε νεκρός,
> τεθνηκὼς ζωῷ φθεγγόμενος στόματι.

σημαίνει γὰρ κόχλον. τοιοῦτον δ' ἐστὶν καὶ τὸ ῥήματα λέγειν ἀνθρώπων ὀνόμασιν ὅμοια, οἷον·

> λαβὼν ἀριστόνικον ἐν μάχῃ κράτος.

καὶ τὸ περιφερόμενον·

> πέντ' ἄνδρες δέκα ναυσὶ κατέδραμον[5] εἰς ἕνα
> χῶρον,

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[1] οὐ added by Brönstedt.

[2] αἰεὶ Bergk: ἀεὶ AC.

[3] τὸ τοῦ C: τοῦτο A.

[4] δὲ C: om. A.

Now the training-school was on a hill next the temple of Apollo, not far from the sea. Accordingly, all the men, including also Simonides' friends, drew water at the foot of the hill, where the spring was. The water was carried up for them by a donkey which they called Epeius, because the story was told that Epeius rendered that service, and in the temple of Apollo is recorded the Trojan story, wherein Epeius draws water for the sons of Atreus, as Stesichorus also says [a]: 'For the daughter of Zeus had pity on him, as ever and anon he carried water for the chieftains.' The circumstances being so, they say that any member of the chorus who failed to appear at the appointed time was required to furnish a quart of barley for the donkey. So this is the meaning of the verses, and the one who is unwilling to sing is the one who does not bear away the prize of a cicada; the donkey is the son of Panopeus, and the quart of barley is the big dinner. Similar also is the couplet of the poet Theognis [b]: 'For already the corpse from the sea summons me home, which, though dead it be, speaks with living tongue.' This signifies a cockle-shell.[c] Similar also is the practice of saying words which resemble men's names, for example [d]: 'Winning in battle the might of "Glorious Victory."' Also the well-known verses: 'Five men in ten ships disembarked in one place; there they battled among

[a] *P.L.G.* iii. 212.

[b] l. 1229 Diehl.

[c] Used as a horn.

[d] *T.G.F.*² 858; "of glorious victory," or "supreme in victory," is the meaning of the proper name Aristonicus; *cf.* Siegbert, Siegfried, or Eng. Robert (which corresponds to Greek Lamprocles).

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[5] *νηυσὶ κατήλυθον* in a Laurentian MS. quoted by Hercher and in a Paris MS. quoted by Piccolo.

ἐν δὲ λίθοις ἐμάχοντο, λίθον δ’ οὐκ ἦν ἀνελέσθαι·
c δίψῃ δ’ ἐξώλλυντο, ὕδωρ δ’ ὑπερεῖχε γενείου.

“Τίνα δὲ κόλασιν ὑπέμενον Ἀθήνησιν οἱ μὴ λύσαντες
τὸν προτεθέντα γρῖφον, εἴ γε ἔπινον φιάλην
ἅλμῃ[1] κεκερασμένην, ὡς καὶ ὁ Κλέαρχος προεῖπεν
ἐν τῷ ὅρῳ; κἀν τῷ πρώτῳ δὲ περὶ παροιμιῶν
γράφει οὕτως· ‘τῶν γρίφων ἡ ζήτησις οὐκ ἀλλοτρία
φιλοσοφίας ἐστί, καὶ οἱ παλαιοὶ τὴν τῆς παιδείας
d ἀπόδειξιν ἐν τούτοις ἐποιοῦντο. προέβαλλον
γὰρ παρὰ τοὺς πότους οὐχ ὥσπερ οἱ νῦν ἐρωτῶντες
ἀλλήλους, τίς τῶν ἀφροδισιαστικῶν συνδυασμῶν[2]
ἢ τίς ἢ ποῖος ἰχθὺς ἥδιστος ἢ τίς
ἀκμαιότατος, ἔτι δὲ τίς μετ’ Ἀρκτοῦρον ἢ μετὰ
Πλειάδα ἢ τίς μετὰ Κύνα μάλιστα βρωτός. καὶ
ἐπὶ τούτοις ἆθλα μὲν τοῖς νικῶσι φιλήματα μίσους
ἄξια τοῖς ἐλευθέραν αἴσθησιν ἔχουσι, ζημίαν δὲ
τοῖς ἡττηθεῖσιν τάττουσιν ἄκρατον πιεῖν, ὃν ἥδιον
τῆς ὑγιείας πίνουσι· κομιδῇ γάρ ἐστι ταῦτά γέ
e τινος τοῖς Φιλαινίδος καὶ τοῖς Ἀρχεστράτου συγγράμμασιν
ἐνῳκηκότος, ἔτι δὲ περὶ τὰς καλουμένας
Γαστρολογίας[3] ἐσπουδακότος· ἀλλὰ μᾶλλον
τὰς τοιαύτας, τῷ πρώτῳ ἔπος ἢ[4] ἰαμβεῖον εἰπόντι

[1] ἅλμῃ added by Dobree (*cf.* 458 f). But this interrogative sentence, containing its own answer illogically in the εἴ γε clause, is out of place here, the topic of penalty not being taken up until 458 f; κἀν τῷ πρώτῳ, in the next sentence, evidently continues a topic that has been lost. The digression in 458 is frankly recognized at 458 f.

[2] E: συνδιασμῶν C, συνδυασμένων A.

[3] C: ἀστρολογίας A.

[4] ἢ added by Meineke.

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[a] Diels, *Bayer. Blätter* 1918, 28, explains thus: the numbers five and ten are to be transposed, as in many puzzles; ten men fighting in five boats struck on the reefs,

stones, but could not pick up a stone; they died of thirst, yet the water came over their chins.' [a]

"What penalty did they suffer in Athens if they failed to solve the riddle put to them, seeing that they drank a cup mixed with brine, as Clearchus said early in giving his definition [b]? In the first book of his work *On Proverbs* he writes [c]: 'The solution of riddles is not alien to philosophy, and the ancients used to make a display of their knowledge by means of them. For in propounding riddles in their drinking-bouts they were not like the people of to-day who ask one another, what is the most delightful form of sexual commerce, or what fish has the best flavour or is at the height of excellence at that season, or what fish is to be eaten chiefly after the rising of Arcturus or of the Pleiades or of the Dog-star.[d] Besides this, they arrange, as prizes for the winners, kisses which are loathsome to men of independent feelings, while the penalty imposed upon those who are beaten is to drink unmixed wine, which they do more gladly than they would the cup of health. In fact all this is precisely the mark of one who has made himself thoroughly at home in the writings of Philaenis and of Archestratus, or has taken up eagerly the reading of the so-called *Gastrologies*; no, the ancients preferred such problems as these: answering the first guest who recited

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which of course they could not lift; the boats sank in the salt water. "Water, water everywhere, and not a drop to drink." This solution fits all the conditions better than that of Probst, *Bayer. Blätter* 1917, 294.

[b] *i.e.* of the riddle, *cf.* 448 c.

[c] *F.H.G.* ii. 317.

[d] This is another jibe at the epicure Archestratus; *cf.* Chrysippus, a fellow-townsman of Clearchus, in Athen. 335 d-e.

τὸ ἐχόμενον ἕκαστον λέγειν καὶ τῷ κεφάλαιον εἰπόντι ἀντειπεῖν τὸ[1] ἑτέρου ποιητοῦ τινος, ὅτι[2] εἰς τὴν αὐτὴν εἶπε γνώμην· ἔτι δὲ λέγειν ἕκαστον ἰαμβεῖον. πρός τε τούτοις ἕκαστον εἰπεῖν ὅσων ἂν προσταχθῇ συλλαβῶν ἔμμετρον, καὶ ὅσα ἀπὸ τῆς τῶν γραμμάτων καὶ συλλαβῶν ἔχεται θεωρίας. ὁμοίως δὲ τοῖς εἰρημένοις ἡγεμόνος ἑκάστου λέγειν f ὄνομα τῶν ἐπὶ Τροίαν ἢ τῶν Τρώων, καὶ πόλεως ὄνομα τῶν ἐν τῇ Ἀσίᾳ λέγειν ἀπὸ τοῦ δοθέντος γράμματος, τὸν δ' ἐχόμενον τῶν ἐν τῇ Εὐρώπῃ καὶ τοὺς λοιποὺς ἐναλλάξαι, ἄν τε Ἑλληνίδος ἄν τε βαρβάρου τάξῃ τις. ὥστε τὴν παιδιὰν[3] μὴ ἄσκεπτον οὖσαν μήνυμα[4] γίνεσθαι τῆς ἑκάστου πρὸς παιδείαν οἰκειότητος· ἐφ' οἷς ἆθλον ἐτίθεσαν στέφανον καὶ εὐφημίαν, οἷς μάλιστα γλυκαίνεται τὸ φιλεῖν ἀλλήλους.'

458 "Ταῦταμ ἐν οὖν Κλέαρχος εἴρηκε. καὶ ἃ προβάλλειν δεῖ τοιαῦτά τινα εἶναι ἡγοῦμαι· στίχον εἰπεῖν Ὁμηρικὸν ἀπὸ τοῦ ἄλφα ἀρχόμενον καὶ εἰς τὸ αὐτὸ στοιχεῖον καταλήγοντα·

ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα.
ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα.
ἀσπίδας εὐκύκλους λαισήιά τε πτερόεντα.

καὶ πάλιν ὁμοίως ἰαμβεῖα·

ἀγαθὸς ἀνὴρ λέγοιτ' ἂν ὁ φέρων τἀγαθά.
ἀγαθὸς ἂν εἴη χὼ φέρων καλῶς κακά.

[1] ἀντειπεῖν τὸ Schweighäuser: ἀντειπόντος A.
[2] ὅτι added by Kaibel.
[3] παιδιὰν Muretus: παιδείαν A.
[4] μήνυμα Coraes: μηνύματα A.

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[a] *Il.* iv. 92; the first word is *anchou* (near), the last, *proseûda* (spake).

an epic or iambic line, each one in turn capped it with the next verse; or, if one recited the gist of a passage, another answered with one from some other poet to show that he had spoken to the same effect; further, each in turn would recite an iambic verse. In addition to this each would recite a metrical line containing as many syllables as were prescribed, or as many as kept to the correct theory of letters and syllables. Similarly to what has been described, they would tell the name of each leader against Troy, or of each leader among the Trojans, or tell the name of a city in Asia—all beginning with a given letter; then the next man and all the rest would take turns in telling the name of a city in Europe, whether Greek or barbarian, as prescribed. Thus their very play, being not unreflective, became a revelation of the friendly terms with culture on which each guest stood; and as a reward for success they set up a crown and bestowed applause, by which, more than anything else, mutual friendship is rendered sweet.'

"This, then, is what Clearchus said. And I think that the kind of things which they had to propound was this: they were to recite a verse from Homer beginning with *a* and ending in the same letter: 'And she stood near and spake winged words.'[a] 'Come, then, take thou the lash and shining reins.'[b] 'Their round shields and fluttering targets.'[c] Again, there were iambic verses likewise beginning and ending in *a*[d]: 'A good man might he be called who brings good gifts.' 'And good would he be who

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[b] *Il.* v. 226, beginning with *alla* (hortatory), ending with *sigaloenta* (shining).

[c] *Ibid.* 453; *aspidas* (shields), *pteroenta* (with wings or flaps).

[d] Kock iii. 452.

b Ὁμηρικοὶ ἀπὸ τοῦ ε̄ ἐπὶ τὸ ε̄·

εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε.
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ᾽ ἔμελλον ἔγωγε.

ὁμοίως καὶ ἰαμβεῖα·

εὐκαταφρόνητός ἐστι πενία, Δερκύλε.
ἐπὶ τοῖς παροῦσι τὸν βίον διάπλεκε.

Ὁμήρου ἀπὸ η̄ ἐπὶ τὸ η̄·

ἡ μὲν ἄρ᾽ ὣς εἰποῦσ᾽ ἀπέβη γλαυκῶπις Ἀθήνη.
c ἡ δ᾽ ἐν γούνασι πῖπτε Διώνης δῖ᾽ Ἀφροδίτη.

ἴαμβοι·

ἡ τῶν φίλων σοι πίστις ἔστω κεκριμένη.

ἀπὸ τοῦ ῑ ἐπὶ τὸ ῑ Ὁμήρου·

Ἰλίου ἐξαπολοίατ᾽ ἀκήδεστοι καὶ ἄφαντοι.
Ἱππόλοχος δέ μ᾽ ἔτικτε καὶ ἐκ τοῦ φημι γενέσθαι.

ἀπὸ τοῦ σ̄ εἰς τὸ σ̄·

συμπάντων Δαναῶν, οὐδ᾽ ἢν Ἀγαμέμνονα εἴπῃς.
σοφός ἐστιν ὁ φέρων τἀπὸ τῆς[1] τύχης καλῶς.

d ἀπὸ τοῦ ω̄ εἰς τὸ ω̄·

ὡς δ᾽ ὅτ᾽ ἀπ᾽ Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω.
ὠρθωμένην πρὸς ἅπαντα τὴν ψυχὴν ἔχω.

προβάλλειν δὲ δεῖ καὶ στίχους ἀσίγμους οἷον·

πάντ᾽ ἐθέλω δόμεναι καὶ ἔτ᾽ οἴκοθεν ἄλλ᾽ ἐπιθεῖναι.

καὶ πάλιν στίχους Ὁμηρικοὺς ἀπὸ τῆς πρώτης συλλαβῆς καὶ τῆς ἐσχάτης δηλοῦντας ὄνομα οἷον·

Αἴας δ᾽ ἐκ Σαλαμῖνος ἄγεν δύο καὶ δέκα νῆας.

bears evil nobly.' Homeric verses beginning with *e* and ending with *e*: 'She found Lycaon's son, blameless and strong.'[a] 'In your city, since I was not to (return).'[b] Similarly iambic lines[c]: 'Poverty, Dercylus, is despicable.' 'Weave your life with what materials you have.' Verses from Homer beginning with *ê* and ending with *ê*: 'So saying, bright-eyed Athena went her way.'[d] 'But fair Aphrodite fell upon Dione's knees.'[e] Iambic verses[f]: 'Let the faithfulness of your friends be surely determined.' Verses from Homer beginning with *i* and ending with *i*: 'Let them perish out of Ilios, uncared for and blotted out.'[g] 'Hippolochus begot me and from him, I say, I am sprung.'[h] Beginning with *s* and ending in *s*: 'Of all the Danaans—not even if thou mean Agamemnon.'[i] (*Iambic*:) 'Wise is he who bears what fate sends nobly.'[j] Beginning with *ô* and ending in *ô*: 'As when from Olympus a cloud goes into the sky.'[k] (*Iambic*:) 'I have a soul that stands erect to meet all things.'[l] One may also propound verses having no *s* in them, as[m]: 'I will give all, and add yet more of my own.' Again, verses in Homer whereof the first and last syllables together reveal a proper name, as: 'Ajax led twelve ships from

[a] *Il.* iv. 89.
[b] *Il.* v. 686.
[c] Kock iii. 452.
[d] *Il.* v. 133.
[e] *Ibid.* 370.
[f] Kock iii. 452.
[g] *Il.* vi. 60.
[h] *Ibid.* 206.
[i] *Il.* i. 90.
[j] Kock iii. 452.
[k] *Il.* xvi. 364.
[l] Kock iii. 452.
[m] *Il.* vii. 364.

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[1] τῆς added by Porson.

e Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότα Φυλεύς.
ἰητῆρ' ἀγαθώ,[1] Ποδαλείριος ἠδὲ Μαχάων. Ἴων.

εἰσὶ καὶ ἄλλοι στίχοι Ὁμηρικοὶ δηλοῦντες σκευῶν ὀνόματα ἀπὸ τῆς πρώτης καὶ ἐσχάτης συλλαβῆς οἷον·

ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
ὅλμος.
μυθεῖται κατὰ μοῖραν ἅπερ κ' οἴοιτο καὶ ἄλλος.
μύλος.
λυγρὸς ἐὼν μή που τι κακὸν καὶ μεῖζον ἐπαύρη.
f λύρη.

ἄλλοι στίχοι δηλοῦντες ἀπὸ τῆς ἀρχῆς καὶ τοῦ τέλους τῶν ἐδωδίμων τί·

ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
ἄρτος.
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.
μῆλα.

"'Επεὶ δὲ ἱκανὴν παρέκβασιν[2] πεποιήμεθα περὶ τῶν γρίφων, λεκτέον ἤδη καὶ τίνα κόλασιν ὑπέμενον οἱ μὴ λύσαντες τὸν προτεθέντα γρῖφον. ἔπινον οὗτοι ἅλμην παραμισγομένην τῷ αὑτῶν ποτῷ καὶ ἔδει[3] προσενέγκασθαι τὸ ποτήριον
459 ἀπνευστί, ὡς Ἀντιφάνης δηλοῖ ἐν Γανυμήδει διὰ τούτων·

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[1] Homer: ἰητὴρ ἀγαθὸς A.
[2] Herwerden: παράβασιν A.
[3] μὴ after ἔδει deleted by Musurus, *cf.* below.

Salamis.'[a] 'Phyleides, whom the horseman Phyleus, dear to Zeus, begot.'[b] 'Two noble healers, Podaleirius and Machaon,' giving *Ion.*[c] Then there are other Homeric verses whereof the first and last syllables together reveal names of utensils, as: 'The heart within the breast hath pity on the dying Danaans,'[d] giving *holmos* (mortar). 'He speaks aright, and even as another would think,'[e] giving *mylos* (mill). 'Pitiful as thou art—lest haply an evil even greater befall thee,'[f] giving *lyrê* (lyre). Other verses there are, revealing some kind of edible at the beginning and the end: 'Silver-footed Thetis, daughter of the old man of the sea,'[g] gives *artos* (bread). 'Do not thou ask of all these things nor make question,'[h] gives *mêla* (sheep).

"Since we have digressed far enough on the several kinds of riddles, we must now tell[i] also what penalty was suffered by those who failed to solve the riddle put to them. They drank brine mixed in their wine, and were obliged to take the cup without stopping to breathe, as Antiphanes shows in these lines from

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[a] *Il.* ii. 557; the first syllable of *Aias* (Ajax) is combined with the last syllable of *nêas* (ships).

[b] *Ibid.* 628; *Phyleus.*

[c] *Ibid.* 732; the first syllable of *iêtêre* (healers), the last of *Machaon.*

[d] *Il.* viii. 202; *ollymenon* (dying) and *thymos* (heart), disregarding the rough breathing in *holmos.*

[e] *Od.* xvii. 582; *mytheitai* (speaks) and *allos* (other).

[f] *Od.* xviii. 107; *lygros* (pitiful) and *epaurêi* (befall), disregarding iota, which was not pronounced.

[g] *Il.* i. 538; *argyropeza* (silver-footed), *gerontos* (old man).

[h] *Il.* i. 550; *mê* (not) and *metalla* (question).

[i] Resuming 457 c.

οἴμοι περιπλοκὰς
λίαν ἐρωτᾷς. Λ. ἀλλ' ἐγὼ σαφῶς φράσω·
τῆς ἁρπαγῆς τοῦ παιδὸς εἰ ξύνοισθά τι,
ταχέως λέγειν χρὴ πρὶν κρέμασθαι. Δ. πότερά μοι
γρῖφον προβάλλεις[1] τοῦτον εἰπεῖν, δέσποτα,
τῆς ἁρπαγῆς τοῦ παιδὸς εἰ ξύνοιδά τι,
ἢ τί[2] δύναται τὸ ῥηθέν; Λ. ἔξω τις δότω
ἱμάντα ταχέως. Δ. οἷον οὐκ ἔγνων ἴσως·
ἔπειτα τοῦτο ζημιοῖς με; μηδαμῶς·
b ἅλμης δ' ἐχρῆν τι παραφέρειν[3] ποτήριον.
Λ. οἶσθ' οὖν ὅπως δεῖ τοῦτό σ'[4] ἐκπιεῖν; Δ. ἐγὼ
κομιδῇ γε. Λ. πῶς; Δ. ἐνέχυρον ἀποφέροντά
σου[5]—
Λ. οὔκ, ἀλλ' ὀπίσω τὼ χεῖρε ποιήσαντα δεῖ
ἕλκειν ἀπνευστί."

Τοσαῦτα καὶ περὶ τῶν γρίφων εἰπόντων τῶν δειπνοσοφιστῶν, ἐπειδὴ καὶ ἡμᾶς ἑσπέρα καταλαμβάνει ἀναπεμπαζομένους τὰ εἰρημένα, τὸν περὶ τῶν ἐκπωμάτων λόγον εἰς αὔριον ἀναβαλώμεθα. κατὰ γὰρ τὸν Μεταγένους Φιλοθύτην·

c κατ' ἐπεισόδιον μεταβάλλω[6] τὸν λόγον, ὡς ἂν
καιναῖσι παροψίσι καὶ πολλαῖς[7] εὐωχήσω τὸ
θέατρον, —

περὶ τῶν ἐκπωμάτων τὸν λόγον ἑξῆς ποιούμενος.

Τέλος Ἀθηναίου Ναυκρατίτου Δειπνοσοφιστῶν : Ι̅~

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[1] Musurus: προβαλεῖς A. [2] τι, ἢ τί Dindorf: τιν τί A.
[3] Villebrun: περιφέρειν AC.
[4] τοῦτό σ' Casaubon: σε τοῦτ' A.
[5] σου added by Hermann. [6] C: μεταβάλω A.
[7] καιναῖς . . . πολλαῖς A: πολλαῖς . . . καιναῖς C, Poll. x. 88 (πολλαῖσι).

Ganymede[a]: 'SLAVE. Alas, you ask questions that are too perplexing.[b] LAOMEDON. Then will I say plainly; if you know anything about the seizure of my boy, you must speak quickly before you are strung up.[c] S. Is this a riddle, master, that you are putting for me to tell—whether I know anything about the seizure of the boy, or what do your words mean? L. Here, somebody! Bring out a strap, quickly! S. Some kind of riddle I didn't know, perhaps; yet in spite of that you give me this penalty? No, not so! you ought rather to hand me a cup of brine. L. Then do you know how you are to drink it up? S. Indeed I do, exactly. L. How? S. I must carry away the cup as a pledge from you——. L. No, you have got to put your hands behind your back[d] and swig it without stopping to take breath.' "

This long discussion by the Deipnosophists on the subject of riddles having ended,[e] evening overtook us while we were thinking over all that had been said; so let us postpone the discussion of drinking-cups until to-morrow.[f] For, as Metagenes says in *Fond of Sacrifices*:[g] "I vary my talk, episode for episode,[h] that I may delight the audience with a feast of side-dishes new and many,"—taking up the subject of drinking-cups in what follows.

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[a] Kock ii. 41; King Laomedon questions his slave about the disappearance of Ganymede.

[b] The word *περιπλόκους*, rendered "perplexing questions," means also the entangling folds and plaitings of a net; *γρῖφος* (riddle) also meant a fish net. *Cf.* the English use of "catch."

[c] To be flogged.

[d] So that someone else holds the cup.

[e] Larensis is the last speaker, 448 c.

[f] See vol. i. p. xi.

[g] Kock i. 708.

[h] Referring to the different parts of a comedy.

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